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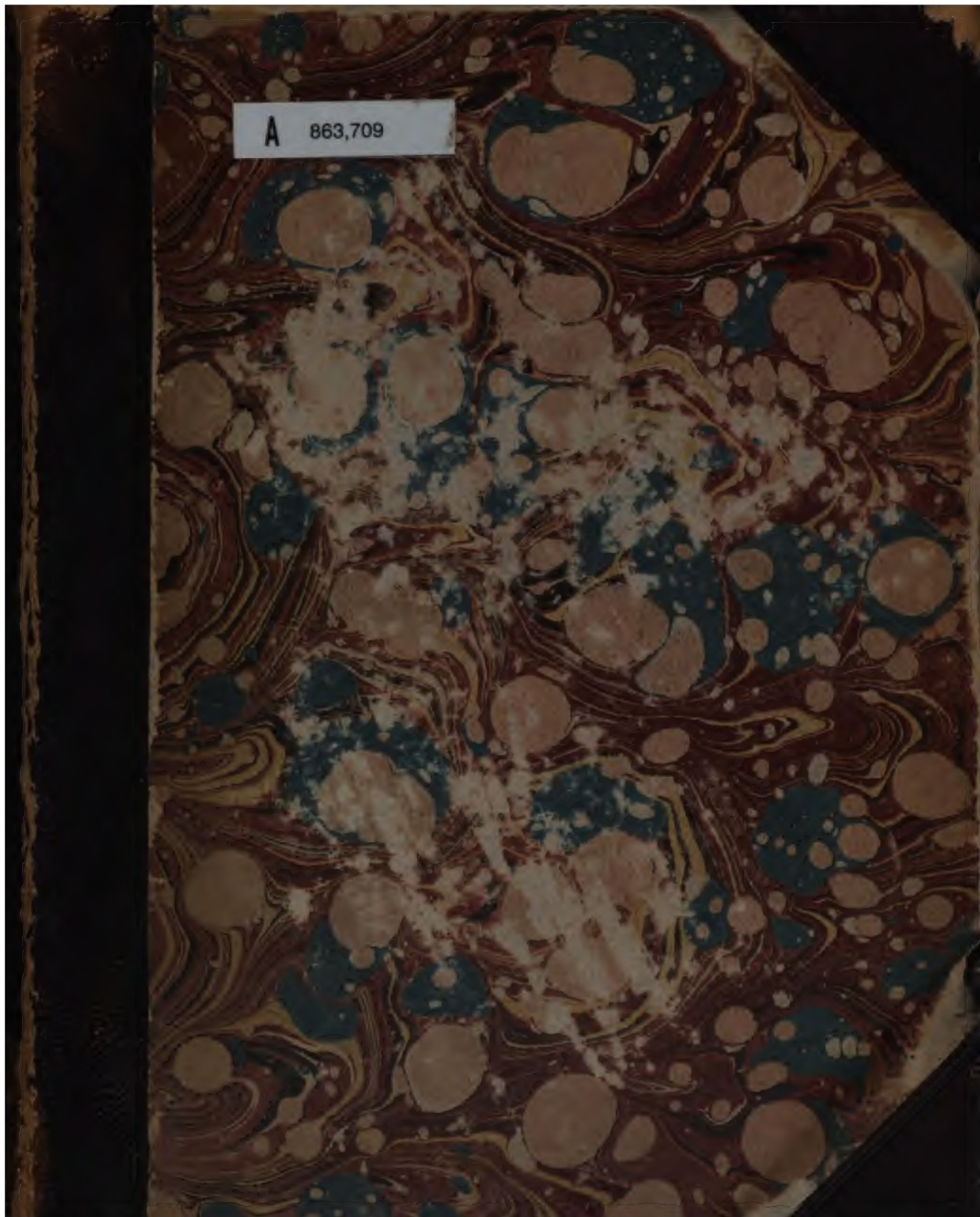
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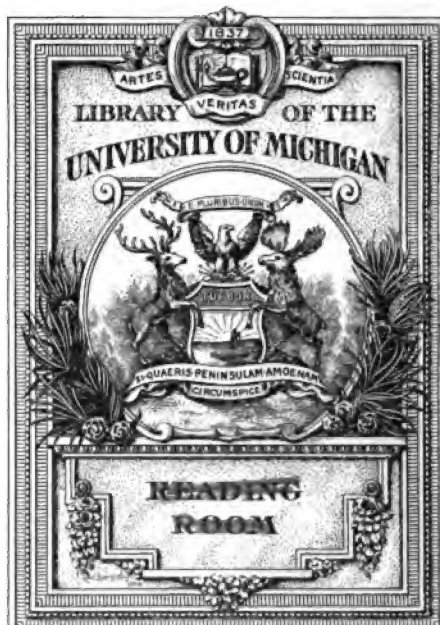
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going a step farther in the same direction, to lay before you evidence that there really was within that cold harsh man—for such in his "full-blown dignity" he exhibited himself to the world—a power of appreciating and applying wit and wagery for which, without this evidence, scarcely anyone, I think, would give him credit.

But I must premise a few words of explanation. In 1613 the future Archbishop was, in his fortieth year, President of St. John's, Oxford, a Doctor of Divinity, and a Royal Chaplain. In that same year a most absurd "sedition," as it is termed by Antony à Wood, was raised in the University. Some of the youngsters, headed by one Henry Wightwick of Gloucester Hall, deemed the dignity of the Convocation House diminished by the circumstance that the Vice-Chancellor and Doctors were in the habit of sitting in their assemblies bare-headed. There have been many foolish rebellions; but surely, if we know the truth about this matter, no one was ever more silly than this. Like many other hare-brained things, however, it found patronage among men of higher standing than those with whom it originated; and, thus supported, what appears to have been a mere childish outbreak divided and excited the whole University. We must suppose that, somehow or other, it linked itself to party differences of a higher character. Dons as well as undergraduates were, for several years, kept in hot-water by this contemptible dispute. Some of the leaders of the dissentients even went the length of threatening to follow an example which had occasioned considerable trouble once before—that of secession from Oxford, and the erection of a new college at Stamford.

Occupying an eminent station in the University, Laud could scarcely have avoided taking some share in the dispute; and we know that he was not a man to do anything otherwise than energetically. Whatever he did or said, we may be sure that on such an occasion he took the side of authority; but we have no information on the subject, until the proposal was made to dismember the University. Aroused by a suggestion, which was either absurd or of weighty moment, he determined to crush it at once by overwhelming it with ridicule.

The stories of the folly of the Gothamites, which were then familiar to everybody, gave him a foundation to build upon. He conceived the design of publishing a burlesque account of the contemplated foundation at Stamford, under the name of Gotham (or, as he spelt it, *Gotam*.) College, introducing into its imaginary regulations such Gothamite recollections as could be made applicable, with such other strokes of humour as could be brought to bear upon the contemplated design, in the way of quizzing and contempt.

The subject has not been mentioned (so far as I know) by the biographers of Laud, nor are there

any documents respecting it printed in the edition of his *Works* published in the Library of Anglo-Catholic Theology; but there exist, among the State Papers in the Public Record Office, placed at the end of the year 1613, various papers, mostly in Laud's handwriting, which clearly indicate the nature of his contemplated publication. None of them are probably quite finished; but all are, more or less, advanced towards completion. Why the intended pamphlet, or whatever it was to have been, was laid aside, does not appear. The Gothamite scheme may have died away, and it was not deemed advisable to stir its decaying embers; or Laud's execution of his design, after much touching and retouching (of which the papers before us present ample evidence), may not have pleased him. These manuscripts remain—mere wrecks and ruins; but there is enough in them to indicate clearly the author's purpose, and to demonstrate, unless I very much mistake their character, that he possessed no mean power of making sport. He dealt with the subject before him in his naturally sharp, but also in a frolicsome and witty manner.

The first of these papers—an "Epistle to the Reader," designed as a preface to the intended work—seems to be all but complete. I shall give it you as it stands. It will be found to be quaint and old-fashioned, but not without touches of effective pleasantry.

"TO THE READER.

"Come, Reader, let's be merry! I have a tale to tell: I would it were worth the hearing, but take it as it is. There's a great complaint made against this age, that no good works are done in it. Sure I hear Slander hath a tongue, and it is a woman's bird never born mute.* For not long since (besides many other things of worth) there was built in the air a very famous college, the SEMINARY OF INNOCENTS, commonly called in the mother tongue of that place, GOTAM COLLEGE. I do not think, in these latter freezing ages, there hath been a work done of greater either profit or magnificence. The founder got up into a tree (and borrowed a rook's nest for his cushion) to see the plot of the building, and the foundation laid. He resolved to build it in the air to save charges, because castles are built there of lighter materials. It is not to be spoken how much he saved in the very carriage of timber and stone by this politic device, which I do not doubt but founders in other places will imitate. Yet he would not have it raised too high in the air, lest his Collegians, which were to be heavy and earthy, should not get into it; and it is against all good building to need a ladder at the gate. The end of this building was as charitable, as the ordering of it prudent; for whereas there are many places in all commonwealths provided for the lame, and the sick, and the blind, and the poor of all sorts, there is none anywhere erected for innocents. This founder alone may glory that he is the first, and may prove the only patron of Fools. He was ever of opinion that, upon the first finishing of his College, it would have more company in it than any one College in any University in Europe. Such height would be waited upon by

malice. Therefore he resolved to build it in no University, but very near one famous one. Not in any, for such a place cannot bear their folly; not far off, for no other place so liable to discover and publish their worth. I could tell you much more, but it is not good manners in the Epistle to prevent the tract. If you will not take the pains to walk about this College, you shall be ignorant of their building. If not to read their orders and statutes, you shall not know their privileges. If not to be acquainted with some of the students, you shall be a stranger in all places, and not well acquainted in your own country. One counsel let me give you: whenever you visit the place, stay not long in it; for the air is bad, and all the students very rheumatic. I have heard that Lady Prudence Windom went but once (then she was masked and muffled, and yet she escaped not the toothache.) to see it since it was built, and myself heard her swear she would never come within the gates again. You think the Author of this Work (who for the founder's honour, and the students' virtues, hath taken on him to map out this building) must depart from the truth of the history. Reader, it needs not. For there is more to be said of these men, in truth and story, than any pen can set out to the world. His pen is weak, and mine too; but who cannot defend Innocents? Farewell. The founder laughed heartily when he built the College: if thou canst laugh at nothing in it, borrow a spleen. You know I dwell a little too near the College that I am so skilful in it, and have idle time to spend about it. But it's no matter. What if I were chosen Fellow of the house? As the world goes, I had rather be rich at Gotham than poor in a better place. You know where I dwell. Come to see me at any time when it is safe, that the Ears † of the College hang not over me, and I will show you as many Fellows of this Society highly preferred as of any other. I know you long to hear; but you shall come to my house for it, as near the College as it stands. There you shall find me at my devotion for Benefactors to this worthy foundation."

This "Epistle to the Reader" is followed by a variety of rough notes, scattered over seventeen leaves, many of which contain only a sentence or two. They were apparently intended to be worked up into the designed work.

We next have a Latin Charter of Liberties, supposed to have been granted to the College by the Emperor of Morea. There are among the papers two drafts of this charter. In one, the Emperor's name is given as Midas. They are both framed as if granted to the founder, who was at first designated as "Thomas White, miles," but the "White" was subsequently struck out. Why the name of Sir Thomas White, the founder of Reading School, where Laud was educated, and of his beloved College of St. John's, was thus introduced, I am unable to explain.

The draft of a Foundation Charter of the College then follows. It runs in the name of "Thomas à Cuniculis, miles auritus, patriæ Moreanus."

We next have two copies, but with many variations between them, of a paper entitled "The Foundation of Gotam College." This was the author's principal effort. In his account of the

* *Plautus.*

* *Anima prudens in sicco.* † *They are very long.*

rules and regulations of the college, he pours out his store of Gothamite recollections, with such fresh wit as he could make to tell against the chief members of the party to whom he was opposed. It is difficult occasionally to identify the persons alluded to, but many of them will be easily recognised. The two brothers, Dr. Sampson and Dr. Daniel Price, together with Dr. Thomas James, the author of *Bellum Papale*, were clearly leaders in the suggestion which excited Laud's dislike. Upon them the vials of his wrath were consequently poured. All three were strong anti-Romanists. Antony Wood tells us that Dr. Sampson Price was so distinguished in that respect, that he acquired the name of "The Mawl of Heretics," meaning papists;" and that, both he and his brother, were regarded with especial dislike at Douay. Both brothers were royal chaplains and popular preachers, and of the same way of thinking,—that way being in most respects nearly as far removed from Laud's way, as could co-exist within the pale of the Church of England. Dr. Thomas James, the well-known Bodley librarian, was a man of precisely the same anti-Romanist views as the Prices, but probably of far greater learning than either of them. All these had no doubt, like other men, their vanities and peculiarities; and it is upon these foibles that Laud seizes and applies them to the purposes of his ridicule. Thus, we learn that James was highly pleased with his dignity of Justice of Peace, whence Laud styles him Mr. Justice James, and appoints him library keeper of the new college. We learn also, that Dr. Sampson Price enjoyed his nap at the sermons in St. Mary's, and that Dr. Daniel was fond of an anchovy toast, and had a general liking (in which respect he was probably not singular, either at Oxford or elsewhere,) for a good dinner. All these points come out in the following paper; which I print, with one or two omissions, from one of the two manuscripts, adding here and there passages derived from the other.

"THE FOUNDATION OF GOTAM COLLEGE.

"The founder (being the Duke of Morea*) made suit and obtained leave for this foundation, that it might be erected, anno 1613. The reasons of his suit were:—

"1. Because, in the midst of so many good works as had been done for the bringing up of men in learning, there had been none taken in special for the Gotamists.

"2. Because every College in the University had some or other of them in it, which were fitter to be elected and chosen out to live together in this new foundation.

"3. Because it is unfit that, in a well-governed commonwealth, such a great company of deserving men, or

* This is not consistent with the foundation charter noticed before, and is an evidence that the author's design was still unsettled. In the margin is written, "Sir Thomas Cuninsby, con-founder." This is evidently the "Thomas à Cuniculis," mentioned in the foundation charter.

youth full of hope as those are (*for stultorum plene sunt omnia*), should want places of preferment or education.

"*Maintenance*.—Their mortmain is to hold as much as will be given them, without any stint; which favour is granted them in regard of their number (being the greatest foundation in Christendom), and at the instant request of the honourable patroness the Lady *Fortuna favet*: provided always, that they hold no part of this their land, or ought else, *in capite*, but as much as they will in Knight's service, so they fit their cap and their coat thereafter.

"*Sociorum numerus*.—The number of Fellows may not be under 500, and 200 probationers (if so many may be found fit); which it shall be lawful to choose out of any College in Oxford: Provided that when, if ever, there is any eminent man found in the other University of Cambridge, or any other, it shall be lawful for them, which after the founder shall be put in trust with the election, to admit them *in veros et perpetuos socios*.

"The statutes are appointed to be penned in brief, for the help of their memory, which yet is better than the wit of any of the Fellowships. [*Memorandum*. In making of a speech, they must not stop at any time, but when their breath fails.] There is leave granted they may remove 'Cuckoo-bush,' and set it in some part of the College garden: and that in remembrance of their famous predecessors they shall breed a Cuckoo every year, and keep him in a pound till he be hoarse; and then, in mid-summer moon, deliver him to the bush and let him at liberty.

"Because few of these men have wit enough to grieve, they shall have 'Gaudyes'* every holyday and every Thursday through the year; and their 'Gaudyes' shall be served up in woodcocks, gulls, curs, pouts, geese, ganders, and all such other fowl, which shall be brought at a certain rate in ass-loads to furnish the College. But on other days which are not 'Gaudyes,' they shall have all their commons in calf's head and bacon, † and, therefore, to this purpose all the beef, mutton, and veal, shall be cut out by their butcher into calves' heads; and on fish-days conger, cod's head, or drowned eel, with a piece of cheese after it—of the same dairy with that cheese which their wise predecessors rolled down the hill, to go to market before them.

"Broths, caudles, pottage, and all such settle-brain, absolutely forbidden. All other meats to be eaten *assa*.

"*Fasta*.—They are to fast upon *O Sapientia*. The solemn day of their foundation, Innocent's day. [Another solemn feast day to be renewed, St. Dunstan's.]

"*Benefices*.—Gotam annexed to the headship. The other benefices belonging to the Fellows are Bloxam, Duns-tu, Dunstable, St. Dunstan's (East, West), Totteridge, Aleton, Battlebridge, Gidding (Magna, Parva), the prebend of Layton Buzzard, Little Brainford, Little Witnam (Mr. Dunns being patron of Little Witnam, gave it to a good scholar), a petition being made by the College that Witnam, and all that Mr. Dunns had in his gift, should belong to the College. [*Added in the margin*:—Cookeham (Magna, Parva), Steeple Bumstead, Uggly, St. Asaphs.]

"An Act of Parliament held for them.

"The College to be furnished with all munition save head-pieces. None of the generations of Wisemen, Wisdom, or Wise, eligible into the house, for the disgrace their predecessors have done to the College. The book of Wisdom to be left out of their Bibles. To abjure Pythagoras, Tacitus, Tranquillus, and Prudentius.

* *Diet*. "*Nepenthe potus*." A fool at second course. Mustard with everything to purge the head.

† It being lawful for them, as well as the town's-boys, to eat bread and butter in the streets.

"There are three quadrangles: the north for Götamists; the south for those that would be knaves if they had wit enough; the middlemost for such as are *bigami*. An outward quadrangle also, at both whose entrances is placed a whirligig.

"*Books*.—Books given to the library*:—Coryat's *Crudities*; Dr. Dan. Price's *Anniversaries*,† with his other works, bound with *Navis Stultifera*; Justice James' *Belium Papale*; Agrippæ *Encomium Asini*; *Festivus Vitulus Aureus*; *Encomium Moria*; Raim. Lullus *Ars Magna et Parva*; *Budæus de Asse*; *Dominicus a Soto*; *Duns Scotus*; *Liber an Homo sit Asinus*; Bird, of All Souls, his *Sermon*,‡ and *Pueriles* (if you will), but not Cato; Car. *Proverb*;§ Grunni [Grunnii] *Corocottæ Porcelli Testamentum*; a primer; Tenterbelly; Howes' *Chronicle*;|| *Disputationes Pueriles*; a children's dictionary; Seneca, manuscript.

"When they keep their Act, Dr. James to answer in Divinity.

"*The Lottery*.—Dr. Sh. being out of office, and so parted with his custom, drew a pillow. Dr. Dan. Price, 'anchovies,' and could not draw anything but victual.

"*Statutes* 'in græ.'—He that dies, if he have not a son worthy to succeed him, must leave one of the Fellows *hæredem ex asse*.

"*Benefactors*.—Will. Sommers, Charles Chester, Patch, "Buble,"¶ &c., *Fortuna præcipue*. [Margin. Tom Copper of Okingham.¶]

"The College never to be overthrown, because the world cannot stand without such a foundation. Therefore these willing to guide, &c.

"*Exercis. Schol.*—Disputations *De anima et intelligentiis* forbidden. *An de sensu et sensato*? They must maintain a *vacuum*. The diversity of moons in divers places, with the cheesy substance of it.

"For geography, Sir John Mandeville's *Travels*; and the South Indies.

"*Exercises*.—They may play at no game at cards but Noddy and Lodam. No Christmas pastime but blindman-buff, push-pin, and blow-point; no race, but the wild goose race; no walking in the summer, but to look [for] birds' nests—especially the cuckoo.

"*Apparel*.—Wear no gloves but calf's skin, yes, and goose skin; no breeches but motley, and are therefore to have all old cloak-bags given them to help the poorer sort: and these to be kept in their wardrobe till time serve: they are to pluck off their fur from their gown, that they may prove true men. A feather in their cap,—they cannot be too light-headed.

"*Lands*.—They must hold nothing *in capite*, but as much as they will in socage, and nothing in fee tail but fee simple.

"*Probationers*.—None admitted till past twenty-four, lest he prove wiser, and so be cut off from the hope of the fellowship.

"He may be chosen, be he never so old, if he be able to show himself *juvencis moribus*, et sic inidoneus auditor.

* Many of the books and authors here mentioned are well known—those I have not thought it necessary to note. Some few I do not know.

† Wood notices *Prince Henry, his First Anniversary*, 1613, 4to, as written by Dr. Daniel Price. He also preached Prince Henry's funeral sermon.

‡ Josias Bird published *Love's Peerless Paragon*, a sermon on Cant. ii. 10, in 1613. He was chaplain to Alice, Countess of Derby. See Wood's *Fasts*, i. 334.

§ Perhaps the Commentary of Cartwright, the Puritan, on the Book of Proverbs.

|| Howes' *Chronicle*.

¶ Who were these?

"*Causa deserendi Collegium*.—Experience to be expelled for fear of corrupting the company, and yet in some cases to be admitted, for *Experientia stultorum magistra*.

"'Ignoramus' to be played every year, that they may be perfect, and on their election day a mock play.

"No pictures but 'We three.'

"*Si sapientior fiat ipso facto amoveatur, non si doctior*, because the greatest clerks are not always the wisest men.

"If he be honest and constant *expelletur*, he is not unsettled enough, &c.

"Thos. Muriel* chosen, because, being senior proctor of Cambridge, the University refused him to be the father of the Act; a thing not known before, and given him for his worth.

"Morly chosen for a most famous sermon made at St. Mary's in Oxon, upon which both head and fellows took such a liking to him that there was [a] particular statute for him, that he should not be expelled whatever he committed, but still be thought worthy of his place.

"*Traveller's place*.—Coryat's successors: if he have a child eligible, they are bound to elect him. No man may travel but in the Ship of Fools, never coming near the Cape Bonæ Spei, and their travel must be most toward 'Gotsland'; Fooliana the fat; Morea.

"The head to be married and to keepe his wife in the College, that the children may be right-bred.

"He must give over his house that accepts of any other benefice but those that are in the College gift; but with any of them he may keep his house as long as he will.

"They must roast their own eggs, but their fuel to be borrowed out of the town.

"*Founders' kinsmen*.—The Dunces, Half-heads, Calves, Medcalves, Woodcocks, Blocks, Goslings, Wildgooses, Harebrains.

"*Election*.—Their election to be at 'Cockoe'† time more formally, but at all times else *extra ordinem*, because of the number of those who continually will be provided for the place.

"*Pictures to be set up in their quidranges*.—Φιλανθία Assentatio, Oblivio, Μισογονία, Voluptas, Amentia, Delitiæ; *Duo dii*—Κῶμος, Deus comissionis, Νηρηγρός ὕπνος, Dulcis somnus.

Among other rough notes intended for insertion in their proper places in the complete work occur the following:—

"Whereas there hath been a foolish and sophistical book intituled *An Homo sit Asinus*, which maketh a doubt of that question, and lastly resolves negatively: that hereupon there may be a college which shall not by such quaint and sophisticate quiddities, but by most gross and sensible realities, prove the whole tract to be false.

"No physicians, for physicians are no fools.

"No other tongue to be spoken than their mother tongue, lest they should forget that to which they were born, and *ne affectare videantur exotica*.

"No division of texts in sermons, because no division must be in the Church.

"St. Needes [Neots?], if it were not for their patroness, Fortune, had all dwelt there.

"Asses to be kept against the consumption of their wit.

"Young Mr. Linkes to be schoolmaster to and of the *seminaria* of the College.

* Of Pembroke Hall, proctor in 1611.

† Originally written "at Midsummer moon."

"Paul Clapham, another of the seminary schoolmasters. They have this privilege of nature newly bestowed, that their old men shall not be ever *bis pueri*, if they make a good choice at first.

"Tell the holes of a sieve on both sides.

"*Excluduntur medici*. 1st. *Quia*, a fool or a physician. 2nd. *Less* he should cure the rest. 3rd. *Lest* any man that is sick should borrow a physician hence and be worse.

"*Dominus Thomas Lectus*, collegii con-founder, et ob hoc preclarum opus jam nuperrime honore militis assignatus.

"The schoolmen foresaw this worthy foundation should be; otherwise they had never distinguished of

Appetitus { *Intellectualis*,
 Sensitivus,
 Naturalis, which no where
 else is to be found.

"They must swear by nothing but 'By this Cookoe,' or 'By the swine that taught Minerva;' 'Juro per anserem.'

"This title, '*Octavus Sapientum*' annexed to the headship."

There are many other similar random jottings which I must leave, at any event for the present, and among them that which some people may esteem the most curious thing of the whole,—the outline of perhaps an intended Latin play upon the same subject. It is divided into what would have been acts or scenes, and the first of them runs thus:—

"*Ingrediuntur*, Dr. Sampsonus, Dr. Danielus, Albeus, Equinus, colloquentes de Oxoniâ relinquendâ et Stanfordiæ erigendo collegio suis ingeniis magis digno. Causas hujus secessionis enarrant, præpropere faciendum. Dr. Dan. et Albeus statuunt statim Stanfordiam iter facere, et ibi situm commodissimum designare. Interea Equinus recipit se apud Vilpolum rhetorem insignem acturum ut literas suasorias ad Dominum Lectum det, quæ istos ad hoc collegium junctis sumptibus œdificandum efficaciter hortantur. Exeunt."

I shall feel obliged by your correspondents directing me to any sources of information respecting the subject to which these curious papers relate. On many grounds they seem to me to have an interest. Unless your readers think so too, I fear they will consider that I have trespassed very unreasonably upon your pages.

JOHN BRUCE.

5, Upper Gloucester Street, Dorset Square.

A STATE-PAPER RECTIFIED.

In the *Miscellaneous state papers* which were edited by the second earl of Hardwicke in 1778, in two quarto volumes, we have various specimens of the correspondence of James I. and the favorite Buckingham. I shall not presume to characterise the letters on either side, unexampled as they are in some particulars, the interpretation of an obscure phrase in one of the letters, assigned to the year 1624, being the main object of this note. The extract which follows, modernised by the noble editor, contains the phrase in question:—

"*Duke of Buckingham to king James.*

Dear dad and gossip,

In one of your letters you have commanded me to write shortly, and merrily. * * * This inclosed will give you an account of the Dunkirker's ships. By this little paper you will understand a *suit of fine Hollands*. By the other parchment, a suit of my Lord President's. Of all do but what you please, so you give me your blessing, which I must never be denied, since I can never be other than

Your Majesty's most humble slave and dog,
STEENIE."

Now, what are we to understand by a *suit of fine Hollands*? No doubt the manuscript has been mis-read, and we must have recourse to another text.

In 1834 a small volume entitled *Letters of the duke and duchess of Buckingham* made its appearance at Edinburgh. It contains the above-described letter printed from the Balfour papers LITERATIM, and the extract must therefore be repeated:—

"Dere dad and gossope,

In one of your letters you have commanded me to right shortlie and merelie. * * * This inclosed will give you an account of the Dunkerker's ships; by this little paper you will understand a *sute of hue Holland's*, by this other parchment a sute of my Lord Presidents; of all doe but what you please, so you give me your blessing, which I must never be denied, since I can never be other than

Your Maty. most humble slave and doge,
STEENIE.

I have forgotten to write my legable hand in this letter, forgive me."

The editor adds this note to the mysterious phrase—"Hardwicke makes this a *suit of fine Hollands*." But the critic leaves it, with regard to the majority of readers, almost as much a mystery as before! I must act the commentator. The form of the small *h* was sometimes used as a capital. A fac-simile of the signature of sir Henry Wotton appears thus, *henry Wotton*—so *hue* means Hugh.

We now advance to 1846. The same letter was edited in that year by Mr. Halliwell. For *hue Holland* he substitutes Hugh Holland, and adds this note—"This is, of course, a petition of a *person of the name of Hugh Holland*."

The accumulation of materials on the life and writings of Shakspeare, the splendor of the volumes in which those materials are embodied, and the recent patriotic proceedings at Stratford-upon-Avon, have obtained for Mr. Halliwell a very eminent position, but I cannot conceal the surprise which I felt on observing that he had failed to recognise, in a *person of the name of Hugh Holland*, the pupil of Camden—the friend of Ben. Jonson—the eulogist of Shakspeare!

The best account of Hugh Holland is given by Fuller in his *Worthies of England*, 1662. (Wales, p. 16.)—but it is devoid of dates. The *Cypres garland* of Holland, 1625, 4^o. also contains many

particulars of his career. Besides that poem, and some fugitive verses, he left three works in manuscript,—1. A metrical description of the chief cities of Europe; 2. A chronicle of the reign of Q. Elizabeth; 3. A memoir of Camden. The duke of Buckingham was his patron, and his services are thus recorded:—

"Then you great lord, that were to me so gracious,
In twenty weeks (a time not very spacious)
To cause me thrice to kiss (me thrice your debtor)
That hand which bore the lilly-bearing sceptre."

It is very probable that our non-poetical poet presented one of the three manuscripts on each of those occasions. Alas! neither the praise of Camden, nor the friendship of Ben. Jonson, nor the patronage of Buckingham, availed. He did not obtain the favor which he solicited; and, as Fuller expresses it, he "grumbled out the rest of his life in visible discontentment." He died at Westminster in 1633, and letters of administration, of which an attested copy is in my possession, were granted to his son, *Arbellinus*, on the 31 August.

BOLTON CORNEY.

The Terrace, Barnes, S.W.

A LAW PASTORAL.

The Transactions of the Northern Circuit are said to be recorded in a book accessible to members of the circuit only, and to them under the understood protection of "private and confidential." So the Northern Circuit keeps to itself a large amount of very good wit till it becomes mouldy—a word which may be applied to jokes when the circumstances under which they were made are forgotten. Should some modern Cneius Flavius treat this book as the Roman did that of Appian Claudius, he will serve the public; but I wish it to be understood that I have not seen the sacred volume, or obtained an extract by treachery. The poem which I offer was repeated to me by one remarkable for the accuracy of his memory; and by putting down what I remembered then, and hearing scraps quoted by others, I think I can give a satisfactory copy.

About thirty years ago, Joseph Addison joined the Northern Circuit. Sir Gregory Lewin had been on it some years. Addison had been a pleader under the bar: he was a first-rate lawyer, a good scholar, and a thorough gentleman. He was neither pedantic nor obtrusive, but he loved to talk law to those who could appreciate it. Sir Gregory Lewin broke with meteoric brilliancy on the criminal courts, which he led for some time—I believe till he died. In 1834 he published *A Report of Cases determined on the Crown Side of the Northern Circuit*,—a marvellous work, well worth an hour's perusal. He took a clumsy note of the cases, and had a strange style in writing

the marginal summary. Take two examples from consecutive pages (113, 114):—"The handwriting of prisoner, not in itself *primâ facie* evidence of forgery;" and "Possession in Scotland evidence of stealing in England." I could not explain what follows more briefly. The Eclogue is by the late John Leycester Adolphus, whose reputation is still too fresh to need revival by me. The best part of the wit will be understood by lawyers only, and the Common Law Procedure Act is making much of it obsolete. The next generation will know no more about it than the present does of attainments; but I think you have enough of us among your readers to excuse the insertion of a piece which I know Lord Macaulay thought the best imitation he ever read. Persons are mentioned of whom I know nothing. If anything interesting is known about them, a statement of it will be acceptable. I believe all but one are dead. I leave a blank for his name, though I am sure he would relish the joke even more than the char.

"THE CIRCUITEERS. AN ECGUE.

SCENE: *The Banks of Windermere.*—TIME: *Sunset.*

ADDISON, LEWIN.

Addison. How sweet, fair Windermere, thy waveless coast!

'Tis like a goodly issue well engrossed.

Lewin. How sweet the harmony of earth and sky!

'Tis like a well-concocted alibi.

A. Pleas of the crown are coarse, and spoil one's tact, Barren of fees, and savouring of fact.

L. Your pleas are cobwebs, narrower or wider, That sometimes catch the fly, sometimes the spider.

A. Come let us rest beside this prattling burn, And sing of our respective trades in turn.

L. Agreed: our song shall pierce the azure vault; For Meade's case shows, or my report's in fault, That singing can't be reckoned an assault.*

A. Who shall begin?

L. That precious right, my friend, I freely yield, nor care how late I end.

A. Vast is the pleader's rapture when he sees The classical endorsement, "Please draw Pleas."

L. Dear are the words—I ne'er could read them frigidly,—

"We have no case; but cross-examine rigidly."

A. Blackhurst is coy, but sometimes has been known To strike out "Hoggins" and write "Addison."

L. Me Jackson oft deludes, on me he rolls, Fiendlike, his eye, then chucks the brief to Knowles.

A. Thoughts much too deep for tears pervade the Court,

When I assumpsit bring, and, godlike, wave the tort.

L. When witnesses, like swarms of summer flies,

I call to character and none replies;

Dark Attridge gives a grunt; the gentle bailiff sighs.

A. A pleading, fashioned of the moon's pale shine, I love, that makes a youngster new-assign.

L. I love to put a farmer in a funk, And make the galleries believe he's drunk.

A. Answer, and you my oracle shall be, How a sham differs from a real plea.

* "No words or singing are equivalent to an assault."—Meade's and Belt's case, *Lewin*, Cro. Ca. 184.

L. Tell me the difference first—'tis thought immense,
Between a naked lie, and false pretence.
Now let us gifts exchange, a timely gift
Is often found no despicable thrift.

A. Take these, well worthy of the Roxburgh Club,
Seven counts struck out in Gobble *versus* Grubb.

L. Let this within thy pigeon-holes be packed,
A choice conviction on the Bum-boat Act.

A. I give this penknife case, since giving thrives,
It holds ten knives, ten hafts, ten blades, ten other knives.
L. Take this bank-note, the gift won't be my ruin ;
'Tis forged by Dale and Kirkwood, see 1st Lewin.*

A. Change the venire knight ; your tones bewitch :
But too much pudding chokes, however rich.
Enough's enough, and surplussage the rest,
The sun no more gives colour to the west,
And one by one the pleasure-boats forsake
Yon land with water covered, called a lake.
'Tis supper-time : the inn is somewhat far,
Dense are the dews, though bright the evening star.
And . . . might drop in and eat our char."

AN INNER TEMPLAR.

PARTICULARS REGARDING SIR WALTER RALEIGH.

Thirty or more years ago, I began to make collections for a new "Life of Sir Walter Raleigh ;" but the publication of Tytler's biography, and another subsequently by Mr. Whitehead, induced me to forego my scheme. I find, however, among my scattered papers, a few that I think may, some time or other, be of use to those who are looking for, or arranging, additional materials ; and, as I do not know of a better depository for them than "N. & Q.," I add two or three of them now : hereafter, if acceptable, I will transmit others for insertion. There are so many memoirs of Sir Walter, that it is possible I may include some particulars already printed ; but, to begin, I do not believe that such is the case with the following information, derived from the original accounts of the Lieutenant of the Tower, at the time when Sir Walter Raleigh and his friend and coadjutor Lawrence Keymis, or Kemys, were in custody early in the reign of James I. Of course, this was only about the middle of Raleigh's career ; but I do not profess to observe chronological order in my contributions to his history, and those who at any future period may avail themselves of them will be able at once to determine to what dates they belong, and what events they illustrate. The first account is thus headed :—

"The demaundes of Sir George Harvie, Knight, Lieut^e of the Tower of London, for the diett and charges of Prisoners in his custodie for one whole quarter of a year, viz. from Michaelmas, 1603, to Christmas following."

After a statement of the charge on account of "the late Lord Cobham, and the late Lord Gray," we arrive at this entry :—

* Kirkwood's case, *Lewin, Cro. Ca.* 143.

"Sir Walter Raleigh, Knight. } Item for the diett and charges of Sir Walter Raleigh, Knight, for himself and two servants, from the 16 Dec^r, being then sent from Winchester to the Tower againe, for one weeke and a half ended the xxvth of December, att iij^{li} the weeke - - vij^{li}."

"Lawrence Kemishe, Esquior. } Item for the diett and charges of Lawrence Kemishe, Esquior, from the 29th Sept. 1603, untill the last of December, on which day he was discharged from the Tower, being 14 weeke and two dayes, at xi^{li} the weeke xxviii^{li} xj^{li} viij^{li}."

Here we see the precise charge made for Raleigh, and that he was attended by two servants ; but no servant is mentioned in the entry for Kemys, who we know was often examined and questioned as to his complicity with Sir Walter and his friends, in the plot for which they were tried at Winchester. The next account relates to the Fleet Prison, to which it should seem both Raleigh and Kemys had been removed : it is from Christmas, 1603, to the feast of the Annunciation, 1604. It is in this form :—

"Sir Walter Raleigh, Knight. } Item more for the diett and charges in the Fleete of Sir Walter Raleigh, Knight, and two servants, for two weeke and a halfe, at vi^{li} the weeke - - xij^{li} xi^{li}."

The charge, therefore, for Sir Walter was greater in the Fleet than it had been in the Tower : for Kemys, who accompanied him, it was the same as in the Tower, viz. :—

"Lawrence Kemishe. } Item for the diett and charges of Lawrence Kemishe, from 25 Dec^r, 1603, untill the last thereof, being one weeke at xi^{li} the weeke - - - - - xl^{li}."

Here we see that no addition of Esquire was made to the name of Kemys while he was confined in the Fleet. It is to be presumed that he was discharged at the end of the week ; and we meet with no farther mention of him, on this authority, in either place of confinement. Of Raleigh we next hear after his return to the Tower, in an account by the Lieutenant, from the feast of the Annunciation, 1604, to the feast of St. John the Baptist in the same year. The charge is for thirteen weeks ; not at 4*l.* per week, as in the first instance, but at 5*l.* per week, as in the Fleet ; and the total is 65*l.* The latest account by the Lieutenant of the Tower, that I was able to procure a sight of, was down to June 24, 1605 ; when the charge of 5*l.* per week for Raleigh and his two servants was continued.

I may mention by the way, and as a biographical note of some interest, connected with the fate of Henry Constable, author of the beautiful sonnets published in 1592 under the title of *Diana*, that he was in the Tower for ten weeks in 1604, between the feasts of the Annunciation and St. John ; and that the charge by the Lieutenant, for keeping and maintaining him, was 3*l.* per week. In the next account nothing is said of

him; so that we may infer that he was no longer in custody there.

Reverting to Kemys, it may be farther stated, that there is extant from him, but never yet printed that I am aware of, a long letter to the Earl of Salisbury, dated August 15 [1604], denying the truth of any allegations against him; and bearing testimony to his long friendship for, and dependence upon, Sir Walter Raleigh. Kemys, as is well known, afterwards destroyed himself on shipboard in a fit of grief and despondency at the unmerited anger of Raleigh, who had been his effectual patron.

Among my miscellaneous papers, connected with the long and friendly intercourse between Raleigh and Lord Cobham, tried together at Winchester, I have met with the following letter, which bears the date only of "12th August," but in what precise year I am unable at this moment to determine: perhaps some of the readers of "N. & Q." will be in a condition to supply the year from circumstances mentioned in it. It is addressed—

"To the right honorable my singular good Lorde, the Lord Cobham, Lo. Warden of the five Ports," &c.

"My worthy Lorde,—I am now arived, having stayde so long as I had means. I caused the Antelope to be revitted for 14 dayes, which was as much as that place could afforde; and that being spent, I durst not tarry to cum home towards winter in a fisherman. I presume there is no cause to doubt it: the castella are defensibell enough, the country reasonabell well provided, and the Spaniards will either do some what more prayse worthy, or attend a better opportunity. I am redly now to obey your commandments. If you will come to the Bathe, I will not faile yow, or what soever else your L. will use me in in this worlde.

"I will now looke for the L. Henry of Northumberlande, who, I think, will be here shortly, knowing my returne; and I doubt not but he will meet us also att the Bathe, if your L. acquaynt hyme with the tyme. It is best, if your L. propose it, to take the end of this moneth att farthest.

"I here that the Lord Chamberlayn is dead: if it be so, I hope that your L. may be stayde uppon good cause: if it be not so, I could more willingly cum eastward then ever I did in my life. How so ever [it] be, they be but things of the worlde, by which thos that have injoyed them have byne as littell happy as other poore men; but the good of these thinges wilbe, that while men are of necessity to draw lotta, they shall hereby see their channes, and dispose them selves accordingly. I beseech your L. that I may here from yow: from hence I can present yow with nothinge but my fast love and trew affection, which shall never part from studying to honor yow till I be in the grave.

"W. RALEGH.

"Wemouth, the 12 of August.

[P.S.] "My L. Vicount hath so exalted Mieres' sutes agaynst me in my absence, as neather M^r Sergent Heale, nor any one else, could be hard for me to stay trialls while I was out of the land in her Majesties service, a right and curtesy afforded to every begger. I never busied myself with the Vicount, neather of his extortions or poysonings of his wife, as it is here avowed and spoken. I have forborne hyme in respect of my L. Thomas, and chiefly because of M^r Secretary who in his

love to my L. Thomas hathe wisht mee to it: but I will not indure wrong at so pevishe a foole's hand any longer. I will rather loose my life; and I think that my L. puritan Periam doeth think that the Queen shall have more use of roggs and villayns then of mee, or els he would not att Byndon's instance have yielded to try actions agaynst me, being out of the lande."

The whole of the above is in the handwriting of Raleigh, as well as the following document, which may serve to explain what is said in the P.S. regarding Mieres.

"Know all men that I Sr Walter Raleigh, Knight, Capitaine of her ma^{ties} Gard, and Lord Warden of the Stanneries of Devon and Cornwall, doe hereby authorise John Meere, my man, to take, cutt, and cary away, or cause to be cutt downe, taken, and caryed awaye, all such manner of Trees, growinge in my manor of Sherborne, or else wher within any other my manors, or lands, in the hundreds of Sherborne, or Yedmyster in the county of Dorset, when he shall think convenient, to be employed to my necessarie use in my castell of Sherborne, as to hym I have gyven dyrection: whom I have appointed as well keper of the same castell, and to demand and keepe the kayes of the same, as also to be overseer of all my woods and tymber within the sayd hundreds, that no spoyle be made therein; or of any Fesaunts, or other game of the free warren whatsoever, within the same. Moreover I doe authorise him hereby to receave to my use all knowledge money, dew unto mee by my tenautes within the sayd hundreds. In witnes where of I, the the sayd Sr Walter Raleigh, have here unto put my hand and seale the xxvijth daye of Auguste in the xxxiiijth years of the Raigne of our Sovereigne Lady Elizabeth, by the grace of God Queene of England, Fraunce, and Ireland, defender of the Faythe, &c. W. RALEGH."

Out of this deed of 1586, no doubt, grew the lawsuit between Raleigh and Meere, which Justice Periam had heard during the absence of Sir Walter from England. J. PAYNE COLLIER.

Maidenhead.

FASHIONABLE QUARTERS OF LONDON.

[NO. II.]

Though York House (late Norwich House), in the Strand, was granted to Archbishop Heath by Queen Mary, for the town residence of the Archbishops of York, in lieu of their former palace seized by Henry VIII., it is doubtful whether he or any of his successors ever inhabited it: for Sir Nicholas Bacon was residing in it, certainly as early as the second year of Elizabeth's reign. He had previously resided in Noble Street, Foster Lane, Cheapside, in a house which he built, called Bacon House.

Of the London residence of Queen Elizabeth's next Lord Chancellor, Sir Thomas Bromley, there is no record; but it is not improbable that he also inhabited York House, inasmuch as several of his successors did.

Lord Chancellor Sir Christopher Hatton had a grant of the Bishop of Ely's house, in Holborn, long before he had possession of the Great Seal,

and continued to reside in it till his death. His name, and the bishop's title, are preserved in the streets built upon its site.

Sir Christopher's successor, Sir John Puckering, who was only Lord Keeper, lived at first at Russell House, near Ivy Bridge, in the Strand. He then removed to York House, under a lease from the archbishop; which enabled his widow to keep possession for a year after his death.

At the end of that year, the archbishop granted a new lease to Sir Thomas Egerton, Queen Elizabeth's next Lord Keeper; who resided in it till his death, in 1617; having been created Lord Chancellor by James I., and ennobled with the titles of Baron Ellesmere and Viscount Brackley.

King James's second Chancellor, Lord Bacon, after residing for a short time in Dorset House, Fleet Street, removed to York House, the place of his birth; which, soon after his disgrace, became the property of the Duke of Buckingham; and within fifty years was converted into various streets and alleys, now, or lately, designated by the names and titles of that nobleman—George Street, Villiers Street, Duke Street, Of Alley, and Buckingham Street.

Sir Thomas Coventry, Lord Coventry, Lord Keeper to Charles I., died in Durham House, in the Strand—now the site of the Adelphi. The Lord Keeper's country house was at Canonbury, Islington.

I do not know the residences of King Charles's three remaining Lord Keepers—Sir John Finch Lord Finch of Fordwich; Sir Edward Lyttelton, Lord Lyttelton of Mounslow; and Sir Richard Lane. Nor can I trace with any certainty the London houses of the Commissioners of the Great Seal during the Commonwealth.

The Earl of Clarendon, the first Lord Chancellor of Charles II. after the Restoration, resided at first in Dorset House, Fleet Street, before mentioned as an early residence of Lord Bacon; then at Worcester House in the Strand, the same as Russell House, where Sir John Puckering had for some time resided as Lord Keeper in the reign of Elizabeth; and lastly, at the splendid mansion he built at the top of St. James's Street.

Sir Orlando Bridgeman, who succeeded the Earl, while he held the Seal resided in Essex House in the Strand—now the site of Essex Street.

Anthony Ashley Cooper, Earl of Shaftesbury, while he held the office of Lord Chancellor, resided in Exeter House in the Strand, where Exeter Street and Burleigh Street now are. The Earl afterwards lived at Thanet House, in Aldersgate Street, where several of the nobility had mansions in that reign.

Sir Heneage Finch, Earl of Nottingham, the next Chancellor, resided at Kensington in a mansion which has since become a royal palace; but

he also had a town house in Great Queen Street, Lincoln's Inn Fields, where he died.

Sir Francis North, Lord Guilford, who was Lord Keeper to Charles II. and James II., resided when he was entrusted with the Great Seal in a great brick house, near Serjeants' Inn in Chancery Lane. His brother, in his entertaining biography of the Lord Keeper, intimates that he removed to some other house; but, as far as I recollect, omits to name where it was situate.

The infamous Chief Justice Jeffreys, the last Chancellor of James II., heard causes in his house in Duke Street, Westminster.

Lest I should fatigue your readers, and occupy too much of your space, I will stop here, and commence my next contribution with the Revolution.

EDWARD FOSS.

RYE-HOUSE PLOT CARDS.

I have met with a nearly perfect pack of playing-cards, ornamented with figures and inscriptions, all of which relate to the celebrated Rye-House Plot. The cards are distinguished by the mark of the suit, usually on the right-hand upper corner, but in some of the suit of Diamonds, and the ten of Spades, on the left-hand upper corner.

The number in the suit is indicated by the Roman numerals, i, ii, &c., to x., and then by the words, Knave, Queen, King. The figures on these last court cards have no relation to their character as cards. Twelve cards are missing—namely, the iv. and vii. of Hearts; the iii., vi., viii., and x. of Diamonds; the iii., iv., ix., and King of Spades; and the i. and x. of Clubs.

The figures upon the suit of Clubs are as follows:—

- i. Missing.
- ii. Figure of a man resting on a walking-stick, and the inscription "West going downe to Whitehall."
- iii. A man going to a door, with the inscription "Keeling going to the L^d Dart."
- iv. A man, wearing a hat and robed, sitting, and another man standing before him with his hat in his hand. Inscription, "Keeling examined by S^r L. Ienkins."
- v. A man, wearing a sword and hat, with words from his mouth, "I beg the King's mercy," bowing to another man in an official dress. Inscription, "C. Rumsey delivering himselfe."
- vi. Two men in official robes, one of them wearing a hat, standing at a table, examining another man, behind stands a guard. Inscription, "Rumsey examined by the King and Councell."
- vii. A man in a hat writing at a table, the words from his mouth "I must discover all." Inscription, "West writing a letter to S^r G. J."
- viii. One man, attended by a guard with a

javelin, arresting another man from behind. Inscription. "Lord Grey Apprehended."

ix. The Tower of London in the back ground. A man in a hat and flowing wig landing from a boat, received by another man; a coach standing by. Inscription, "Lord Grey making his Escape."

x. Missing.

Knave. A man in gown and bands, with the words from his mouth, "Fight the Lairde's battle." Inscription, "Ferguson the Independent Parson."

Queen. In the front, a man standing by an overturned cart; at a distance a coach and six on the road. Inscription, "A conspirator overturning a cart to stop the King's coach."

King. A nobleman sitting in an arm-chair, with the words from his mouth, "Assist me friends." Behind him a shadowy black figure with horns, evidently the evil spirit, holding the back of his chair. Inscription, "The Lord Shaftsbury."

The six of Hearts has a representation of the execution of Lord Russell, with the inscription, "L^d Russell beheaded in Lincoln's Inn Feilds."

This may be sufficient to give a notion of these very curious cards; and I should be glad to know whether any other copy of them is known to be in existence.

T. C.

THE LAPWING: WITCHCRAFT.—In looking over an old French book a few days since I met with a word which caused me some vexatious research. The author tells his readers how they may render themselves invisible, and his directions are—"To wear a wig made of the hairs of a person who has been hung, having first had the wig steeped in the blood of *une pupu*." I sought for the meaning of *pupu* in Chambaud's quarto *French and English Dictionary*, in French and Latin, French and German, French and Spanish, French and Portuguese, French and Dutch dictionaries in vain; but at last discovered that the word was obsolete, and synonymous with the modern *huppe*, and in English signifies a lapwing, peewit, and hoopoe; that in Latin it is *upupa*; in Greek, *ὑπού*; in German *Wiedehopf*; in Dutch, *kieveit*; in Italian, *bubola*; in Spanish, *avefria*; in Portuguese, *pavoncino*; and that it is our old Ovidian friend, the naughty Tereus, who fell in love with his sister-in-law, Philomela, whose tongue he cut out lest she should tell his wife how badly he had behaved; and who afterwards dined upon the remains of his son Itys. I traced the *pupu* afterwards from Ovid, *Met.* vi. 672, 673, 674; to Virgil, *Eclog.* vi. 78; to Plautus, *Capt.* Act V. Sc. 4, line 7; and found honourable mention made of it in Pliny's *Natural History*, in Ælian, *De Animal.* i. 35; iii. 26; vi. 46; x. 16; xvi. 5; in Pausanias, lib. i. c. 40. What I wish to know is, does the lapwing, so remarkable a bird in ancient lore and

legend, and an ingredient in mediæval French magic, hold any importance in the folk lore of England?

I append in the original the receipt for making one's self invisible:—

"Porter une peruque faite des cheveux d'un pendu, et trempée dans le sang d'une pupu, afin de se rendre invisible."

W. B. MACCABE.

Dinan, Cotes du Nord, France.

JOHN ROWE, SERJEANT-AT-LAW.—Several inquiries have been made in previous volumes respecting Serjeant Rowe. From an *Inq. p. m.* at Exeter Castle, Oct. 28, 35 Henry VIII., it appears he died on the 8th of October, leaving a son of the same name, aged thirty-five years and upwards, a widow Agnes, and property in Dartmouth, Totnes, &c., &c. Another copy states, that his son John was thirty years of age, and his wife's name Mary.

It will be seen from the above, that Serjeant Rowe was closely connected with Devonshire; and that, therefore, the statement in the Rowe pedigree (Harl. MS. 1174), that he was the son of John Rowe, of Rowes Place, Kent, is highly improbable.

A family of the name of Rowe, or Roe, had been seated in the West of England for at least a century before the reign of Henry VIII.

C. J. R.

CHARLES LLOYD, the poet, the friend of Wordsworth, Lamb, and Southey, died at Chaillot, near Paris, January 16, 1839, aged 64. (*Gent. Mag.* N. S. xi. 335.) He was son of Charles Lloyd, Esq., banker of Birmingham; was born in that town, and privately educated by Mr. Gilpin. On August 31, 1798, being twenty-three years of age, he was admitted a Fellow Commoner of Caius College, but never graduated. The late Mr. Justice Talfourd, in his *Memorials of Charles Lamb*, referring to the year 1799, says: "Lloyd had become a graduate of the University." This is a mistake; but it must be observed that another Charles Lloyd, a native of Norfolk, proceeded B.A. at Emmanuel College in that very year.

C. H. & THOMPSON COOPER.

Cambridge.

CAMBRIDGE TRADESMEN IN 1635.—Aristippus loq.:—

"'Tis beere that drowns the soules in their bodies. Huson's cakes, and Pair his ale, hath frothed their braines: hence is the whole tribe contemned; every prentice can jeere at their brave Cassockes, and laugh the Velvet Caps out of countenance."—Randolph, *Aristippus*, 1685, p. 12.

"Topicks or Common-places are the Tavernes; and Hamon, Wolfe, and Farlowes, are the three best tutors in the Universities."—*Aristippus*, 1685, p. 15.

J. D. CAMPBELL.

ROBESPIERRE'S REMAINS.—

"The mortal remains of Robespierre, St. Just, and Lebas," says the *Patrie*, "have just been discovered by some workmen occupied in digging the foundations of a house at the Batignolles, at the angle of the Rue du Rocher and the old Chemin de Ronde. Those men, who played so important a part in the Revolution, were buried at the above spot; the cemetery of the Madeleine being too full at the period of their death to admit of fresh interments."—*Leeds Mercury*, Nov. 5, 1863.

GRIME.

Queries.

OLD LATIN ARISTOTLE.—In a volume of Latin *Sermones*, printed at Cologne, and in the original binding, I have found parts of two leaves of an early edition of Aristotle in Latin. I know that they are early, because of the contractions, of the Gothic letters, and by the omission of the first letter of *quoniam*, which was to have been supplied by hand. I give a short extract below, and I know that it is from the 4th book, near the beginning of the treatise "De Animâ;" and that it is not the translation in the folio, Paris, 1629. The page is printed in columns, just two inches wide. As far as *potentia*, in the extract, the German-text letters are half an inch high.

"[q]uoniam an|tē eadē poten|tia || Postq; phūs deter-
mine|vit qua si quedā pambula | ad potēciā vegetatīva
hic incipit | determinare de ipā & duo facit. qr.]"

Will some of your bibliographical readers be so kind as to tell me the edition to which my fragment belongs?

WM. DAVIS.

Oscott.

JOHN BARCROFT.—In "N. & Q.," 3rd S. iv. 187, it is stated that Laurence Halsted, Keeper of the Records in the Tower of London, was born in 1638, and married Alice, daughter of John Barcroft, Esq. Is anything known of John Barcroft? There was a John Barcroft, perhaps his son, whose history presents some remarkable features. He was one of Cromwell's officers in Ireland, where it is to be supposed that he did good service, as he was rewarded with the estate of Castle Carbery, near Edenderry, the name of which he changed, according to the fashion of the times, to Ask Hill. The Castle Carbery estate reverted, on the Restoration, to the Colleys or Cowleys, ancestors of the Duke of Wellington, to whom it had belonged from the time of Queen Elizabeth. John Barcroft, sickened perhaps by the scenes of blood which he had witnessed during his service under Cromwell, joined the sect of Quakers, and became one of the principal founders of the Quaker colony at Balitore, co. Kildare, respecting which some interesting particulars are given in the *Lead-beater Papers*.

URSAGELLUS.

Ceylon.

CENOTAPH TO THE 79TH REGIMENT AT CLIFTON.

Sir William Draper, nearly a hundred years ago, erected in his garden at Clifton, near Bristol, a cenotaph in memory of the officers and soldiers of the 79th regiment who fell during the war in the middle of the last century. This memorial is alluded to in the *Ann. Reg.* 1768, vol. xi. 286 (6th edit. 1800). The inscription, which is in Latin, is given in the *Gent. Mag.* 1792, vol. lxii. part i. p. 168; and a translation of it occurs in the same volume at p. 162. According to the *Gent. Mag.* 1789, vol. lix. part ii. p. 607, it would seem that under the base of the sarcophagus the exploits of the regiment in the East Indies are particularised, and the names added of thirty-four officers who were killed in action. These names, as far as I have been able to learn, not having been copied into any journal, I would suggest, against the chances of that obliteration which time and the weather work on all exposed monuments, that one of your Clifton or Bristol readers, interested in preserving the records on such memorials, impose on himself the task of sending you a list of the names of those brave fellows for insertion in "N. & Q." To your military readers and others no doubt such a list would be useful, more so as the *London Gazette*s of the period—the chief source of reference in many instances—only note the deaths in war by totals.

For purposes of identity, the names should be followed by any other information, such as dates, and the names of the battles and sieges in which the officers lost their lives, if such particulars occur on the cenotaph.

M. S. R.

WILLIAM CHAIGNEAU.—The famous Irish novel entitled *The History of Jack Connor*, and which I believe first appeared in 1752, is attributed to William Chaigneau, Esq., who, in 1796, is referred to as deceased (*Gent. Mag.*, lxvi. 823). Information respecting him will be acceptable.

S. Y. R.

ELEANOR D'OLBREUSE.—Where can I find particulars of the parentage of this lady, who married one of the Dukes of Zelle, and so became an ancestress of our present royal family?

J. WOODWARD.

New Shoreham.

HYOSCYAMUS.—In Bishop Hall's *Quo Vadis* (sec. 5), the following passage occurs:—

"The Persian Hyoscyamus, if it be translated to Egypt proves deadly; if to Jerusalem, safe and wholesome."

I wish to know whether this is a positive fact?

W. J. SMITH.

LAUREL WATER.—It was stated in conversation after Donellan's trial for the murder of Sir Theodosius Boughton, that a book on botany was lent to the captain by Mr. Newsom, the rector of Harborough, and that it was returned with the

leaf doubled down, saying that laurel water distilled was a deadly poison. Can any of your botanical readers state in what book this account of laurel-water is to be found? A book called the *Toilet of Flora* was published in 1779. This book is not in the British Museum. Perhaps one of your readers may possess the book, and be able to state what the account of laurel-water is.

AN INQUIRER.

LEWIS MORRIS. — At the commencement of Lord Teignmouth's *Life of Sir William Jones* is a letter signed Lewis Morris, in which the writer states, that he has sent Sir William, as a new year's gift, and in pursuance of an old Welsh custom among kinsmen, a pedigree, showing their descent from a common ancestor. Can any of your readers inform me whether the writer is the celebrated antiquary and poet spoken of by Mr. Borrow in his recent work, *Wild Wales*, and whether anything is now known of the pedigree in question? I should be glad to know, too, whether Lewis Morris has now any lineal descendants living?

H. H.

THE PRINCE CONSORT'S MOTTO. — The motto of the Prince Consort—"Treu und Fest"—was one so strikingly applicable to his high character, that I should be glad to know its origin. On reading in the Book of Revelations (xix. 11), that he that sat upon the White Horse was called "faithful and true," it occurred to me that the Elector of Saxony, from whom Prince Albert probably derived it, might have taken the motto from this passage in Luther's translation; but upon examination, I find Luther's words are: "Treu und Wahrhaftig." As it seems probable that this motto, and the *white horse* in the arms of Saxony, have been derived from this passage, may I ask—When, and by whom they were first used?

T.

RICHARD SALVEYNE. — In Chiswick church, near London, upon a monument is read this imperfect inscription—

"Orate pro anima Mathildis Salveyne uxoris Rychardi Salveyne militis Thesaurar: Ecclesie. MCCCXXXII."

So states an old MS. in my possession, but I do not find it recorded in the copious list of inscriptions under "Chiswick" in Lysons's *Middlesex Parishes*, though it existed in Weever's time.

It is further stated in the MS. this Richard Salveyne was of the same family as Humphrey Salwey, escheator of the county of Worcester, whose tomb at Stanford in that county is there described.

The monument at Chiswick I presume to be no longer in existence. I do not find Richard Salveyne in Burke's elaborate pedigree of that family. Is anything known about him, why his wife should be buried at Chiswick, and what was his official city?

THOMAS E. WINNINGTON.

SWINBURNE. — Is anything known of a person of this name who was living about 1610? He was secretary to Sir Henry Fanshaw.

CPL.

CAPTAIN YORKE. — I am anxious to obtain information about a Mr. Yorke, a Captain in the Trained Bands of London, who lived about the middle of the last century. It is thought that he was descended from the Yorkes of Erthig, Denbighshire, Wales; and I should be grateful to any correspondent who could give me any details as to the Captain's connection with the Yorkes of Erthig.

CARILFORD.

Cape Town.

Queries with Answers.

PHOLEY. — What is the meaning of this word in the following advertisement, which I copy from a List of Books printed for and sold by Edward Cave, at St. John's Gate, Clerkenwell? —

"Travels into the inland parts of Africa, containing a description of the several Nations for the space of 600 miles up the River Gambia, with a particular account of Job Ben Solomon, a Pholey, who, in the year 1733, was in England, and known by the name of the African. Being the Journal of Francis Moore, Factor for several years to the Royal African Company of England."

E. H. A.

[An interesting account of the Pholeys, a free and independent people of Gambia, is supplied by the author in the above work, in the first edition, 1738, p. 30, in the second edition (no date), p. 21. He says, "In every kingdom on each side of the river Gambia there are some people of a tawny colour, called Pholeys, much like the Arabs; which language they most of them speak, being to them as the Latin is in Europe; for it is taught in schools, and their law, the Alcoran, is in that language. They are more generally learned in the Arabick than the people of Europe are in Latin, for they can most of them speak it, though they have a vulgar tongue besides, called Pholey. They live in hords or clans, build towns, and are not subject to any kings of the country, though they live in their territories; for if they are illtreated in one nation, they break up their towns, and remove to another. They have chiefs of their own, who rule with so much moderation, that every act of government seems rather an act of the people than of one man. This form of government goes on easily, because the people are of a good and quiet disposition, and so well instructed in what is just and right, that a man who does ill is the abomination of all, and none will support him against the chief The Pholeys are very industrious and frugal, and raise much more corn and cotton than they consume, which they sell at reasonable rates, and are very hospitable and kind to all; so that to have a Pholey town in the neighbourhood, is by the natives reckoned a blessing. They are strict Mahometans; none of them (unless here and there one) will drink brandy, or anything stronger than water and sugar."]

LINES ADDRESSED TO CHARLES I.—I copy the following verses from MS. on a fly-leaf, at the end of a copy of *Jus Imaginis apud Anglos, or, the Law of England relating to the Nobility and Gentry*, by John Brydall, of Lincoln's Inne, Esquier, 1675." 8vo —

"Great Charles, thou Earthly God, Celestial Man!
Whose life, like others', though it were a span,
Yet in that life was comprehended more
Than earth bath waters, or the oceans shore;
Thy heavenly virtues angels shall rehearse;
It is a theme too high for human verse.
He that would know the right, then let him look
Upon this wise incomparable book,
And read it o'er and o'er; which, if you do,
You'll find the King a priest and prophet too;
And sadly see our lot, although in vain" —
(*Cetera desunt.*)

They appear to have been written by the hand of one William Thomas, as they follow these words: "John farr his Booke. William Thomas witnes, 1675." But they were evidently not William Thomas's composition, as he was an uneducated fellow, who wrote —

"Grate charls, though earthly god se-
Lastiel man, huse life Like others" —

and so on — *oshians* for "oceans," *Engels* for "angels," &c.: on which account I have modernised the spelling, in order to make the whole intelligible. They seem to have been really the production of one who *could* write verse, as well as the most extravagant adulation, and may be taken as an extreme example of the poetical hyperbole of that hyperbolical age. The "incomparable book," for which they were first written, was probably the *Eikon Basilike*. Do they occur in print in any edition of it? J. G. N.

[These lines are entitled "An Epitaph upon King Charles," signed J. H., and are usually found printed in the earlier editions of the *Eikon Basilike*, e. g. that by Royston, 24mo, 1649; that printed at the Hague by S. Brown, 24mo, 1649; and in the Dublin edition of 1706. *Vide* "N. & Q." 2nd S. iv. 347; v. 393, 464; vi. 179.]

CREST OF APOTHECARIES' COMPANY.—F. H. K. will be glad to know the meaning of the rhinoceros, or whatever the animal may be, which ornaments all things sent from Apothecaries' Hall.

[The unicorn, as fictionized in heraldry, is a white horse, having the horn of the narwhale emanating from the forehead; the belief in the animal being based on the passage in Job xxxix. 9: "Will the unicorn be willing to serve thee?" but the original word "*Rem*," thus translated "unicorn," is, by St. Jerome, Montanus, and Aquila, rendered "rhinoceros"; and in the Septuagint, "monoceros" signifies nothing more than "one horn." The rhinoceros is therefore the misinterpreted unicorn of the ancients; and, from a belief in the fabulous medicinal qualities of the horn, has been advanced as the crest of the Company of Apothecaries, on some of whose sign-

boards the rhinoceros presented the similitude of anything but the real beast; and being frequently mistaken for a boar, the practice of painting the monster became more monstrous, and the boar proper has, to be more agreeable to the eye, been bedizened as a blue boar.—Beaufoy's *Tradesmen's Tokens*, edit. 1855, p. 58.]

FRUMENTUM: SILIGO. — In an account, *temp.* Edw. III., I find these words used for distinct kinds of grain. What kinds? In Littleton's *Latin Dictionary*, "siligo" is defined as "fine wheat, whereof they make manchet;" and "frumentum" as "all manner of corn or grain for bread." But in my account, the price of frumentum is 7s. and 8s. the quarter, that of siligo, 5s. 6d. and 6s. 4d. only. Can I be referred to any more definite explanation of these terms?

G. A. C.

[Frumentum was used in the Middle Ages somewhat indefinitely, but it most frequently signifies wheat. Pure wheat—"Sæpe sæpius designatum opinor triticum purum, nec aliis granis mixtum." (*Du Cange in verb.*) In the passage before us it is certainly wheat.

Siligo, in Middle-Age Latin, means rye. We know that in classical Latin it signifies a fine wheat, praised by Columella and Pliny, as preferable to ordinary wheat for food, being finer, whiter, and lighter; but in the Middle Ages it almost always represents rye, as it assuredly does in this passage.]

JOHN BURTON. — I have in my possession a rather scarce tract of 31 pages, entitled *Sacerdos Paracialis Rusticus*, published at Oxford in 1757. Its author is "Johannes Burton de Maple-Durham in Com. Oxon. Vicarius." The duties of the parish priest are in it beautifully described in classical hexameters, 630 in number, and occasionally remind one of the picture, in Goldsmith's *Deserted Village*, of the country clergyman.

Is anything known of the author, and what college in Oxford claimed him as an alumnus? I presume that the same person was the author of the following effusions in "*Selecta Poemata Anglorum* (Editio Secunda Emendatio, 1789)," viz. "*De boræ Epinicion*," p. 28; "*Psalmus cxxxvii.*," p. 107; "*Hortus Botanicus*," p. 147; and "*Psalmus xlvii.*," p. 275 for the name "J. Burton, S. T. P." is appended. OXONIENSIS.

[Dr. John Burton, a learned critic and divine, was educated at Corpus Christi College, Oxford. He died on Feb. 11, 1771, in the seventy-sixth year of his age, and was buried at the entrance of the inner chapel at Eton. His Life has been published by his pupil and intimate friend, Dr. Edward Bentham. Most biographical dictionaries also contain some account of him.]

JAMES II. AND THE PRETENDER. — Can any of your readers refer me to any work giving details of the court held by James II. and the Pretender at St. Germain-en-Laye, until the death of the

former? Did James II. confer patents of nobility upon any of his adherents, and upon whom?

N. H. R.

[The state of the Court of St. Germain's will be found in the following works: (1) *A View of the Court of St. Germain's from the Year 1690 to 1695*, [by John Macky], 8vo. 1696. (2) "*The Life of James II.*", containing an Account of his Birth, Education, &c., the State of his Court at St. Germain's, and the particulars of his Death. Lond. 8vo. 1702." (3.) *Clarke's Life of James II.*, ii. 472-647, copied from the Stuart Papers in Carlton House. Consult also chap. xx. of Lord Macaulay's *History of England*, iv. 380. For the titles of nobility conferred by James II. after his abdication, see "N. & Q." 2nd S. ix. 28; x. 102, 215, 337.]

NEW TRANSLATION OF THE BIBLE, BY JOHN BELLAMY, circa 1818.—Bellamy did not complete the whole Bible. Query, how much did he publish?

GEO. I. COOPER.

[Eight parts of this new translation were published, namely, from Genesis to the Song of Solomon, pp. 1868. See Horne's *Introduction to the Holy Scriptures*, ed. 1846, v. 304.]

Replies.

EXHIBITION OF SIGN-BOARDS.

(3rd S. iv. 307.)

Bonnell Thornton's object in establishing an exhibition of sign-boards was to convey satire on temporary events, objects, and persons. It took place at an opportune time, when the good-natured public was not disposed to consider it as an insult; and for a period it is said to have answered the witty projector's most sanguine expectations.

The mention made of this exhibition by the newspaper press of the day, presents so many illustrations of the state of art, and of the spirit of the times, that a few extracts from it may not be unacceptable.

The *St. James's Chronicle* of March 26, 1762, after noticing the preparations of the Society of Arts, adds—

"The Society of Sign-Painters are also preparing a most magnificent collection of portraits, landscapes, fancy-pieces, history-pieces, night-pieces, Scripture-pieces, &c. &c., designed by the ablest masters, and executed by the best hands in these kingdoms. The virtuous will have a new opportunity to display their taste on this occasion, by discovering the different styles of the several masters employed, and pointing out by what hand each piece is drawn. A remarkable cognoscenti, who has attended at the Society's great room, with his eye-glass, for several mornings, has already piqued himself on discovering the famous painter of 'The Rising Sun' (a modern Claude) in an elegant nightpiece of 'The Man in the Moon.'"

The *London Register* for April, 1762, as quoted in Mr. Pye's *Patronage of British Art*, gives us the following account of the exhibition itself:—

"On entering, you pass through a large parlour and paved yard, of which, as they contain nothing but old common signs, we shall take no further notice than what is said of them in the Catalogue, which the reader will not find to be barren of wit and humour. On entering the grand room, you find yourself in a large and commodious apartment, hung round with green baize, on which this curious collection of wooden originals is fixed flat, and from whence hang keys, bells, swords, poles, sugar-loaves, tobacco-rolls, candles, and other ornamental figures, carved in wood, which commonly dangled from the pent-houses of the different shops in our streets. On the chimney-board (to imitate the style of the catalogue) is a large blazing fire, painted in water-colours; and within a kind of cupola, or rather dome, which lets the light into the room, is written in golden capitals, upon a blue ground, a motto disposed in the form following:—

SPECTATUM
TENENTIS?
ADMISSI,
KNOW

"From this short description of the grand room (when we consider the singular nature of the paintings themselves, and the peculiarity of the other decorations), it may be easily imagined that no connoisseur who has made the tour of Europe ever entered a picture-gallery that struck his eye more forcibly at first sight, or provoked his attention with more extraordinary appearance. We will now, if the reader pleases, conduct him round the room, and take a more accurate survey of the curious originals before us; to which end we shall proceed to transcribe some of the most conspicuous features of the ingenious Society's Catalogue, adding, by the way, such remarks as may seem necessary for his instruction and entertainment:—

"No. 1. Portrait of a justly celebrated painter, though an Englishman and a modern.

"No. 8. 'The Vicar of Bray.' The portrait of a benighted clergyman at full length. 'The Vicar of Bray' is an ass in a feather-topped grizzle, band, and padding-sleeves. This is a much droller conceit, and has much more effect, as here executed, than the old design of the ass loaded with preferment.

"No. 9. 'The Irish Arms.' By Patrick O'Blaney. N.B. Captain Terence O'Cutter stood for them. This sign represents a pair of extremely thick legs, in white stockings, and black gaiters.

"No. 12. 'The Scotch Kiddle.' By M'Pherson. Done from himself. The figure of a Highlander sitting under a tree, enjoying the greatest of pleasures, scratching where it itches.

"No. 16. 'A Man.' Nine tailors at work, in allusion to the old saying, 'Nine tailors make a man.'

"No. 19. 'Nobody alias Somebody.' A character. The figure of an officer, all head, arms, legs, and thighs. This piece has a very odd effect, it being so drolly executed that you don't miss the body.

"No. 20. 'Somebody, alias Nobody.' The companion of the foregoing, both by Hogarty. A rosy figure, with little head and a huge body, whose belly swags over, almost quite down to his shoe-buckles. By the staff in his hand, it appears to be intended to represent a constable: it might also be mistaken for an eminent justice of the peace.

"No. 22. 'The Strugglers: a Matrimonial Conversation.' By Ransby. Represents a man and his wife fighting for the breeches.

"No. 23. 'A Freemason's Lodge; or, the Impenetrable Secret.' By a Sworn Brother. The supposed ceremony and probable consequences of what is called 'making a mason.' Represents the master of the lodge with a red-hot salamander in his hand, and the new brother blind-fold, and in a comical situation of fear and good-luck.

"No. 27. 'The Spirit of Contradiction.' Two brewers with a barrel of beer pulling different ways.

"No. 35. 'A Man in his Element.' A sign for an eating-house. A cook roasting at a fire, and the devil basting him.

"No. 36. 'A Man out of his Element.' A sailor falling off a horse, with his head lighting against a milestone.

"No. 37. 'A Bird.' By Allison. Underneath is written —

'A bird in hand far better 'tis
Than two that in the bushes is.'

"No. 38. 'A Man loaded with Mischief,' is represented carrying a woman, a magpie, and a monkey on his back.

"No. 39. 'Absalom Hanging.' A perukemaker's sign by Selatter. Underneath is written —

'If Absalom had not worn his own hair,
Absalom had not been hanging there.'

"But the cream of the whole jest is No. 49 and No. 50: its companion, hanging on each side of the chimney. These two are by an unknown hand, the exhibition having been favoured with them from an unknown quarter. Ladies and gentlemen are requested not to finger them, as they are concealed by the curtains to preserve them. Behind the curtains are two boards, on one of which is written 'Ha! ha! ha!' and on the other 'He! he! he!' At the opening of the exhibition, the ladies had infinite curiosity to know what was behind the curtains, but were afraid to gratify it. This covered laugh is no bad satire on the indecent pictures in some collections, hung up in the same manner with curtains over them.

"No. 66. 'A Tobacconist's Sign.' By Bransby. The conceit and execution are admirable. It represents a common-councilman and two friends drunk over a bottle. The common-councilman, asleep, has fallen back in his chair. One of his friends (an officer) is lighting a pipe at his nose; whilst the other (a doctor) is using his thumb as a tobacco-stopper.

"Some humour was also intended in the juxtaposition of the signs, as 'The Three Apothecaries' Gallipots,' and 'The Three Coffins,' its companion."

The locale of the exhibition was the house of Bonnell Thornton in Bow Street, Covent Garden — as we learn from the following advertisements, and from the title-page of the catalogue. The latter reads as follows: —

"A Catalogue of the Original Paintings, Busts, Carved Figures, &c. &c., now Exhibiting by the Society of Sign Painters, at the Large Room, the upper end of Bow-street, Covent Garden, nearly opposite the Playhouse Passage. Price One Shilling." 4to.

An advertisement was inserted in the catalogue, and also in the daily papers, in these words: —

"The Society of Sign Painters take this opportunity of refuting a most malicious suggestion, that their exhibition is designed as a ridicule on the exhibitions of the Society for the Encouragement of Arts, &c., and of the artists. They intend theirs as an appendix only, or in the style of painters, a companion to the others. There is nothing in their collection that will be understood by

any candid person as a reflection on any body, or body of men. They are not in the least prompted by any mean jealousy, to depreciate the merits of their brother artists. Animated by the same public spirit, their sole view is to convince foreigners, as well as their own blinded countrymen, that however inferior the nation may be unjustly deemed in other branches of the polite arts, the palm for sign-painting must be universally ceded to us, the Dutch themselves not excepted."

The purchase of a catalogue entitled the owner to an admission to the exhibition. A printed slip was appended to it in the form of a ticket, which was torn off by the door-keeper upon presentation, thus rendering the catalogue unavailable for a second admission.

Copies of the catalogue are of very rare occurrence. The only one I ever saw was sold at Puttick's about a twelvemonth since.

EDWARD F. RIMBAULT.

"EST ROSA FLOS VENERIS."

(1st S. i. 214, 458; 3rd S. iv. 453.)

As this question appears to be of so ancient a date as the first volume of "N. & Q.," it certainly ought to be disposed of at the earliest opportunity. The lines will be found in the *Anthologia Veterum Latinorum Epigrammatum et Poematum* of Peter Burman, the younger; and, also, in the collections of Wernsdorf and Meier, founded on the same work. It is pretty evident, from their epigrammatic character, that they are not a part of a larger poem, but complete in themselves. Burman quotes De la Cerda as his authority for the lines, but I can give an earlier one, having found them, introduced seemingly as a quotation into a work of Lævinus Lemnius, the learned Canon of Zeric-Zee, entitled *Herbarum adque Arborum quæ in Bibliis passim obviæ sunt Explicatio*, Antwerpæ, 1566. Lemnius does not give any authority or reference for the lines; but in the *Opera Omnia* of Virgil, edited by the learned Spanish Jesuit Johannes Ludovicus de la Cerda, they are again quoted, the editor telling us that they were found incised on marble. The lines occur in a note to a passage in the first book of the *Æneid*; and the first six books of the *Æneid*, edited by La Cerda, were published at Lyons in 1612. This, probably, is all the reply that can now be given to the first query of J. S. L.; his second does not admit of so ready an answer.

One, who had a very complete idea of the world of literature, shrewdly observes that —

"Commentators sometimes view
In Homer more than Homer knew."

And, in all likelihood, most of the readers of "N. & Q." will coincide in the opinion, that, generally speaking, the notes and quotations of commentators and annotators should be received

cum grano. I would not presume to say that Lemnius coined the lines to suit his purpose; still, withal, they have a comparatively modern aspect. When the authority is so very vague as "reperiuntur in marmore," we have every right to look for internal evidence, and that, as far as regards the antiquity of the lines—which, indeed, is the whole gist of the question—is, in my humble opinion, wanting. For they seem to be deficient of the sonorous ring of the ancient Augustan metal, as well as of the quaint, flat chink of the mediæval Latinity. And being the only authority, as far as I am aware, for the often-repeated assertion, that the ancients respected the rose as an emblem of silence, and consecrated it to Harpocrates, these lines, with regard to their antiquity, afford a very interesting question; or, as J. S. L. puts the query—"Is the custom therein referred to the origin of the phrase *sub rosa*?"

There is, however, something more than a custom referred to in the lines; there is, also, a sacred principle. As is well known, it was a custom for the ancients to decorate their festal tables with roses; but that they recognised the rose as a sacred symbol of silence, through an alleged mythical connection between the flower, Cupid, Venus, and Harpocrates, is exceedingly doubtful; there being no other authority for the assertion than these lines, of which the authorship is unknown, and the antiquity most questionable. La Cerda, though not the first to quote the lines, is, in all probability, the first who alleges that they were found on marble; and the manner in which he introduces them into print is rather suspicious, they being dragged in as an annotation to the following passage in the text:—

"Hic Regina gravem gemmis auroque poposcit,
Implevitque mero pateram, quam Belus et omnes
A Belo soliti: tum facta silentia tectis."

A more inappropriate quotation than the lines in question can hardly be imagined; silence, it is true, is alluded to in the text, but there is certainly not one word about roses. How then does the commentator connect the two? By artfully and illogically dragging in another quotation, in which roses are alluded to, without any reference to silence. Here it is, from the nineteenth epigram of the tenth book of Martial:—

"Hæc hora est tua, dum furit Lyæus,
Cum regnat rosa, cum madent capilli:
Tunc me vel rigidi legant Catones."

It is not, then, without justice observed in the *Biographie Universelle*, in allusion to De la Cerda's Virgil—

"Que le jésuite Espagnol explique souvent ce qui n'a pas besoin d'être expliqué, et quelquefois ce qui ne devrait pas l'être."

Whatever doubt there may be respecting the ancient Romans using the rose at their feasts, as

an emblem of secrecy, it is certain that the Teutonic races did from a very early period. The custom and principle is particularly German, according to the ancient proverbial saying—

"Was Kir Kosen, bleib' unter dem Rosen."

And Wernsdorf decides against the antiquity of the lines in question, because they form the only Latin notice of a peculiarly German custom and idea, while Meier, in his edition of Burman, goes further, and says the Latin lines were written on the German proverb—

"Hoc epigramma factum est, ut proverbium illud, *Hoc sub rosâ dictum est*, explicaretur poetice."

When looking for the origin or explanation of an emblem or symbol, we must study the natural features of the subject, and resolutely reject every thing approaching to the fabulous or mythical. And so, we cannot conclude better than in the words of our worthy English philosopher, Sir Thomas Browne, who says:—

"When we desire to confine our words, we commonly say, they are spoken under the rose; which expression is commendable, if the rose, from any natural property, may be the symbol of silence, as Nazianzene seems to imply, in these translated verses:—

'Utque latet rosa verna suo putamine clausa,
Sic os vincla ferat, validisque arctetur habenis,
Indicatque suis proluxa silentia labris,'

and is also tolerable, if by desiring a secrecy to words spoken under the rose, we only mean in society and computation, from the ancient symposiac meetings to wear chaplets of roses about their heads: and so we condemn not the German custom, which over the table describeth a rose in the ceiling."

The lines which have caused so much inkshed have been thus paraphrased:—

"The rose is Venus' pride; the archer boy
Gave to Harpocrates his mother's flower,
What time fond lovers told the tender joy
To guard with sacred secrecy the hour:
Hence, o'er his festive board the host uphung
Love's flower of silence, to remind each guest,
When wine to amorous sallies loosed each tongue,
Under the rose what passed must never be
expressed."

WILLIAM PINKERTON.

Hounslow.

REV. P. ROSENHAGEN.

(2nd S. x. 216, 315.)

Nobody seems to have looked at Mr. John Taylor's *Junius Identified*. An extract from this work, and the original communication to the *Athenæum*, on which the question was raised in your pages, will secure your having all that has been said (Taylor, p. 119, *Athenæum*, Aug. 28 and Sept. 4, 1858):—

"The Rev. Philip Rosenhagen was the schoolfellow, and continued through life the mutual friend, of Sir Philip Francis and Mr. Woodfall. . . . It is a little remarkable,

that to Mr. Rosenhagen the letters of Junius were at one time attributed, though certainly without foundation. In the Essay prefixed to the last edition of *Junius* the conjecture is thus noticed:—‘It is sufficient to observe that Mr. Rosenhagen, who was a schoolfellow of Mr. H. S. Woodfall, continued on terms of acquaintance with him in subsequent life, and occasionally wrote for the *Public Advertiser*: but he was repeatedly declared by Mr. Woodfall, who must have been a competent evidence as to the fact, not to be the author of *Junius's Letters*. A private letter of Rosenhagen's to Mr. Woodfall is still in the possession of his son, and nothing can be more different from each other than this autograph and that of Junius.’”

The following are the communications to the *Athenæum*: the second by myself. The first is an extract from the *Gazetteer* of Jan. 24, 1774:—

“The celebrated Junius is at last discovered to be the Rev. Phil. R—gen. He was originally a great acquaintance of Mr. Horne's, and a contemporary of his at Cambridge. Mr. R—gen was there celebrated, above all others, for his classical abilities. Mr. R—gen was in London during the whole time of Junius's publication; for a considerable time before, and ever since, he has been abroad. He is now resident at Orleans in France, where he cuts a very conspicuous appearance, having married a very beautiful and accomplished young lady, sister of the celebrated Mrs. Grosvenor; nor does he make it any secret where he resides that he is the author of Junius.”

“The identity would have been perfectly clear in 1774, though few would see it in 1858. The Rev. Philip Rosenhagen is lost, because he published nothing with his name. But he was very well known in the literary world, and better still in the convivial world: this, however, must have been more after 1774 than before. He had the sort of reputation to which Theodore Hook should attach a name, as the brightest and most enduring instance of it. He took a high-bottle degree in England, and was admitted *ad eundem* in India, where he went as chaplain some time before 1798, to increase and fortify the well-earned gout which he carried out with him. I think I have heard, from those who knew him, that he had been one of the boon companions of the Prince of Wales. He was a necessary man to be fixed on as the author of *Junius*, at a time when any man of much talent and no particular scruple, who wrote nothing which he acknowledged, was set down as one to be looked after in that matter. And if it should turn out after all that *Junius* is to be written by some biting scamp on whom no lasting suspicion has settled, this same Philip Rosenhagen has a fair chance. I think that the Junius rumour was current among his acquaintance.”

It now appears that the Junius rumour was so strong, that Woodfall himself had to deny it repeatedly. M.

COLLINS, AUTHOR OF “TO-MORROW.”

(3rd S. iv. 445.)

It will be difficult, at the lapse of more than half a century, to obtain many particulars of the life of John Collins. Of the many who laughed at his humorous monologue, *The Brush*—performed as an interlude at the Theatre Royal, Birmingham, then under the management of the elder Macready, at the end of last, or the beginning of the present century—those who are alive

were mostly children, who cared little about the private doings of the performer who amused them in public; while the elders who accompanied them have made their exits from that larger stage, on which they were fellow-actors with him. He was “born at Bath, and bred up to the business of a stay-maker,” as I gather from a short notice of him, as “an actor,” in the *Theatrical Dictionary*, 8vo, 1805; and we may conclude that his father was a professor of the sartorial art, from his verses, “The Frank Confession,” “inserted by the author some years ago in the *Bath Chronicle*, in consequence of a report being spread with a view to injure him in the eye of the fashionable world; which report was nothing more nor less than his being the son of man who supplied his employers with raiment for the body, while he was furnishing the public with amusement for the mind.” In this piece the verses occur:—

“This blot on my scutcheon, I never yet try'd
To conceal, to erase, or to alter;
But suppose me, by birth, to a hangman allied,
Must I wear the print of the halter?

“And since 'tis a truth I've acknowledg'd through life,
And never yet labour'd to smother,
That 'a taylor before I was born took a wife,
And that taylor's wife was my mother.’

“Yet, while I've a heart which nor envy nor pride
With their venom-tipp'd arrows can sting,
Not a day of my life could more gladsomely glide,
Were it prov'd—I'm the son of a King!”

From an expression in this piece—

“While I, *brushing* hard over life's rugged course,
Its up and down bearings to scan,” &c.—

we may also infer that, while in Bath, he had turned his attention to the stage; and set to work with his *Brush* to “rub off” cares and troubles. His name is not to be found in Pye's *Birmingham Directory* for 1785; but we may suppose that he shortly afterwards made his appearance in that town, as we find among his verses an “Impromptu, on hearing the young and beautiful Mrs. Second sing, at the Musical Festival in Birmingham, for the Benefit of the General Hospital there,”—this lady being one of the vocalists engaged at the Festival of 1793. We find his name, “Collins, John, Great-Brook Street,” in the *Directory* for 1797; since which, and the previous one, a period of six years had elapsed. It was in that street, indeed, nearly opposite the church at Ashted—and not Camden Street, though he *may* have subsequently removed there—that he is known to have lived; and he was editor, and part proprietor with Mr. Swinney, of the *Birmingham Chronicle*, under the firm of Swinney & Collins. This paper was subsequently purchased, or at least edited, by Mr. Joseph Lovell, a pin-maker in the town. I mention the fact as possessing some interest: this gentleman having been the son of Robert Lovell,

the *Pantisocrat* of former days, the early friend and brother-in-law of Coleridge and Southey, who were consequently the uncles of our Birmingham editor. Lovell also became a resident in Great Brook Street, where he died. Collins had no family: his wife, remembered as a handsome woman, suffered from that fearful malady a cancer in the breast, and never rallied from an operation for its removal. His portrait—the chief characteristic of which is so happily hit off by MR. PINKERTON—is, as I have been informed by contemporaries, an admirable likeness. I believe that the *Brush* was never published. There is also a theatrical portrait of him in the character of Master Slender.

Several copies of mnemonical lines on English history have appeared in these pages. The following by Collins, are illustrative of his manner, and will be read with interest. I transcribe them from the probably unique original broadside in the possession of Mr. William Hodgetts, an intelligent printer of Birmingham, who knew Collins personally; and whose portfolios are not more crammed with literary and artistic scraps of rarity and local value, than his head is full of the unprinted traditions and memories—the “trivial fond records”—of a long and active life wholly devoted to *letters*. Why does not such a man provide against the prospective loss of the vast mass of facts he has accumulated, by embodying them in an autobiography or local chronicle? But this by the way. The document is as follows:—

“The
CHAPTER OF KINGS.
A Comic Song,
In Doggerel Verse;

Repeatedly sung with Universal Applause by Mr. Dignum,
at the Theatre Royal, Drury Lane;

and written by

MR. COLLINS,

Author of the ‘Oral and Pictorial Exhibition,’ which
bears that Title.

“The Romans in England awhile did sway;
The Saxons long after them led the way,
Who tugg’d with the Dane till an overthrow
They met with at last from the Norman bow!
Yet, barring all pother, the one and the other
Were all of them Kings in their turn.

“Bold Willie the Conqueror long did reign,
But Rufus, his son, by an arrow was slain;
And Harry the first was a scholar bright,
And Stephy was forced for his crown to fight;
Yet, barring all pother, the one and the other, &c.

“Second Henry Plantagenet’s name did bear,
And Cœur-de-Lion was his son and heir;
But Magna Charta was gain’d from John,
Which Harry the third put his seal upon.
Yet, barring all pother, the one and the other, &c.

“There was Teddy the first like a tyger bold,
Though the second by rebels was bought and sold;
And Teddy the third was his subjects’ pride,
Though his grandson, Dicky, was popp’d aside.
Yet, barring all pother, the one and the other, &c.

“There was Harry the fourth, a warlike wighh,
And Harry the fifth like a cock would fight;
Though Henny his son like a chick did pout,
When Teddy his cousin had kick’d him out.
Yet, barring all pother, the one and the other, &c.

“Poor Teddy the fifth he was kill’d in bed,
By butchering Dick who was knock’d on the head;
Then Henry the seventh in fame grew big,
And Harry the eighth was as fat as a pig,
Yet, barring all pother, the one and the other, &c.

“With Teddy the sixth we had tranquil days,
Though Mary made fire and faggot blaze;
But good Queen Bess was a glorious dame,
And bonny King Jamy from Scotland came,
Yet, barring all pother, the one and the other, &c.

“Poor Charley the first was a martyr made,
But Charley his son was a comical blade;
And Jammy the second, when hotly spurrd,
Ran away, do you see me, from Willy the third.
Yet, barring all pother, the one and the other, &c.

“Queen Ann was victorious by land and sea,
And Georgy the first did with glory sway,
And as Georgy the second has long been dead,
Long life to the Georgy we have in his stead,
And, may his son’s sons to the end of the chapter,
All come to be Kings in their turn.

“* * * As the idiom of this whimsical ballad may seem rather *singular*, it may be necessary to observe, that it was originally sung in the character of an Irish School-master.

“Printed and sold by Swinney & Ferrall, No. 75, High Street.”

This song, which was highly popular in its day, will be also found in the *Scriptscrapologia*, but with a different heading.

The first piece in this volume is a—

“Previous Apostrophe (for it cannot be called a Dedication) to MR. MEYLER, Bookseller at Bath, at once the most ingenious and most indolent Bard of his Day; who, having written a Thousand excellent Things, which he will not be at the trouble of transcribing and arranging for Publication, is now become such a Burier of his Talents, that they are all consigned to an old Lumber Box in the Corner of his Garret; and he seems quite indifferent about adding to the Heap the bare composition of another Couplet.”

These verses were not without effect, for soon after appeared:—

“Poetical Amusement on the Journey of Life; consisting of various pieces in Verse, Serious, Theatric, Epigrammatic, and Miscellaneous. By William Meyler. Bath. 8vo. 1806.”

At p. 193, of this amusing collection, we find retort courteous to “John Collins, Esq.”—

“The well-known and facetious author of *The Morning Brush*; who, in an Apostrophe, prefixed to a collection of his Poems, published under the humorous title of *Scriptscrapologia*, has censured the author, &c. . . . Perhaps the vanity that was awakened by the praise, mixed with those friendly censures, was the prime cause of this Volume being put to press.”

These lines will be thought, perhaps, a little too

long; but, especially in connection with the subject, *may* appear to merit preservation:—

"To JOHN COLLINS, Esq.

"When Players and Managers of Drury,
Some full of dread, and some of fury,
Consulted lately to enhance,
Their Treasury's close-drain'd finance;
Ere bounced had 'Carlo' into water,
Or Cherry shown his 'Soldier's Daughter';
'Mongst various schemes to prop the Stage,
Brinsley declared he'd now engage
His long expected play to finish,
And all their cares and fears diminish;
Make creditors and audience gay—
Nay, actors touch their weekly pay.
'Fair promises!' Mich. Kelly cries,
On which no mortal e'er relies;
Again to write you will not dare,
Of one man, Sir, you've too much fear.'
'Fear! whom? I dread no man's control.'
'Yes, yes, you dread him to the soul.'
'Name him at once, detraction Vandal!'
'The author of *The School for Scandal*.'
Thus, Collins, does it hap with me,
Since noticed by a Bard like thee,
And blaz'd in thine 'Apostrophe.' }
I fain had written long ago,
Some tribute of my thanks, or so;
Some warm and faithful sweet eulogia.
At reading thy *Scripterapologia*;
But whisp'ring fears thus marr'd the cause—
'Thy Muse is not the Muse she was;
When scarce a day but would inspire
Her mind with some poetic fire.
Disus'd to rhyme, in "old chest laid,"
She's now an awkward stumbling jade;
And if thou e'er deserved the bays,
Resume no more thy peccant lays,
Nor damn thy friend's poetic praise.' }
Ah! when I now invoke the Nine,
Ere I have hammer'd out a line,
Some queer sensations make me stop,
And from my hand the goose-quill drop;
'Richard's himself,' no more be said,
For Richard's of himself afraid.
But hence, ye stupefying fears!
Why should I dread? hence, hence, ye cares;
Let me in gratitude's warm strain,
Thrilling and glowing through each vein,
Press to my lip that friendly hand
Which points to where Fame's turrets stand;
And as the path I upwards climb,
I'll pause and listen to thy rhyme;
While Poesy around me glides,
And Laughter holds her jolly sides.
Oh! as I read thy motley page,
Where wit keeps time with morals sage,
I trace those days when pleasure's morn
Bade roses bloom that knew no thorn;
When many an Epigram and Song,
Came from thy voice with humour strong!
Those well-known notes again appear
To come fresh mellow'd to mine ear,
With accents faithful, bold, and clear. }
May ev'ry pleasure still be thine,
That hope can wish, or sense define!
May Ashted's shades—if shades there be,
For strange is thy retreat to me—
Afford thee health—Oh! cordial bliss!
Enjoying—what can be amiss?

May Ashted's blessings round thee pour,
Amid thy autumn's tranquil hour;
And may the partner of thy cot,
(Whom never yet my prayer forgot,)
Long feel as cheerful, bright and bonny,
As when she first beheld her Johnny." [1804.]

The well-known song "To-morrow" has figured in many collections; the last stanza, with its fine pathos, is eminently poetical. The Rev. James Plumtre has the following remarks upon it:—

"The serious pun, which is similar to the *Paronomasia* of the Greeks and Romans, is sometimes used by Collins in his songs. The "Mulberry Tree" has some, but the fruit is not of the best flavour. The following, in his song of "To-morrow, or the Prospect of Hope," (the whole of which is given in my Collection, vol. i. p. 194), is not bad:—

'And when I at last must throw off this frail covering,
Which I've worn for threescore years and ten,
On the brink of the grave I'll not seek to keep hovering,
Nor my thread wish to spin o'er again:
But my face in the glass I'll serenely survey,
And with smiles count each wrinkle and furrow;
As this old worn-out stuff, which is threadbare to-day,
May become everlasting to-morrow.'"

Letters to John Aikin, M.D., on his Volume of Vocal Poetry, 8vo, Cambridge, 1811, p. 372

Having, as we have seen, been successively a staymaker, a miniature painter, and an actor, Collins was somewhat advanced in life when he took up his residence in Birmingham. He was a big ponderous man, of the Johnsonian type, and duly impressed with a conviction of his varied talents. Men of this manner are apt to become unwieldy with age; and so it was, I am led to believe, with our friend Collins—whose *Brush* probably ceased to attract the public, with his growing inability to sustain the labours of a sprightly monologue. Even in 1804, the date of his book, he speaks of it as his "once popular performance," and he seems then to have retired into private life. He continued to reside at Great Brook Street, Ashted, with a niece, Miss Brent. This lady, to whose parentage some degree of mystery was attached, was possessed of a fortune, and kept some kind of carriage. The uncle may not have been entirely devoid of means, but I fancy was somewhat dependent on his niece for the comforts of age. He died suddenly a few years later—probably in 1809 or 1810, as Mr. Plumpton, in the book above referred to, published in 1811, speaks of him (p. 331) as "the late ingenious Collins, author of *The Evening Brush*"—and Miss Brent returned to Bath.

John Collins was undoubtedly a man of shrewd and kindly humour, as well as considerable natural talent. His song, "To-morrow," is a piece of unquestionable merit: though whether it deserves the extravagant laudation of Mr. Palgrave—whose opinions on poetry will be taken *own grano* by many who have read his criticisms on art—is another question. Many other pieces in the little

volume before me—"How to be Happy," p. 110; "The Author's Brush through Life," p. 152, &c.—are of great, if not equal merit, and the entire collection is well worthy revival and perusal.

WILLIAM BATES.

Edgbaston.

Your able correspondent, MR. PINKERTON, has been enabled to supplement Mr. Palgrave's very scanty notice in *The Golden Treasury*, of the author of the admirable poem "To-morrow." So long since as June 9, 1855, I had called attention, in the pages of this periodical, to Collins and his *Scriptscrapologia*, and said, "The book contains a variety of poetical pieces; among which are several songs. One of these, 'In the downhill of life, when I find I'm declining,' still enjoys a justly deserved popularity." ("N. & Q." 1st S. xi. 450.) I also quoted at length (*apropos* to a subject then under discussion) some other very popular lines by the same ready writer, but which were often ascribed to other authors,—"The Chapter of Kings," that historical *memoria technica* which contains such well-remembered lines as—

"Then Harry the Seventh in fame grew big,
And Harry the Eighth was as fat as a pig."

The *Scriptscrapologia* has another song of the same character as "To-morrow," and embracing many of its qualities. As the book is so rare, perhaps you would like to print the song in question, which I here subjoin:—

"HOW TO BE HAPPY.—A SONG.

"In a cottage I live, and the cot of content,
Where a few little rooms, for ambition too low,
Are furnish'd as plain as a patriarch's tent,
With all for convenience, but nothing for show:
Like Robinson Crusoe's, both peaceful and pleasant,
By industry stor'd, like the hive of a bee;
And the peer who looks down with contempt on a peasant,
Can ne'er be look'd up to with envy by me.

"And when from the brow of a neighbouring hill,
On the mansions of Pride, I with pity look down,
While the murmuring stream and the clack of the mill,
I prefer to the murmurs and clack of the town,
As blythe as in youth, when I danc'd on the green,
I disdain to repine at my locks growing grey:
Thus the autumn of life, like the springtide serene,
Makes approaching December as cheerful as May.

"I lie down with the lamb, and I rise with the lark,
So I keep both disease and the doctor at bay;
And I feel on my pillow no thorns in the dark,
Which reflection might raise from the deeds of the day:

For, with neither myself nor my neighbour at strife,
Though the sand in my glass may not long have to run,

I'm determin'd to live all the days of my life,
With content in a cottage and envy to none!

"Yet let me not selfishly boast of my lot,
Nor to self let the comforts of life be confin'd;
For how sordid the pleasures must be of that sort,
Who to share them with others no pleasure can find!

For my friend I've a board, I've a bottle and bed,
Ay, and ten times more welcome that friend if he's poor;

And for all that are poor if I could but find bread,
Not a pauper without it should budge from my door.

"Thus while a mad world is involv'd in mad broils,
For a few leagues of land or an arm of the sea;
And Ambition climbs high and pale Penury toils,
For what but appears a mere phantom to me;
Through life let me steer with an even clean hand,
And a heart uncorrupted by grandeur or gold;
And, at last, quit my berth, when this life's at a stand,
For a berth which can neither be bought nor be sold."

CUTHBERT BEDE.

I find the following account of this author in Dr. Hæfer's *Nouvelle Biographie Générale*, tome xi. col. 194:

"COLLINS (John), acteur et littérateur anglais, né vers 1738, mort en 1808, à Birmingham. Il se fit remarquer au théâtre dans presque tous les genres. Il chantait avec une rare perfection des *Romances* et d'autres poésies de sa composition. On a de lui: *The Morning Brush*, ouvrage facétieux. Ses cours publics lui procurèrent une assez grande fortune. Il était aussi un des propriétaires du *Birmingham Chronicle*."

'Αλλεύς.

Dublin.

P.S. A notice substantially the same as the above may be seen in the new edition of Michaud's *Biographie Universelle*, tome viii. p. 606.

JOHN HAWKINS (1st S. xi. 325; 3rd S. iii. 459; iv. 425.)—We beg to refer MR. HARLAND to a communication from us, which appeared in your columns so recently as June 3 in the present year, suggesting that the author of the MS. Life of Henry Prince of Wales was John Hawkins, secretary to the Earl of Holland, and one of the clerks of the council, who died in 1631.

C. H. & THOMPSON COOPER.

Cambridge.

REV. F. S. POPE (3rd S. iv. 395.)—MR. BRODRICK begs to inform the inquirer that Mr. Pope, formerly minister of Baxtergate Chapel, Whitby, left that place, and died at York, he believes, some twelve or fifteen years ago. MR. BRODRICK knew and was well acquainted with Dr. Bateman. The Rev. W. L. Pope, Fellow of Worcester College, Oxford, and now Minister of the Chapel of Ease, Tunbridge Wells, is the brother of the late Mr. Pope, of Whitby.

18, Talbot Square, Hyde Park.

MRS. COKATNE (3rd S. iv. 305, 338, 415.)—I thank DR. RIMBAULT for his courteous and very satisfactory answer to my query. His account is confirmed in several particulars by Wood in his *Life of Aston Cockayne*, for so he spells the name (*A. O.* iv. 128, ed. Bliss.) The tradition of "Dr. Donne's chamber" at Ashbourne is valuable as at

once identifying her with his "noblest and loveliest sister."

H. J. H. thinks it "odd that Mrs. Cokain should be so little known," not being aware perhaps that there was more than one lady of the name at the period. I shrewdly suspect that he has learnt something more than he knew before, through my query, which, like many others, was addressed to "N. & Q." not in mere ignorance, but in order to save time in further consulting books of reference, and to elicit something more than I did know on the matter. As to the story of Charles Cotton's witticism on her head-dress, and his losing her estate by his humour, I can scarcely reconcile it with the fact that she had children of her own, unless she intended to disinherit them for the sake of her nephew. Will H. J. H. allow me to ask him to trace the relationship? In the *History and Topography of Ashbourne*, &c. published in 1839, it is stated that Thomas Cockayne lived in London under the feigned name of Brown (p. 16). On what earlier authority does this statement rest?

Some of DELTA's queries are answered by Wood (*A. O.* iv. 128), who says that "during the time of the civil wars he suffered much for his religion (which was that of Rome) and the king's cause, pretended then to be a baronet made by King Charles I. after he, by violence, had left the parliament about Jan. 10, 1641, yet not deemed so to be by the officers of arms, because no patent was enrolled to justify it, nor any mention of it made in the docket-books belonging to the clerk of the crown in chancery, where all patents are taken notice of which pass the great seal;" and afterwards he adds — "The fair lordship of Ashbourne also was some years ago sold to Sir William Boothby, Bart." Dr. Bliss refers to the *British Bibliographer*, vol. ii. pp. 450-463, which I have not got. CPL.

JOHN DONNE, LL.D. (3rd S. iv. 295, 307.) — Thanks for the information given in your answer, though it does not meet the precise point to which my query was directed. I was aware of his addressing Lord Denbigh as his patron, but I do not see the connection between this and his being supposed to have held the rectory of Martins-thorpe. May I ask where his will is to be found? Was it ever proved? The "St Constantine H uygens, Knight," to whom Donne's son addressed the letter in the presentation copy of the BIAΘANATON, now in the possession of your correspondent A. B. G., was not the brother but the father of great astronomer.

"HUYGHENS (Chrétien), *Hughenius*, vit le jour à La Haye, en 1629, de Constantin Huyghens, gentilhomme hollandais, connu par de mauvaises poésies latines, qu'il a très-bien intitulées *Momenta desultoria*, 1655, in-12." — *Dictionnaire Historique*, &c., pour servir de Supplément aux *Delices des Pays-Bas*, i. 274. Paris, 1786.

CPL.

SCOTTISH (3rd S. iv. 454.) — I beg to add a more complete answer to ANGLUS than I last forwarded to you.

It is true that *ish*, terminating some words, has the signification of *rather*, as *darkish*; but the other word, *brackish*, is not an English word at all without the *ish*. But *ish* has no more meaning in the word Scottish than it has in Danish, Swedish, Spanish, &c. A Dane, Scot, or Swede is absolutely of Danish, Scottish, and Swedish descent, not in degree or *rather* so.

In German *isch* is a termination to the words *Danisch*, *Englisch*, *Schottisch*, *Swedisch*, *Spanisch*, in the same sense as in Danish, &c. SCOTUS.

EXECUTION FOR WITCHCRAFT (3rd S. iv. 508.) Sir Walter Scott, in his *Letters on Demonology and Witchcraft*, mentions a trial and execution for this supposed crime which took place in Scotland of a date six years later than the English case referred to by PELAGIUS. In 1722, the Sheriff-Deputy of Sutherland gave sentence of death, which was carried into execution on an insane old woman who had a daughter lame of hands and feet, which was attributed to the mother's being used to transform her into a pony, and getting her shod by the devil. (See *Letter 9th*.)

Sir Walter adds that no punishment was inflicted on the sheriff for this gross abuse of the law. It was the last case of the kind in Scotland; yet such was the force of prejudice, and of mistaken interpretation of the Scriptures that, in a declaration published eight years afterwards by the Associated Presbytery of Seceders from the Church of Scotland (and which will be found in the *Scots Magazine* of 1743) there is classed among other national sins, against which they desire to testify, "the repeal of the penal statutes against witches." S.

MUTILATION OF SEPULCHRAL MONUMENTS (3rd S. iv. 286, 363, 457.) — My note of certain monuments which had suffered mutilation has provoked so many observations in the pages of "N. & Q." that I cannot let the subject drop without making one or two remarks.

I admit that my language was *strong*. I intended that it should be so. The uncalled-for destruction of family records, if condemned at all, must be condemned strongly. Had the monuments in question been to members of my own family, I should, without a moment's hesitation, have placed the matter in the hands of my solicitor; as they did not, I sent copies of the inscriptions in order that for the benefit of future genealogists, they might be rescued from oblivion. VEBNA assumes that the slabs in question "have been overlaid by tile paving, more suited to the sacred character of the spot." As far as I can remember, the new paving was of white bricks, such as I should be sorry to see in any decent

kitchen. Verna adds, that I am "unfortunate in my selection of a signature." When I wrote the note, I had just come from a place named P——, and wanting to put some letter at the end of my note, *ex P.* suggested itself to me, and so I wrote XP. I hope this solution of Verna's "mare's nest" will prove as satisfactory as that equally intricate puzzle which, when deciphered, was "Bill Stumps, his mark."

I agree entirely with the remarks made by Mr. H. T. ELLACOMBE and Mr. P. HUTCHINSON, whom I have to thank for writing replies which I felt too idle to do myself. I must add, in conclusion, that I think the destruction of our old sepulchral memorials—the only witnesses to the greatness of many a bygone family—is to be deeply lamented. And I would ask, what place is so well fitted as the House of God to be a storehouse and record room of the names and actions of those who, while living, have worshipped at His altars, who are numbered among the faithful departed, and whose actions

"Smell sweet and blossom in the dust"?

XP.

A friend of mine visited Hereford Cathedral lately on purpose to see if the tombstone of a great-great-grandparent required rechiseling or any other repairs. Alas! the cathedral had been "restored." The tombstone was gone, and nothing could be learned about it; and the whole of that part of the floor had been relaid with *beautiful tiles* to look like marbles and granites. The sooner this sort of thing is put a stop to the better. P. P.

LONGEVITY OF CLERGYMEN (3rd S. iv. 370, 502.) To the instances named by your correspondents you may add the following:—The Rev. William Kirby, the celebrated entomologist, was rector of Barham, in Suffolk, sixty-eight years, and died July 4, 1850, in the ninety-first year of his age. (*Life*, by Freeman, p. 505.)

Dr. William Wall, the author of *The History of Infant Baptism*, was vicar of Shoreham, in Kent, fifty-three years, and died January 13, 1727-8, aged eighty-two years. (*Hook's Ecclesiastical Biography*, vol. viii. p. 642.) Dr. Wall was succeeded in the vicarage of Shoreham by the Rev. Vincent Perronet, who held it fifty-nine years, and died May 9, 1785, aged ninety-two years. (*Memoir of Mr. Perronet in the Arminian Magazine*, vol. xxii. 1799.) The case of two clergymen, one immediately following the other, and together officiating in the same parish for the space of one hundred and twelve years, is a length of sacred service I think not often paralleled.

GEO. I. COOPER.

EHRET, FLOWER PAINTER: BARBERINI VASE (3rd S. iv. 432.)—I have a catalogue of the sale of the Portland Museum, with the purchasers' names

and the prices in manuscript. There were many purchasers of the works of the above flower-painter. Among them are the names of Lady Weymouth, who bought sixty-two pieces, Lady Stamford twenty, Lord Brownlow twenty-seven, Wedgewood (the potter) eighty, Lord Parker nine, Walker ninety-two, Shepherd fifty-one, Morrison thirty-six, and many others. I find the prices varied from 1*l.* 3*s.* to 8*l.* 18*s.* 6*d.* the lot of four paintings. The celebrated Wedgewood was a purchaser of prints and other things at this sale, and the following note in the catalogue regarding his bidding for the Barberini Vase may not be unacceptable:—"1029*l.*, bought for the Duke of Portland; cost the Duchess 1300*l.* Mem., the contest for the vase was between his Grace and Mr. Wedgewood. On his Grace asking Mr. Wedgewood why he opposed him, he replied, 'He was determined to have it, unless his Grace permitted him to take a mould from it for his pottery, as he wished to possess every rare specimen of art that could be attained;' on which his Grace gave Wedgewood his consent, and the vase was knocked down, and immediately put into the hands of Mr. Wedgewood, who has moulded from the same in imitation of bronze, &c."

I notice Marryatt, in *The History of Porcelain*, states it was knocked down to the Duchess at 1800*l.*, whereas my Catalogue states 1029*l.* Which is correct?

A. P. D.

REV. THOMAS CRAIG (3rd S. iv. 325.)—The Rev. Thomas Craig, minister of the Associate Congregation of Whitby, 1789, who published *Three Sermons on Important Subjects*, Whitby, 1791, of the time of whose death your correspondent, S. Y. R., wishes to be informed, was my father. He died in the year 1799.

THOMAS CRAIG,

Sixty-one years Pastor of the Congregational Church at Bocking.

DR. DAVID LAMONT (3rd S. iv. 498.)—Dr. David Lamont, about the date of whose death S. Y. R. makes inquiry, died in 1837. I cannot tell the day of the year, but that may, I suppose, be had, from any contemporary local newspaper. He was Moderator of the General Assembly of the Church of Scotland in 1822, and preached before King George IV. in the High Church of Edinburgh, on the forenoon of August 25, same year.

S.

BAPTISMAL NAMES (3rd S. iii. 328; iv. 508.)—I should say that in case of any objectionable name being given at the font, such as those cited at p. 328, vol. iii., a refusal might be made to baptise on the ground of the sponsors attempting to throw scorn, and to bring contempt, upon so solemn an office of the church. I very much doubt, however, whether any clergyman could refuse to give such a name as "Bessie." In one re-

gister I have seen the name "Bob" recorded, and a clergyman of my acquaintance baptised one of his own children by the name "Tom." "Kate," too, is of frequent occurrence. Whether Sir Thomas Dick Lauder's second name was a surname, or an abbreviation of Richard, I cannot say.

OXONIENSIS.

TYDIDES (3rd S. iv. 139, 318.)—I have no conjecture as to who or what is intended by "Tydides;" but a hint or two may put others in the way which I cannot find. Of course the head of the clerical Melanippus on the table is that of some clergyman ill-used by his bishop,—perhaps his preferment eaten up. For the meal of Tydeus, see Smith's *Classical Dictionary*, iii. 1195.

The "blazon" of Tydeus is given by Æschylus:

ἔχει δ' ὑπέρφρον σῆμ' ἐπ' ἀσπίδος τόδε,
φλέγονθ' ὑπ' ἑστροῖς αἰράνδν τετυγμένον.
Λαμπρὰ δὲ πανσέληνος ἐν μέσῳ σάνει
πρέσβιστον ἑστρον, νυκτὸς ὀφθαλμὸς πρέμει.

Septem contra Thebas, v. 389.

Tydides has added to the arms of Tydeus, Gwillim says:—

"He beareth azure, the sun, the full moon, and the seven stars, or; the two first in chiefs, and the last of orbicular form in base. It is said that this coat of arms pertained to Johannes de Fontibus, sixth bishop of Ely, who had that (after a sorte) in his escutcheon which Joseph had in his dream."—Gwillim, *Display of Heraldrie*, p. 128, second ed. 1632.

Was any bishop of Ely, about a century ago, charged (after a sorte) with ecclesiastical cannibalism?

H. B. C.

U. U. Club.

CAPNOBATÆ (3rd S. iv. 497.)—The only information I am aware of, respecting the Capnobatæ, is in the French translation of Strabo, where it is suggested that intoxication by inhaling smoke and using the vapour of linseed as a bath are intended by that designation, referring to Herodotus (i. 202, iv. 75). With due submission, I think this very doubtful. Strabo, in the section previous to the mention of the Capnobatæ (vii. iii. 2), refers to the Hippemolgi (milkers of mares), Galactophagi (people who live on milk), Abii (people devoid of riches), Hamaxæci (dwellers in waggon); and in the two following sections he mentions the Capnobatæ (people who cover the smoke), who are described as religious (θεσεβείς), and abstaining from animal food (ἐμψόχων), but who lived in a quiet way on honey, milk, and cheese. They were also remarkable (Strabo, vii. iii. 4) for living in a state of celibacy, which they also adopted from religious motives. The obvious inference, I conceive, is, that requiring no cooking, the Capnobatæ closed the aperture (καπνοδόκη) which served as a chimney, and thus received the characteristic description of *Καπνοβάται*, people who cover the smoke.

Their resemblance to the Hindoos cannot escape notice:—

"Contrary to what might have been expected in a hot climate, but agreeable to the custom of almost all Hindoos, one small door is the only outlet for smoke, and the only inlet for air and light." ("The Hindoos," *L. E. K.* i. 387.)

Their state of celibacy also has its parallel amongst the Hindoos, who, by destroying female infants, augment the ratio of the males, and consequently of unmarried men, leading thereby to the legitimatised prostitution of which Ceylon and the Nairs of Malabar furnish examples. (*The Hindoos*, i. 247, 285-287.) To remedy this evil, marriage is rigidly enforced by the Hindoo parent on his child, even prior to maturity, and the widower speedily provides himself with another wife. (*Id.* i. 284.) The geographical connection is thus shown: "Tartary, or the environs of Mount Caucasus, is the original natal soil of the Brahmins." (*Id.* i. 352.) This chain reaches to the east shore of the Euxine, whilst the Mysii or Mæsi, amongst whom the Capnobatæ are found, occupy the south-western and western coasts of the same sea. The linguistic connection of the Hindoos, the Romans and Greeks, is well ascertained. This brief notice of the Capnobatæ, which Strabo extracts from Posidonius (a teacher of Cicero), is an historical trace of what has been called the Thraco-Pelasgian origin of the Greeks.

T. J. BUCKTON.

JOSEPH WASHINGTON (3rd S. iv. 516.)—He died a year later than is stated in the reply to C. J. R., as his will was dated Feb. 25, and proved April 7, 1693-4. He describes himself as, not of Gray's Inn, but "of the Middle Temple, Gentleman." If he had a son John, he was probably dead at the date of his will, for he provides for his "only daughter Mary," and then leaves the residue of his property to his son Robert, who was still living in 1703. The daughter, Mary, was unmarried in 1739, when she proved the will of her aunt Sarah Rawson. The earliest ancestor to whom I can yet trace him positively was Richard Washington, gent., of co. Westmoreland, who, according to an *Inq. p. m.* died Jan. 3, 1555-6. He, Joseph Washington, is mentioned in Wood's *Athen. Oxon.* (ed. Bliss) iv. 394, *sub.* James Harrington.

J. L. C.

HANDASYDE (3rd S. iv. 29, 95, 432.)—The will of the Hon. Major-General Thomas Handasyd (not Handasyde), who died in his eighty-fifth year, March 26, 1729, is probably at Huntingdon.

JOSEPH RIX, M.D.

St. Neot's.

EARLY MARRIAGES (3rd S. iv. 515.)—I am much interested in the inquiry started by Væctis, and am tolerably well acquainted with social

science literature; but do not know that any writer has entered upon a scientific demonstration of the postulate, that early marriages tend to purity of morals. The statement has often been made in fugitive essays, associated with a condemnation of the advice given, and so often reiterated by a certain class of economists, against early marriages. There have been as yet no data on which to establish it positively. The statistics recently published in relation to Scotland, showing the great number of illegitimate births in excess over the standard of Ireland, and even England—when taken in connection with other established facts—will go far to prove that “fore-sight and restraint” in entering upon marriage may be a great evil. It does not follow that early marriages are always imprudent ones; but that doctrine has been taught to a most injurious extent. When this complex question is entered upon fairly, and the condition of Ireland contrasted with that of Scotland, it will be found that great mistakes have been made in our investigations, and that hasty conclusions have been arrived at.

The whole question is a most important one, but to pursue it would not be consistent with the objects of “N. & Q.” I am now manipulating the Statistical Returns of the Three Kingdoms, with the view of elucidating this subject. *Væctis* will do well to consult Quetelet. In his *Treatise on Man* (see Chambers’s People’s Edition) will be found some valuable tables, accompanied by his own remarks. Although he does not enter upon this inquiry specially, his chapters, where he examines into the causes which influence the fecundity of marriages, may be read with much advantage by those who are interested in the subject immediately before us. It may be well also, to consult Sadler’s work, *The Law of Population*. Both these works were published before our statistical knowledge had assumed a definite form, but they are valuable in every research of this kind.

T. B.

REVALENTA (3rd S. iv. 496.)—I remember the first introduction of the article now called “Revalenta.” I knew the man who first prepared it, and advertised it under the name of “Ervalenta.” It was then merely the meal of ground lentils; not of the Egyptian sort, but the common lentil, of a lighter colour. The botanical name of the lentil is *Erum lens*; and probably the name *Ervalenta* was found rather too transparent: and so, by transposing the first two letters, the article was better concealed, and some mystification gained—and the preparation is now named “Revalenta.”

F. C. H.

PAPER-MAKERS’ TRADE MARKS (3rd S. iv. 515.)—I doubt if any classification of the trade marks of the old paper-makers, and the water-

marks in their papers, has ever been published; but the late Mr. Dawson Turner had collected a large quantity of specimens of old paper, which he showed me with great self-gratulation on his success in what he believed to be a hitherto unpursued inquiry. He entered into the subject with lively interest; had all his samples of paper arranged in chronological order, and initiated me readily in the mysteries of “Pot,” “Crown,” “Feather,” and “Foolscap.” I quite understood from him that he could determine the age of the paper by its texture and water-mark. Whether he contemplated the publication of the results of his researches in this line, I do not know; nor have I any idea what became of his large collection of old papers, which I suppose were sold, together with his extensive library, and very curious and valuable collections in various other departments.

F. C. H.

CHRISTIAN NAMES (3rd S. iv. 369, 416, 525.)—A correspondent asks, how we are to account for the great prevalence of Pagan names in a Catholic country like France, if, as I had asserted, the Catholic Church so much disapproves of Christians bearing baptismal names which are not Christian, and admonishes her clergy not to tolerate them? I answer that the first Revolution, when Christianity was openly disowned, and classical models were affected in everything, will account in great measure for the introduction of Pagan names; but it must also be remembered that many such names are also the names of Christian saints, and as such allowable. The following occur to me at this moment: Achilles, Alexander, Apollo, Bacchus, Horace, Justin, Leander, Lucian, Marcian, Martial, Marius, Nestor, Plato, Pollio, Socrates, Valerian.

F. C. H.

AS MAD AS A HATTER (2nd S. iv. 462.)—Although an inquiry respecting this simile appeared in “N. & Q.” as far back as June 1860, it has not hitherto elicited a reply. The phrase, however, has now again come up in that very amusing volume, Capt. Gronow’s *Recollections and Anecdotes*, 2nd series [may it be followed by a third!] 1863, pp. 151, 152:—“on the subject of politics, my dear Alvanley, *he is as mad as a hatter*.”

One is at a loss to understand why a hatter should be made the type of insanity rather than a tailor or a shoemaker; but may not the phrase in question be thus explained? The French compare an incapable or weak-minded person to an oyster:—“He reasons like an oyster” (*huitre*). I would suggest, therefore, that, through similarity of sound, the French *huitre* may, in the case before us, have given occasion to the English “hatter.” From “Il raisonne comme une *huitre*” may have come out “as mad as a *hatter*.”

There are other similar instances, where sound

is followed rather than signification. So in our vernacular phrase, "That's the *cheese*;" i. e. "That's the thing" (*chose*). SCHIN.

JOHN HARRISON (3rd S. iv. 526.) — "Johan Horrins" is of course an anagram of John Harrison. What was the relation of this person to his hero, "Longitude" Harrison, and what led him to adopt so transparent a device for concealing his identity? JOB J. B. WORKARD.

STEPMOTHERS' BLESSINGS (3rd S. iv. 492.) — The troublesome splinters of skin, which are often formed near the roots of the nails, are probably called "stepmother's blessings," upon the same principle that they are called "back-friends;" both expressions designating something odious, and bringing no good. F. C. H.

"JOLLY NOSE" (3rd S. iv. 488.) — An edition of Olivier Basselin's *Vaux de Vire* was published by M. Louis du Bois in 1821, together with some Norman songs of the fifteenth century from a MS. till then unedited. JOB J. B. WORKARD.

JANE THE FOOL (3rd S. iv. 453, 523.) — Some of the entries relating to this person in Sir F. Madden's edition of the *Privy Purse Expenses of the Princess Mary* would seem to suggest that she was the victim of mental disease. The first entry in which she is mentioned bears date 1537. In 1543, in four successive months, March, April, May, and June, there is a charge of 4d. per month for shaving her head. In July there is a charge for 22s. 6d. paid to her during sickness. In August, her head is again shaved. In the succeeding January, the charge for shaving her head is 8d., and a like entry appears in July, August, and September, 1544. All the other entries referring to her are for clothing. In 1556, she had some disorder of the eye. Is there anything to show that she acted as a jester? JOB J. B. WORKARD.

EARTHENWARE VESSELS FOUND IN CHURCHES (1st and 2nd S. *passim*.) — Numerous communications have appeared in the 1st and 2nd Series of "N. & Q." on the subject of the earthen jars, or pots, which have been found in several churches imbedded in the masonry, and generally underneath the stalls of the choir. In one of these (1st S. x. 434), I described a jar of this kind in my possession; which was found, in 1851, beneath the choir of St. Peter's Mancroft, Norwich. I saw several of the jars as they lay in the masonry horizontally, with their mouths outward, though it could not be ascertained whether they ever protruded or appeared in the wall. I gave an opinion that they might have been intended for sepulchral vases, to receive the ashes of the heart, or some other part of the body of the canons; but that opinion I have for some time exchanged for the far more probable one, that

they were intended to increase the sound of the singing.

Indeed, I consider the question quite set at rest by a recent paper in the *Gentleman's Magazine* for November last, where the following is quoted from the Chronicle of the Order of the Celestines at Metz, for the year 1432: —

"It was ordered that pots should be made for the choir of the church of Ceans, he (Br. Odo) stating that he had seen such in another church, and thinking that they made the chanting resound more strongly."

It is added, that such jars have been found in several churches in France, inserted horizontally in the wall, with their mouths emerging. F. C. H.

Miscellaneous.

NOTES ON BOOKS, ETC.

St. Patrick, Apostle of Ireland; a Memoir of his Life and Mission; with an Introductory Dissertation on some early Usages of the Church in Ireland, and its historical Position from the Establishment of the English Colony to the present Day. By Jas. Henthorn Todd, D.D., &c. Dublin. (Hodges, Smith, & Co.)

Any of our readers who have ever toiled (as was lately our own fortune) through the previous biographies of St. Patrick, and tried to sift truth from fable in the writings of Ussher, Ware, Betham, Lanigan, and Cotton, will appreciate the welcome with which we opened this scholarly memoir of Dr. Todd. The accomplished author has studied to produce a complete monograph upon the early history of Christianity in Ireland, subjoining besides some supplementary remarks on the present position of the Established Church. He thinks it necessary to argue for the historical existence of the Saint, in opposition to the ultra-Protestant extravagance, which would resolve the Apostle of Ireland into a mythical personage; he denies Patrick's asserted commission from Pope Celestine, as wanting authority to establish it, and scouts the later fables by which the Saint's real history has been obscured. He discusses the wholesale conversion of the Irish clans under the influence of their chiefs, and their relapse into Druidism after Patrick had been removed — a useful lesson to our missionaries in the present day. He examines minutely into the singular episcopate which obtained so long among the Irish, and the multiplication of bishops without a see, whose wandering ministrations were as unwelcome to the English prelates of the day as Irish preaching has since been among ourselves. He describes at length the ancient monastic institutions of the country, which Patrick was so instrumental in inaugurating, and in connection with some of the monks, tells a curious story of primitive copy-right law, which will amuse some of our literary readers. St. Finnian possessed a beautiful copy of the Gospels; St. Columba borrowed it, and made a transcript of it by stealth. Finnian heard of the fraud, and claimed the copy as his own; and King Diarmait, before whom the holy monks carried their cause, decided in Finnian's favour, with the remark, "that as the cow is the owner of her calf, so the Book is the owner of any transcript made from it." But for more of this sort, and for a great deal more valuable learning, we must send our readers to Dr. Todd's interesting and scholarly volume.

The Seven Ages of Man, Described by William Shakespeare, Depicted by Robert Smirke. (L. Booth.)

The late Robert Smirke's Illustrations of Shakespeare's *Seven Ages* are almost as well known as the matchless

bit of description which called them into existence. They are here reproduced in miniature by Photography, together with the Dossabout Portrait and the Monument, and form a quaint and interesting little volume.

Letters of Queen Margaret of Anjou and Bishop Beekington and others. Written in the Reigns of Henry V. and Henry VI. From a MS. found at Emral in Flintshire. Edited by Cecil Monro, Esq. (Camden Society.)

When we say that this volume contains a series of early letters comprising, first, Forty-two Letters written during the reign of Henry V. and Henry VI. before his Marriage; secondly, seventeen Letters of Bishop Beekington, written for the most part in the year 1442, when, being then King's Secretary, he was on the point of embarking as Ambassador to the Count of Armagnac; and thirdly, Letters of Queen Margaret of Anjou after her Marriage in 1445; and that the whole space of time covered by these Letters may be stated roughly at about forty years, namely, from the Battle of Agincourt to the Commencement of the Wars of the Roses, we have said enough to prove the obligations which historical students are under to the Rev. Theophilus Puleston for permitting their publication, to Mr. Cecil Monro for the care and learning with which he has edited them, and to the Camden Society for its judicious application of its funds in giving so curious a series of documents to the press.

A Dictionary of the Bible, comprising Antiquities, Biography, Geography, and Natural History. By various Writers. Edited by William Smith, LL.D. Part XI. (Murray.)

This eleventh Part of Dr. Smith's valuable *Dictionary of the Bible* will be welcome to many of our clerical friends, more especially those who took in the first volume in *Monthly Parts*—partly because it contains the valuable *Appendix* to that volume, and more particularly as an evidence of the intention of the Publisher to afford them the same facilities for procuring the completion of the work.

BOOKS AND ODD VOLUMES

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Notices to Correspondents.

In consequence of the length to which some of the Papers in the present Number have extended, although we have enlarged it to 32 pages, we have been compelled to postpone many articles of great interest until next week.

THE INDEX to this Volume just completed, will be issued with "N. & Q." of Saturday the 16th.

R. I. The Amateur's Magazine, commenced in October, 1858, was discontinued in June, 1859. It was first published by M. Fryer, 6, Bowdrie Street, Fleet Street, and afterwards by Piper and Co., Paternoster Row. The editor is unknown.—There is no clue to the authorship of the MS. tragedy of "The Hermit of Warwick" in the European Magazine of

1791.—The "Lines on a Blind Boy," by Robert T. Conrad, are printed among his poems in *Aymere*, or the Bandman of Kent, 8vo, 1855, p. 195. The poem is too long for quotation.

OLD MONASTERY. Only one volume was published of *Epiphanius* in *Scriptures*, by James Jones, 8vo, 1771, pp. 384, with an Index of 23 pp.

W. P. P. A Concordance to Shakespeare, Lond. 1787, 8vo, is by Andrew Boscawen.—The authorship of *The Turkish Spy* still remains a vexata questio.

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The Subscription for SEVENPENCE COPIES for Six Months forwarded direct from the Publisher (including the Half-yearly Index) is 11s. 4d. which may be paid by Post Office Order, payable at the Strand Post Office, in favour of WILLIAM G. SMITH, 38, WELLINGTON STREET, STRAND, W.C., to whom all COMMUNICATIONS FOR THE EDITOR should be addressed.

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LONDON, SATURDAY, JANUARY 9, 1864.

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Notes.

WALTER TRAVERS, B.D.,

SOMETIME LECTURER AT THE TEMPLE, AND PROVOST OF TRINITY COLLEGE, DUBLIN.

Born *circa* 1648; died in London, Jan. 1634.

In no published memoir of the life of this celebrated divine, have I ever met with an account of his parentage, or the place of his birth; the following notes, may, therefore, be of use to some future biographer, and save him the trouble of a protracted search.

The will of "Walter Travers, Clerk," was proved in London, at the Prerogative Court, on Jan. 24, 1634, and in a clause of it is contained this brief reference to his family:—

"My father dying seized of three tenements in Nottingham, left the one to his daughter Anne, and the other two to his three sonnes then living, that is, to me the said Walter, the Eldest, John the next, and Humphry, the youngest," &c.

Following up this clue, I recently found that, among the inhabitants of Nottingham chargeable to the subsidies of the 35th and 37th Hen. VIII., and the 13th Eliz., there lived, at "Brydelsmyth Gate, w^{ch} in y^e towne of Notyngham," a certain "Walterus Travers," by occupation a "Goldsmith." I was afterwards lucky enough, at York, to meet with his will; and as it, at once, proves that the goldsmith was father to the divine, I think I need not apologise to the readers of "N. & Q." for giving it in full:—

"In the Name of God, Amen: the fiftenth daie of September, in the yeare of oure Lorde God a thousande, five hundredth, seaventie and five, I Walter Travers, of the Towne of Nottingham, Gold Smythe, beinge weeke and feeble in bodie, but of good, sownde, and perfect remembrance, thanks be to God thearfore, do ordaine and make this my laste Will and Testamente, in mann^r and forme followeing: First, and before all thinges, I comende me into the handes of oure Lorde, who haste created and redeemed me, bechinge the most humblye, for Jesus Christe sake, pardon and forgiveness of all my synes; asseuringe myself also undoubtedlie, as trustinge to thy promeyes, O lorde, which cannot deceave, that, altho' I be in my selfe most unworthie of thy Grace, yet, for that Jesus Christe, thoue wilt receive me to the. Not accomptinge to me my synnes for whiche he hathe suffered, and fully satisfied this Justice allredie; but imputing to me, of this fre grace and mercie, that holynes and obedience whiche he hathe performed, to thie moste perfecte lawe, for all those that shoulde beleve in hime, and come unto the, in his name. Withe faithe, O lorde, seinge that of thy goodnes thoue haste wroughte and planted in me, by the preachinge of the hollie gospell, I stedfastlie hope for the performance of thy promyse, and everlastinge liffe in Jesus Christe. This blessed hope shall reste with me to the laste daie, that thoue rayse me upp agane, to enjoye that liffe and glorie that now I hope for. Thearfore, I comende my sowle into the handes of God, my bodie I Will that yt be honestlie buried, and lade upp in pease to the comynge of the Lorde Jesus, when he shall come to be glorified in his Sayntes, and to be marvellous in theme that beleve; in that daie when this corruptible shall put on incorruptible, and this mortall imortalitie, accordinge to the Scriptures. And as for those goods and landes that God hath given me, I declare this my Will, and full mynde and intente thearof, in forme followinge: that is to saie, I give and bequethe all and singular that my message, house, stable, and gardens thearto belonginge, whiche I latelie purchased of Thomas Cowghem, late of the saide towne of Nottingham, alderman, deceased, wherein I nowe dwell, to Anne Travers my Wiffe, for and duringe her naturall liffe, and after her decease, to Anne Travers my daughter, and to theires of her bodie lawefullie begotten and to be begotten: And, for defalte of such issue, to Walter Travers, John Travers, and to Humfrey Travers, my Sones, equallie amongste theme, and to theires of their bodies lawefullie begotten and to be begotten: And, for defalte of such Issue, to the righte heires of me the saide Walter Travers, the Testator, for ever. Further, I will that the saide Anne, my wiffe, duringe her liffe, and also the saide Anne, my daughter, duringe her lyffe, after the decease of my said Wiffe, havinge the saide message and premysses, shall give and paie yearlie ten shillinges at two usuall daies in the yeare, by even po^rsons, to my Overseers; to be by theme distributed to suche poore people, within the towne of Nottingham, as they shall thinke moste mete and conveniente. Also, I give and bequethe all my other lands, tenements, and hereditaments, not before by me given in this my

Testamente and presente laste Will, to my said Wiffe Anne Travers during her naturall life; and after her decease, to my saide three Sones, Walter, John, and Humfrey, equallie amongstest theme, or so many of theme as shal be then livinge, and to theires of their bodie lawefullie begotten and to be begotten: and, for defalte of such Issue, to Anne Travers my daughter, and to theires off her bodie lawefullie begotten and to be begotten; and for defalte of suche Issue, to the righte heirs of me the saide Walter Travers for ever. And I will that my saide daughter Anne peaceablie permytt' and suffer my saide thre sones to have and enjoye the saide landes to them bequithed, which I boughte of Robert Wynsell; notwithstanding anie bondes, or assurance thearof, heartfore by me to the saide Anne, or to her use, made. And for the disposinge of my goods and chattells that God hathe given me, I will that my debte be paide and my funeralls discharged, of the whole: and the resedewe of all my goods and chattells, gold, silver, plate, and howeshoulde stuff, moveable and unmoveable (my debts paide and fuiralls discharged), I give to Anne my Wiffe, and to Anne Travers my daughter, equallie betwixte theme. And I do make and ordeine the saide Anne my Wiffe, and my saide daughter my full Executrices of this my Testament and laste Will; and I make my wellbeloved Sones, Walter and John Travers, Supvisors of the same, to se the same justlie and trewlie executed, done, and performed: theis beinge Witnesses—Lawrence Brodbent, Esquire; the Queenes Highnes Receiver within the Counties of Nottingham and Derby—Thomas Atkinson—Symon Willson—Richard Ogle—Arthur Francis—John Warde, and others."

"This will was proved in the Exchequer Court of York, 18th January, 1575, by the Oaths of Ann Travers (Widow, the Relict), and Anne Travers (the daughter), the Co-Executrices therein named; to whom probate was granted, they having been first sworn duly to administer."

Two of the three sons herein named, Walter and Humphry, entered at Cambridge, where Humphry became Fellow of C.C. Coll., and afterwards married, but left no issue male. Of Walter, the future Lecturer at the Temple, and opponent of Hooker, I leave the Messrs. Cooper to give an account, in their valuable *Athenæ Cantabrigienses*.

John Travers, second son, took his degree at Oxford in 1570, and was afterwards presented to the Rectory of Faringdon, Devon, which he held until his death in 1620. He married, on July 25, 1580, Alice, daughter of John Hooker of Exeter, and sister to Richard Hooker, Master of the Temple. This fact explains a sentence in Walter Travers's Supplication to the Lords of the Council (Hooker's *Works*, iii. 557), where, speaking of Hooker, he says:—

"Hoping to live in all godly peace and comfort with him, both for the acquaintance and good will which hath been between us, and for some bond of affinity in the marriage of his nearest kindred and mine."

The issue of this marriage was four sons—Elias, Samuel, John, and Walter—who all were educated at Cambridge, and entered the church. Elias Travers died rector of Thurcaston, Leicestershire, in 1641; Samuel was ejected from his vicarage of Thorverton, Devon, in 1646, and died soon after; John was presented to the vicarage of Brixhom, Devon, in Dec. 1617; was ejected therefrom in 1646, and died curate of St. Helen's, Isle of Wight, in 1659; and Walter became Chaplain to King Charles I., was presented in succession to the Rectory of Steeple Ashton, Wilts; the Vicarage of Wellington, Somerset; and dying, Rector of Pitminster, April 7th, 1646, was buried in Exeter Cathedral. Of these four brothers, John and Walter only married; one of the sons of Walter being Thomas Travers of Magdalen Coll. Camb., M.A. in 1644, who became Lecturer at St. Andrew's, Plymouth, and Rector of St. Columb Major, from which living he was ejected by the Bartholomew Act, in 1662.

Perhaps some Nottinghamshire antiquary can assist me in hunting up the origin of the old goldsmith of "Brydelsmyth Gate," from whom descended so many distinguished men? or can, at least, point to some class of records likely to bear fruit? If so, he would confer a great favour on me, by adopting a like method of imparting his information.

H. J. S.

Oxford.

JUSTICE ALLAN PARK.

Some thirty or forty years ago, this learned judge was travelling the Northern Circuit with one of his brother Judges of Assize, and it happened that the business at an assize town was not got through till late on a Saturday. It was absolutely necessary to open the Commission on the following Monday at the next assize town, which was at a great distance in those days of travelling, and either for that reason, or because of the heavy business to be disposed of there, Justice Park proposed to his brother judge to set off late on the Saturday, and to get as far as they could that night, so that they might avoid the necessity of journeying any part of the way on the Sabbath. His brother judge, who was not so scrupulous on that point, protested against the proposal, and the result was a compromise, the terms of which were, that they should start at a very early hour on the Sunday morning, and attend divine service at whatever church they might reach in time for the morning service. It thus happened that between ten and eleven o'clock the steeple of a small parish church within a short distance from the high road was sighted, and the postboys were ordered to make for it. Thus the inhabitants of a quiet country village in the Wolds were thrown into a

state of "intense excitement" by the announcement that "my Lords the Judges" were coming to church. The rector selected a sermon, on which he rather prided himself; the churchwardens dusted out the squire's pew, where their lordships might be the observed of all observers, and the rector's wife and daughters selected their best bonnets in honour of an event, the like of which had certainly never occurred before within the memory of the *very* "oldest inhabitant." The Judges were ushered into church with as much state as could be mustered by the parish authorities for the occasion, and all went perfectly well and in order till the termination of Morning Prayer, when the psalm was to be given out. In those days, the selection of the psalms was confided to the uncontrolled discretion of the parish clerk, who, when the tidings of the arrival of the august personages reached his ears, had become quite as much alive to the importance of the proper performance of his duties upon the occasion as the rector and churchwardens were. His guide in the selection of psalms upon special occasions had been the Table of Psalms set out at the end of Tate and Brady's Version, giving alphabetically the first words of each psalm. On coming to the letter S, he found, "Speak, O ye Judges," and concluding that the psalm, of which these were the opening words, must be an appropriate one, he gave them out, and invited the congregation to join in singing the 58th Psalm, which they proceeded to do most heartily, being struck by the appositeness of the introductory words, and thus they sang at the two learned judges:—

"Speak, O ye Judges of the Earth,

If just your sentence be?

Or must not innocence appeal

To Heav'n from your decree?

"Your wicked hearts and judgments are

Alike by malice swayed;

Your griping hands, by weighty bribes,

To violence betrayed."

And so forth; with all the other denunciations of the Psalmist upon the unjust Judges of Israel.

This is my Note of the circumstances; my Query is, What was the name of the parish where they occurred; who was the rector, and who was the brother Judge? who, by the way, was afterwards heard to declare publicly that nothing should ever induce him to go to church again with brother Park.

DORSET.

JAMES KIRKWOOD.

Under this name, in the *Bibliotheca Britannica*, Watt has rolled two persons into one, beginning with James Kirkwood, the Scottish grammarian, going off to James Kirkwood, the minister of Astwick, Bedfordshire, and again returning to the first, all under the same heading. Misled by this

authority, I have only recently, on becoming possessed of the several works of these Kirkwoods, discovered the confusion; and as neither (although both are of sufficient mark) appear in the new edition of *Lowndes*, I venture a few jottings by way of supplying the deficiency in "N. & Q."

James Kirkwood, the schoolmaster, was a very notable character. We first hear of him in 1675, when he obtained charge of the school at Linlithgow; leaning to episcopacy when the Presbyterians were resolved to extinguish it root and branch from Scotland, Kirkwood soon got into trouble with his superiors; and the struggle to maintain office on the one hand, and to *oust* the schoolmaster on the other which followed, must have made it a *cause célèbre* in that quiet burgh. The clever pedagogue, however, could not hold his ground against the local magnates, and the Dominie was deposed.

The litigation which arose out of these squabbles is recorded in *A Short Information of the Plea betwixt the Town Council of Linlithgow and Mr. James Kirkwood, Schoolmaster there, whereof a more full Account may perhaps come out hereafter*, a quarto tract of twenty pages. Kirkwood here intimates that he has a heavier rod in pickle for his persecutors, and, being of a waggish and satirical disposition, he carried his threat into execution. Among other charges brought against him was, that he was "a reviler of the Gods of the people." "By Gods," says Kirkwood, "they mean the twenty-seven Members of the Town Council, the Provost, four Baillies, Dean of Guild, Treasurer, twelve Councillors, eight Deacons; so that the Websters, Sutors, and Tailors are Gods in Linlithgow."

Tickled with this notion, and being bent upon ridiculing the magistrates, he crowned his contempt for the burghal authorities by publishing, in a small quarto, pp. 79—

"The History of the Twenty-seven Gods of Linlithgow; Being an Exact and True Account of a Famous Plea betwixt the Town Council of the said Burgh and Mr. Kirkwood, Schoolmaster there. *Seria Mixta Joci*." Edin. 1711,

which contains many curious particulars regarding the social and religious state of affairs during the contention for supremacy between the Presbyterian and Prelatic parties.

Our schoolmaster, it might be supposed, steered a safer course in his next appointment at Kelso. But, no: the same cantankerous humour brought about a collision there, and we next have *Mr. Kirkwood's Plea before the Kirk, and Civil Judges of Scotland*. London: D. E. for the Author, 1698. Another quarto of about 150 closely printed pages, containing the story of his subsequent wranglings with the Kirk Session and Presbytery there, in all its minuteness. Beyond what can be gleaned from his own words, I find

but little recorded of this remarkable character. In Penney's *History of Linlithgowshire*, and in Chalmer's *Life of Ruddiman*, he is spoken of as the first grammarian of his day. He frequently himself alludes to the high repute in which he was held in this respect by his learned contemporaries, but I question if he is to be found in any of our biographies, or his name even to be traced in the British Museum Catalogue.

In addition to that I have mentioned, I possess his *Prima Pars Grammaticæ in Metrum redacta: Authore Jacobo Kirkwood*, 12mo, Edin. 1675. With the Privy Council's Privilege for nineteen years; the Second and Third Parts. *Editio Secunda*, 1676; and *All the Examples, both Words and Sentences of the First Part of Grammar, translated into English by I. K.* 1676. Contained in one volume.

As with Watt, my first impression on becoming acquainted with the names of these Kirkwoods was, that the grammarian and the minister at Astwick were identical, and that James Kirkwood was one of the *rabbléd* curates for whom the government had to provide for in the south; but a very slight examination showed this to be a mistake; and we find that, while the pugnacious schoolmaster was fighting his battles with the *Gods* of Linlithgow and Kelso, the minister of Astwick was engaged in England with his pastoral duties, and in connection with the Hon. Rob. Boyle, labouring to supply the Irish with a Vernacular version of the Scriptures. The minister was however, also a Scot. He figures in Charter's, *Catalogue of Scottish Writers* as "James Girdwood, Minister of Minto, outed for refusing the Test." The only work of his which I have is, *A New Family Book; or the True Interest of Families*, being Directions to Parents and Children, &c. With a Preface by Dr. Horneck, 2nd edit. 12mo, London, 1693. A frontispiece by Vander Gutch in two compartments—the happy and the unhappy family; the latter a grotesque representation of the wicked parents, with a hopeful lot of seven children all in a state of inebriety, with the usual accompaniment of the religious chap-book—the monster in the corner of the picture vomiting flames, indicating a family on the road to Tophet.

Perhaps some other correspondent may be able to tell us what became of the restless grammarian; and, if any, what was the relationship between these two Kirkwoods. J. O.

OF WIT.

Many of our old English words have, in passing from one age to another, dropped, either wholly or in a great measure, their original signification. The elder D'Israeli has illustrated this in a very pleasing way in one of his entertaining works.

The word *WIT* has, however, been overlooked, and I have something to say, not in example, but in illustration of it.

"Tell me, O tell," says Cowley, "what kind of thing is *wit*?" a question I admit the propriety of his asking, for he defines it but by negatives and negatives alone. Every one concedes to Butler the name of a *wit*, and that *Hudibras* abounds in *wit* of the finest quality. But this is in its present sense. What was *wit* in one age became bombast or affectation in another: and he who was styled a *wit* in the age of Elizabeth is styled a *poet* now.

"Nothing," says Addison, "is so much admired and so little understood as *wit*." "Wit," says Locke, "lies in the assemblage of ideas, and putting those together with quickness and variety, wherein can be found any resemblance or congruity, thereby to make up pleasant pictures and agreeable visions in the fancy." Addison shows that any resemblance cannot be called *wit*: "thus, when a poet tells us the bosom of his mistress is as white as snow, there is no wit in the comparison; but when he adds, with a sigh, that it is as cold too, it then grows into wit." "True wit," says the same great writer, "consists in the resemblance and congruity of ideas, and false wit in the resemblance of words. Mixed wit, which we find in Cowley, partakes of the character of both, a composition of pure and true wit."

I select a few instances of the use of the word *wit* from the works of Dryden:—

"True wit is sharpness of conceit, the lowest and most grovelling kind of wit—clenches. . . . There are many witty men, but few poets. . . . Shakspeare's comic wit degenerated into clenches; his serious swelled into bombast. . . . No man can say Shakspeare ever had a fit subject for his wit, and that he did not excel. . . . One cannot say Ben Jonson wanted wit, but rather that he was frugal of it. . . . Wit, and language, and humour, we had before Jonson's days. . . . If I would compare Jonson with Shakspeare I must acknowledge him the more correct poet, but Shakspeare the greater wit. . . . Shakspeare, who many times has written better than any poet in our language, is far from writing wit always, or expressing that wit according to the dignity of the subject. . . . Donne was the greatest wit, though not the greatest poet, of our nation. . . . Donne's *Satires* abound in wit. I may safely say this of the present age, that if we are not so great wits as Donne, yet certainly we are better poets. . . . The composition of all poems is, or ought to be, wit, which is no other than the faculty of imagination. . . . The definition of wit (which has been so often attempted, and ever unsuccessfully, by many poets) is only this,—that it is a propriety of thoughts and words; or in other terms, thoughts and words elegantly adapted to the subject."

Twice has Dryden repeated his definition or description of wit; "which is not," says Addison, "so properly a description of wit as of good writing in general. If Dryden's be a true definition of wit, I am apt to think," Addison adds, "that Euclid is the greatest wit that ever set pen to paper."

Wit, in its original signification, Johnson tells us, "denoted the powers of the mind—the mental faculties—the intellects." The meaning has been greatly extended; it has been used for imagination, and for quickness of fancy or genius. A wit, too, has been called a poet, and a poet designated a wit.

Ben Jonson uses the word *wit* for *verse*; he who possessed wit possessed the faculty of song. Shakespeare, Fletcher, and Jonson formed, says Sir John Denham, a triumvirate of wit. What is translated poetry, says the same writer, but transplanted wit. Cleveland, wishing to express the rank of Jonson among the poets of his age, says, he

"Stood out illustrious in an age of wit."

Pope, alluding to the little patronage which poets meet with, speaks of

"The estate which wits inherit after death."

The mob of gentlemen that twinkled in the poetical miscellanies of the days of the Charleses are called by Pope the "wits" of their age.

"But for the wits of either Charles's days,
The mob of gentlemen who wrote with ease."

It is not *poetry*, says Butler, that makes men poor, for men have taken to wit only to avoid being idle.

"It is not *poetry* that makes men poor;
For few do write that were not so before:
And those that have writ best, had they been rich,
Had ne'er been clapp'd with a poetic itch;
Had lov'd their ease too well to take the pains
To undergo that drudgery of brains;
But being for all other trades unfit,
Only to avoid being idle set up—*wit*."

Davenant has a great Nursery of Nature in his *Gondibert*, and foremost in this delightful dwelling has a band of pleasant poets:—

"And he who seem'd to lead this ravish'd race,
Was Heav'n's lov'd Laureate that in Jewry writ;
Whose harp approach'd God's ear, though none his face
Durst see, and first made inspiration, *wit*."

That King David was a wit, and wrote wit, sounds in an ear of the nineteenth century as a sad misapplication of terms. Yet in Davenant the word, in its old signification, is very appropriate, and very poetical.

Such have been the changes in the meaning of the word *wit*. Shakespeare was a wit in his age, but Wordsworth would have deemed it no compliment to be called a wit in ours. Johnson's definition of wit is admirable:—"That which though not obvious, is, upon its first production, acknowledged to be just, that which he that never found wonders how he missed."* This is near the mark, but perhaps this is nearer:—"Wit," says Corbyn Morris,† "is the lustre resulting from the quick

elucidation of one subject, by a just and unexpected arrangement of it with another subject."

Further illustrations of the *early* use of the word "wit" might worthily find a place in the columns of "N. & Q." Shakespeare's daughter, "good Mrs. Hall," was (her epitaph tells us) "witty above her sexe."

PETER CUNNINGHAM.

DR. ROBERT WAUCHOP.

A few months since an able, affecting, and most interesting appeal, in behalf of the Catholic Blind Institution, Glasnevin, in the immediate vicinity of this city, appeared in the *Freeman's Journal*, from the pen of its present guardian, Brother Jerome Moroney. After enumerating several instances of the high intellectual attainments of which this afflicted class are capable, such as that of Didymus of Alexandria, who had among his pupils the illustrious St. Jerome and Palladius; Diodatus, the preceptor of Cicero; Scupi Neria, who held a professorship in Bologna, wrote poetry in Latin and Italian, and was one of the most accomplished scholars of his day; Salinos, who, although blind from his infancy, was yet elected Professor of Music in the University of Salamanca about the year 1713; the writer of this brief memoir—and to this I wish particularly to direct the attention of your readers—mentions that in the year 1542 Dr. Wauchop, although blind from infancy, attained, as a divine and a scholar, such distinguished eminence, that he readily obtained the degree of Doctor of Divinity in the University of Paris; attended on the part of Julius III. at the Council of Trent, and was subsequently appointed by Paul III. to the see of Armagh. Now, being under the impression that blindness, as well as any prominent physical defect, constituted what is termed a canonical impediment, incapacitating the parties for the reception of Holy Orders, I was, I confess, somewhat sceptical as to the accuracy of Brother Jerome's statement, more particularly as I could find no reference whatever to Dr. Wauchop in the profound and learned work of Dr. Lanigan, or such writers on Irish subjects as I happened to have at hand. At length, however, this worthy monk referred me to Dr. Renehan's *Collections on our Irish Church History*, from which I make the following extract:—

"Robert Wauchop (*alias* Venantius) was appointed to the see of Armagh by Paul III. when informed of the death of Dr. Cremer in 1542. Wauchop was by birth a Scotchman, and although blind from childhood yet such were the natural powers of his mind, and such his persevering industry, that he distinguished himself highly during his collegiate studies, and easily obtained the degree of Doctor of Divinity from that learned faculty. Pope Paul III. had confirmed the Order of the Jesuits, and selected Wauchop in 1541 to introduce that order

* *Life of Cowley.*

† *Essays on Wit, Humour, and Raillery*, 8vo, 1744.

into Ireland. In consequence, John Coclure was first sent to this country, and after his death many others, among whom was Paschasius, Francis Zapata, and the celebrated Alphonsus Salmeron, who afterwards attended the Council of Trent. Wauchop was shortly afterwards appointed to the see of Armagh, but it would appear he never took possession of his see, which was already taken possession of by Dr. Dowdall by the appointment of Henry VIII. His learning, piety, and prudence recommended him to the confidence, and secured him the esteem of Paul III., and so highly did that discriminating pontiff, as also his successor Julius III., appreciate his taste for business, that he sent him as their Legate à latere to the Emperor of Germany and to the Court of France, which gave occasion to the saying 'Legatus cæcus oculatis Germanis.' He also attended on the part of the pontiff at the Council of Trent during the first ten sessions from 1545 to 1547. After the death of Paul III., his patron, and the consequent prorogation of the Council, he started for Ireland, and subsequently retired to France, where he died in a convent of the Jesuits at Paris, on the 10th of November, 1551."

Now with reference to Dr. Dowdall, above alluded to, a few brief particulars may, *en passant*, prove interesting. On the 16th of March, 1543, died George Cromer, Archbishop of Armagh; and on November 28, a mandate was issued by Henry VIII. for the consecration of George Dowdall. He was consecrated by Dr. Staples, assisted by other bishops; but, unlike his suffragan, neither the frowns nor caresses of the world could turn him from the path of rectitude and duty, as the following circumstance will satisfactorily prove. The English Liturgy was read for the first time in the cathedral of Christ's Church, Dublin, on Easter Sunday, 1551; and in the same year, Sir James Crofts, the Lord Deputy, invited the bishops of the Catholic Church and of the Reformation to have a discussion on religion. The prelates assembled in the great hall of St. Mary's Abbey, Dublin: the subject of debate being the Sacrifice of the Mass. The primate, Dr. Dowdall, defended the Catholic doctrines. His antagonist, on the Protestant side, being no other than his consecrator Edward Staples, once Catholic bishop of Meath.* Whatever may have been the relative learning or abilities displayed by the disputants, there was no doubt on which side lay the prospect of worldly promotion. The result of the discussion being, says Ware, that it gave to the King and Council an opportunity to deprive Dowdall for his obstinacy of the title of Primate of all Ireland, and of annexing it to the see of Dublin for ever. Accordingly, Brown obtained Letters Patent from King Edward VI., dated October 20, 1551, that he and his successors should be Primates of all Ireland. Dowdall, aware of the tone and temper of the parties he had to deal with, fled to the Continent and took refuge in the monastery of Centre Brabant. Edward VI. died

in July, 1553, and was succeeded by Mary, daughter of Catherine of Arragon. Soon after her accession, Archbishop Dowdall was recalled from exile, and the title of Primate of all Ireland was by Letters Patent restored to him. To reform abuses which crept in during the last two reigns, and to remove false brethren from the sanctuary, were the especial objects of his care.

Dowdall having now obtained considerable influence in the government of the country, lived to see those principles triumph for which he suffered. He saw the seeds of true faith and Christian piety, planted by his episcopal labours, growing up into a rich and abundant harvest, and Providence spared him the mortification of seeing the crop destroyed by the political elements that shortly after his death checked their growth and threatened their entire ruin. Having held a synod of his diocese at Drogheda in 1557, he died in the year 1558 in England, on the Feast of the Assumption, just three months before the accession of Elizabeth to the English throne. *Vide* Renahan's *Collections on Irish Church History*.

To return, however, to the special object of this brief communication. I must not forget, says Ware, that during the life of George Dowdall, who was in possession of the see of Armagh (by donation from King Henry VIII.), Pope Paul III. conferred that archbishopric on Robert Waucop, a Scot, who, although blind from his youth, yet applied himself with that diligence to learning, that he commenced Doctor in Divinity in Paris. He assisted at the Council of Trent from the 1st Session held in 1545, to the eleventh in 1547. He was sent by the Pope as legate à latere into Germany from whence arose the proverb, *Legatus cæcus ad oculos Germanos*—a blind legate to the sharp-sighted Germans. By his means the Jesuits were first introduced into Ireland. He died in a convent of Jesuits at Paris, Nov. 10, 1551. De Burgo, in his *Hibernia Dominicana*, states that:—

"Pater Nicolaus Orlandinus e Societate Jesu Memoriam prodidit, hac tempestate floruisse Robertum Ibm Primis, virum insignem et super alias fulgentissimas virtutes eo admiratione dignum, quod quamvis a puero fuerit oculis captus, nihil tamen minus claro mentis lumine hæresis furore obviam ire, laborantique insulæ subvenire curaverit, atque ejus Rogatu nonnullos Patres Idibus Sept. Roma profectos & B. Ignatii Patriarchæ magistri sui documentis in munere obeundo instructos in Iberniam . . . multum operam impendisse. Post Religiosorum vero Rediitum, Primum ipsum qui Conc. Triden. interfuit, suam Provinciam petentem, Parisiis in Conventu Patrum Soc. 10 Nov. diem obiisse ea verba identidem proferentem: Domine, si Populo tuo sum opus, ego quidem laborem non recuso; sin minus, nequicquam moleste fero ex hujus laboriosissimæ vitæ præsidio et statione discedere divino tuo conspectu et æternæ quiete recreandus."

O'Sullivan, in his *Catholic History*, confirms the preceding statement (tom. ii. lib. 3), assuring us that he closed his career in a manner worthy of

* See Ware's *Bishops*, p. 351; Moran's *Diocese of Meath, Ancient and Modern*.

his uniform piety, with the zeal of an apostle, and the resignation of a saint. The last sentence he was heard to utter was "O Lord, if my continuance here be necessary for the good of Thy people, I shrink not from the useful task which Thy will may allot to me; but if it be not, I cheerfully yield up my station in this laborious life, that my my spirit may enjoy beatitude in Thy presence."

Such, Mr. Editor, are a few of the leading facts I have been able to collect regarding this extraordinary man: one who accumulated a vast store of knowledge under circumstances, it must be admitted, of the most unfavourable character, and of whom it may be said—humble Catholic priest as he was—his history belongs to mankind at large rather than to sect or party. T. Mc K.

A PASSION FOR WITNESSING EXECUTIONS.—Looking into Jesse's *Life and Correspondence of Selwyn* the other day, brought to my mind a story I have heard of a laird in the north of Scotland, who died some thirty or forty years ago; who seems to have had as great a *penchant* for attending executions as the witty George, and whose local standing would appear to have made his presence at such exhibitions a *sine qua non*. I give the anecdote as I heard it, premising that it may be relied on as authentic. On one occasion an unfortunate wretch was about to be "turned off:" the rope was adjusted, and everything was ready. The hangman, however, stood waiting with apparent anxiety, evidently for an addition to the spectators. Being asked why he did not proceed with the business, he replied, with a look of surprise at his questioner: "M—— (naming the laird) is nae come yet!" The hangman's paramount desire to please the local dignitary (who we may suppose he looked upon in the light of a patron), under such circumstances, is fine.

ROBERT KEMPT.

LONGEVITY.—As several instances of longevity have lately appeared in your columns, is it not worth while preserving the case of Mr. Hutcheson, who died last September? He graduated in 1804, and was elected Fellow of Clare College in 1812: so that he was more than half a century a Fellow of that society. J. C. BOSCOBEL.

MICHAEL JOHNSON OF LITCHFIELD.—Besides the work of Floyer mentioned in my recent Note (3rd S. iv. 459), I have found another printed for Michael Johnson. Considering the very humble way in which he carried on his business, it is amusing to read about his "shops" at three different towns:—

"*Φαρμακο-Βασανος*; or the Touchstone of Medicines, &c. By Sir John Floyer of the City of Litchfield, Kt., M.D. of Queen's College, Oxford. London: Printed for Michael Johnson, Bookseller; and are to be sold at his

shops at Litchfield and Uttoxeter, in Staffordshire; and Ashby-de-la-Zouch, in Leicestershire. 1687."

In the later works of Floyer, the name of Michael Johnson does not occur as publisher. Treatises dated 1698, 1707, and 1725, have the names of London publishers only. JAYDEE.

AMEN.—As an instance of the curious derivations to which even learned men have been driven for lack of philological science, may be mentioned the notion of St. Thomas Aquinas respecting the word *amen*. That Father gravely states, in his *Commentary upon Isaiah* (xxv. extr.), that "the word is derived from *a* privative, and *men* the moon, *q. d.* Sine luna, hoc est, sine defectu, puta solidum et stabile." W. J. D.

RING MOTTOES.—On a ring dug up at Godstow Priory, Oxfordshire. Date early in the fifteenth century, black-letter characters:—

Most in mynd and yn myn herrt.
Lothest from you ferto departt.

On plain betrothal rings of the seventeenth century:—

I haue obtained whom God ordained.
God unite our hearts aright.
Knitt in one by Christ alone.
Wee Joyne our loue in God aboue.
Joynd in one by God alone.
God above send peace and love.

All exhibited by the Rev. James Beck to the Archæological Institute, March, 1863. (*Vide its Journal*, p. 195.) T. NORTH.
Leicester.

CHARLEMONT EARLDOM AND VISCOUNT.—James, the "volunteer" Earl of Charlemont, succeeded as fourth Viscount April 21, 1734, and was raised to the Earldom on Dec. 23, 1763. Francis, his eldest son, the late Earl, died last Christmas day; consequently, the father and son held the Viscounty for more than one hundred and twenty years, and the Earldom for one hundred years. S. P. V.

Queries.

ANONYMOUS.—Who was the author of a little treatise on *Resurrection, not Death, the Hope of the Believer*, 12mo, pp. 46, issued in 1838, at the Central Tract Depot, 1, Warwick Square, London? Is this Depot still in existence? VECTIS.

MRS. BARBAULD'S PROSE HYMNS.—Of this charming little work, Mr. Murray has just issued a charmingly illustrated edition. It contains fifteen hymns, of which the tenth, eleventh, and twelfth are not in the "new edition, printed 1799," though they have appeared, I believe, in some other modern copies. I have been familiar with the remaining twelve hymns for fifty years.

The other three have the appearance of imitations. Can they be from Mrs. Barbauld's pen? Or who is the author of them? S. W. RIX.
Beccles.

BURIAL-PLACE OF STILL-BORN CHILDREN.—Standing beside the ruins of a Scottish parish church built in 1591, and talking with a friend about it, he mentioned that he remembered having been told by his grandfather, that it had been the custom to bury the still-born children of the parish all along the outside walls of the church, and as close to the walls as they could be laid. Any information as to such a custom will oblige.
Y. P.

CHURCHWARDEN QUERY.—Considerable controversy has arisen as to the origin and duties of the officer called sidesman, who is annually elected at the same time with the churchwarden. Is he the same person alluded to in the 83rd canon of Archbishop Whitgift, 1603, which is directed to "the churchwardens or *questmen*"? A. A.

CAPTAIN ALEXANDER CHEYNE.—Seeing that "N. & Q." has its readers in Hobart Town, Tasmania, I venture to ask J. M'C. B. (one of your correspondents) to assist me with information about Captain Alexander Cheyne, who died there about six or eight years ago. Captain Cheyne was formerly an officer in the Engineers, and having resigned his commission, settled at Hobart Town, where he held some official colonial situation, such as surveyor-general. I wish to ascertain the date of his death, and to be favoured with a copy of the inscription or any tablet, or tombstone raised to his memory. It will also greatly serve me if any account be added of his colonial services, together with the dates and names of the offices he may have filled in Tasmania.
M. S. R.

EARL OF DALHOUSIE.—At the contested election for Perthshire, in 1838, when the Earl of Dalhousie (then the Hon. Fox Maule) was unseated by the return of Lord Stormont, it is said that Lord Dalhousie retired to the Highland Inn, at Amulree, in the same county; and that he there wrote the following, or similar lines, in the visitor's book:—

"Rejected by the men of Perth,
Cast on the world an ex-M.P.;
I sought and found a quiet retreat
Among thy wilds, sweet Amulree."

Is the visitor's book, referred to, still in existence? If so, where can it be seen? I am told that there were many curious stanzas and remarks in it.
J.

"FAIS CE QUE TU DOIS," ETC.—Can the famous old knightly motto, "Fais ce que tu dois, advienne que pourra," be assigned, on good authority, to any particular date or person, and what are its variations?
F. H.

GIANTS AND DWARFS.—Can any of the readers of "N. & Q." inform me where I can inspect the best collections for a history of the giants and dwarfs who have been exhibited during the last and present century; and can furnish me with the names and addresses of those now living, their heights, weights, and ages?
W. D.

GENERAL LAMBERT.—In Vertue's work on the *Medals of Thomas Simon*, originally published in 1753, mention is made (p. 31) of a medal of General Lambert. The medal, in silver, is stated to be in the possession of the heir of the family; and, as I recollect, there was a cast of it in the cabinet of Maurice Johnson, Esq., secretary of the Gentlemen's Society at Spalding.

Maurice Johnson died in 1755.

Is it known what has become either of the original medal or of the cast? P. S. CAREY.

THE LAIRD OF LEE.—At a road side just entering the village of Mauchline, in Ayrshire, there is a tombstone surrounded by iron rails. On the stone is the following inscription:—

"Here lie the bodies of Peter Gillies, John Bryce, Thomas Young, William Tiddison, and John Bruning, who were apprehended and hanged without trial at Mauchline in 1685, according to the then wicked laws, for their adhesion to the covenanted worke of Reformation.—Rev. xii. 11.

"Bloody Dumbarton, Douglas, and Dundee,
Moved by the devil and the Laird of Lee,
Dragged these five men to death with gun and sword,
Not suffering them to pray or read God's word:
Owning the worke of God was all their crime—
The Eighty-five was a saint-killing time.

"Erected by subscription in 1830. The old decayed tombstone from which this is copied lies below."

Who was the personage here alluded to as the "Laird of Lee"? M. M.

LANGUAGE GIVEN TO MAN TO CONCEAL HIS THOUGHTS.—"Language is given us not so much to express as to conceal our thoughts." This famous saying occurs, as above quoted, in one of Goldsmith's works (*The Bee*); but it has also been traced back to South, the eminent divine, and it is well known to have been a favourite saying of Talleyrand's. Are any of your readers aware of any other celebrated person from whom the dictum in question has proceeded? I rather think the *substance* of it may be found in the works of some Greek author, whose name I cannot however recall. It is certainly, under any circumstances, a remarkable fact that three such totally different individuals as the before-mentioned, should have promulgated this Machiavellian sentiment independently of each other, unless we suppose that Goldsmith derived his from South; but even then, how came the witty Frenchman to think of it, who most certainly could scarcely have been familiar with the writings of the other two persons designated? And, as I have said before,

it will, I believe, be found to be of very great antiquity, there being some classical writer upon whom the honour(?) rests of originating the saying in the first instance.

ALPHA THETA.

[The saying has been traced in our 1st S. vol. i. p. 83, to Lloyd in his *State Worthies*, Dr. Young, Voltaire, and Fontenelle.]

HARRIETT LIVERMORE: THE PILGRIM STRANGER.—In the year 1836, about the end of August, Miss Livermore came from Philadelphia to Liverpool: from thence, she crossed to Dublin (through the night of Aug. 31), and then proceeded by steamer to Plymouth. She remained at Plymouth for some time. She called herself "the Pilgrim Stranger;" and she was then on her way to Jerusalem, in pursuance of what she designated to be a divine monition. She spoke of herself as being in some way descended from the North American Indians; and also as being the daughter (or granddaughter) of "Lord Livermore, Attorney-General to King George III., by whom he had been honoured with an American peerage." She said that Joseph Wolff was one of the two witnesses in Rev. xi., considering herself to be the other: hence, in her lodging in Plymouth, she placed Dr. Wolff's portrait on the wall, that the two witnesses might be together. After some months, she went to Jerusalem; and after a residence there, she returned to America. She paid a second visit to Jerusalem; and, on her return, she again stayed (about twenty years ago) for some time in Plymouth, and was again in London before returning to America. Her opinions and professions still continued to be very peculiar. She absolutely identified Mohamet Ali and Napoleon Buonaparte; remarking, however, that it was very strange that there was a difference in their ages. Can any reader of "N. & Q." give information respecting Harriett Livermore? Is she still living? And if not, when did she die, and where? Did she visit Jerusalem more than twice?

LÆLIUS.

MADMAN'S FOOD TASTING OF OATMEAL PORRIDGE.—In a letter written by Sir Walter Scott, dated March 16, 1831 (not published by Lockhart), he describes his state of health at that time, and says:—

"I am better, but still very precarious, and have lost, as Hamlet says, all custom of my exercise, being never able to walk more than half a mile on foot, or ride a mile or two on a pony, on which I am literally lifted, while my forester walks by his head, for fear a sudden start should unship me altogether. I am tied by a strict regimen to diet and hours, and, like the poor madman in *Bedlam*, most of my food tastes of oatmeal porridge."

To what do these last words refer? Y. P.

SIR EDWARD MAY.—The second Marquis of Donegal married Anna, daughter of Sir Edward May, of Mayfield, county Waterford, Bart. I

should be glad of any particulars relating to this baronet, his ancestors, or descendants. What were his armorial bearings?

CARILFORD.

Cape Town.

REV. PETER PECKARD, D.D., Master of Magdalen College, Cambridge, author of a *Life of Mr. Nicholas Ferrar*, published in 1790. I am desirous of discovering his present representative if there is one living, or, if otherwise, the depository of his literary collections and MSS. Were they bequeathed to Magdalen College? J. L. C.

PENNY LOAVES AT FUNERALS.—A singular custom was wont to prevail at Gainsborough, of distributing penny loaves on the occasion of a funeral to whomsoever might demand them. What was the origin of this custom? And does it still exist?

ROBERT KEMPT.

MR. W. B. RHODES, author of *Bombastes Furioso*, died in 1826. From the obituary notice of the author in the *Gent. Mag.* he seems to have written some other dramatic pieces. What are the titles of them, and have they appeared in print?

R. I.

SCOTTISH FORMULA.—Can any of your readers inform me when the following formula was first brought into use, and employed by the Moderator *pro tempore* in closing the General Assemblies of the Scottish Church?—

"As this Assembly was constituted in the name and by the authority of the Lord Jesus Christ, the only King and Head of this Church, so in the same name and by the same authority, I hereby appoint the next General Assembly of the Church of Scotland (or Free Church of Scotland, as the case may be), to be held on the ——— day of May, 18—."

Or words to this effect.

O.

TRADE AND IMPROVEMENT OF IRELAND.—I am now pursuing some inquiries into the commercial history of Ireland. I have obtained a tract of 100 pages, *An Essay on the Trade and Improvement of Ireland*, by Arthur Dobbs. Published in Dublin, MDCCXXIX. It is full of important statistical information. On the last page it is stated that "The rest of this discourse shall be given in a second part." Can you or any of your readers assist me to the second part, or inform me if such second part was ever published? I think it will be the same *Arthur Dobbs* who is given in Lowndes as the author of a work entitled *An Account of the Countries adjoining to Hudson's Bay, in the Northwest Part of America*, London, 1744. But no mention is made of the work on Ireland above referred to.

T. B.

WILD MEN.—What work contains an account of the sect who, during the last century, held evangelical principles in Scotland, and were termed "Wild Men," and these principles themselves "Wild Doctrines?"

VECTIS.

PORTRAIT OF GENERAL WOLFE BY GAINSBOROUGH. — In Mr. Thornbury's *British Painters, from Hogarth to Turner* (vol. i. p. 26), mention is made of a portrait of "General Wolfe, in a silver-laced coat," and Mr. Thornbury has kindly referred me to his authority. In the Catalogue of Portraits, appended to G. W. Fulcher's *Life of Gainsborough* (1856), I have found, under the heading of "Soldiers and Sailors:" "General Wolfe. (Head and bust.) He is in uniform, and wears his hat; the silver lace on which, and on his coat, is touched with great brilliancy. Possessor, Mrs. Gibbon." (Query, Gainsborough's sister?) Wolfe and Gainsborough were born in the same year; and the latter, it appears, did not remove from Ipswich to Bath, where he acquired celebrity as a portrait painter, until 1760—the year after Wolfe's death. From this, and other circumstances, I think it improbable that the General sat to Gainsborough. However, I wish to inquire whether any correspondent of "N. & Q." ever met with a reputed portrait of Wolfe by that artist? And if so, when, where, &c.?

ROBERT WRIGHT.

102, Great Russell Street, W.C.

Queries with Answers.

"ADAMUS EXUL" OF GROTIUS. — In 1839 there was published "*The Adamus Exul of Grotius, or the Prototype of Paradise Lost*:" now first translated from the Latin, by Francis Barham, Esq." (Pp. xii. and 51.) This pamphlet is introduced by a dedication to John A. Heraud, Esq., then the editor of the *Monthly Magazine*, in the October Number of which, in 1839, this translation from Grotius was also inserted. In the preface to the translation, Mr. Barham gives a curious account of the original Latin drama of Grotius, which was not, it seems, included in his collected works. Mr. Barham concludes his introduction thus:—

"We may just add, that if this work should excite much interest, it is our intention to republish the original Latin—now extremely scarce."

Twenty-four years, however, have passed, and there has not (so far as I know) been any edition of the Latin of this drama.

Is the *Adamus Exul* a genuine production of Grotius? If so, why has it had no place in his collected works? Is there any mystification about this book? Where can genuine copies of it be seen? What has become of the copy used by Mr. Barham?

Who was the translator? Was he the editor of Collier's *Ecclesiastical History*, published in nine vols. by Mr. Straker? What other works are there of Mr. Francis Barham? LÆLIUS.

[A copy of the original Latin tragedy, with the autograph of Grotius, is in the British Museum. It is entitled

"*Hvgonis Grotii Sacra inqvibvs Adamvs Exvl Tragoedia aliorvmque eivadem generis carminvm Cvmvlvs consecrata Franciæ Principi. Ex Typographio Alberti Henrici, Hagæ Comitatus, 1601,*" small 4to. It will be remembered that this was one of the works quoted by William Lauder in his attempt to defraud Milton of his fame as author of the *Paradise Lost*.

Mr. Barham was the editor of the first recent reprint of Jeremy Collier's *Ecclesiastical History*, 1840. (The edition of 1852, by Mr. Lathbury, is decidedly the best.) Mr. Barham's name is also connected with the following works: 1. *The Life and Times of John Reuchlin, or Cappon*. 2. *The Political Works of Cicero*, comprising "The Republic" and "The Laws," translated from the original. 2 vols. 3. *The Hebrew and English Holy Bible*, from the text of Heidenheim and the version of Bennett. 4. *Socrates, a Tragedy in Five Acts*. 5. M. Guizot's *Theory of Syncretism and Coalition*, translated from his celebrated article on "Catholicism, Protestantism, and Philosophy."]

CAMBRIDGE BIBLE. — A Bible printed at the Pitt Press, dated on the title-page 1837, contains a preliminary inscription as follows:—

"In consequence of a communication most graciously made by his Majesty King William the Fourth to the Marquess Camden, Chancellor of the University of Cambridge, the Syndics of the Pitt Press, anxious to testify their dutiful obedience to His Majesty's wishes, undertook the publication of this impression of the Holy Scriptures."

A copy on vellum was printed for his Majesty, the first eight pages being struck off at the Public Commencement, 1835, by the Chancellor of the University, the Duke of Cumberland, and other royal and noble personages. The Bible is a quarto, in a beautiful type, double columns within red lines. My copy was purchased at Sotheby and Wilkinson's, and I am under an impression that this edition was not sold to the public.

What was the communication made by King William IV.? H. T. D. B.

[At the first commencement after the installation of the Marquis Camden as Chancellor of the University of Cambridge, on July 8, 1835, he and his friends proceeded to one of the press-rooms in the north wing of the Pitt Press, when the first two sheets of a splendid edition of the Bible were struck off by the Chancellor, the Duke of Cumberland, Prince George of Cambridge, Duke of Wellington, Duke of Northumberland, the Archbishop of Canterbury, &c. On which occasion the Chancellor informed the noble personages that His Majesty, William IV., had expressed to him a desire to have a copy of that Sacred Book from the press which bore the name of the illustrious statesman, William Pitt. See the Chancellor's speech as reported in the *Cambridge Chronicle and Journal* of July 10, 1835. This is the last edition of the Bible in which the reading occurs, Matt. xii. 23, "Is this the Son of David?" instead of "Is not this the Son of David?"]

BRITANNIA ON PENCE AND HALFPENCE.—I shall be glad of any information as to the origin of this figure, when first employed, and why adopted. Also why the fourpenny piece is the only *silver* coin which bears it. W. H. WILLS. Bristol.

[The earliest coin we have been able to trace with the figure of Britannia is a copper halfpenny of Charles II., 1672. This coin was engraved by Roetier, and the figure of Britannia is said by Evelyn to bear a strong resemblance to the Duchess of Richmond. "Monsieur Roti (graver to his late Majesty Charles II.) so accurately expressed the countenance of the Duchess of Richmond in the head of Britannia in the reverse of some of our coin, and especially in a medal, as one may easily, and almost at first sight, know it to be her grace." (*Numismata*, p. 27.) Walpole says, he believes this was Philip Rotier, and that he, "being in love with the fair Mrs. Stuart, Duchess of Richmond, represented her likeness, under the form of Britannia, on the reverse of a large medal with the king's head." (*Anecdotes of Painting*, iii. 173.) In 1836, it was resolved to issue silver groats for general circulation; the reverse is a figure of Britannia helmeted, seated, resting her right hand upon her shield, and supporting a trident with her left. "These pieces," says Mr. Hawkins, "are said to have owed their existence to the pressing instance of Mr. Hume, from whence they, for some time, bore the nickname of Joeys. As they were very convenient to pay short cab-fares, the Hon. M.P. was extremely unpopular with the drivers, who frequently received only a groat where otherwise they would have received a sixpence without any demand for change. One driver ingeniously endeavoured to put them out of circulation by giving all he received to his son upon condition that he did not spend them or exchange them. This had, however, one good effect, as it made the man an economist, and a little store became accumulated which would be useful upon some unexpected emergence." (*Silver Coins of England*, p. 257.) Consult also Ruding's *Annals of Coinage*, ii. 385.]

JOHN WIGAN, M.D.—Where can any sketch of the life of this distinguished physician and eminent scholar in the last century be found? He edited a magnificent folio edition of *Aræteus*, published at the Clarendon Press at Oxford in 1723. A John Wigan occurs in the list of Principals of New Inn Hall, from 1726 to 1732, whom I presume to have been the same person.

He was educated at Westminster under Dr. Robert Friend, elected to Christ Church as Student in 1714, and died in Jamaica in 1739. Besides *Aræteus* he edited Dr. John Friend's Works, and was the author of several copies of verses in the *Carmina Quadragesimalia*. Such particulars, however, as I can discover about him are but meagre. OXONIENSIS.

[John Wigan, M.D., born 1695, was the son of the Rev. Wm. Wigan, rector of Kensington. He was educated at the Westminster school, and at Christ Church, Oxford,

A.B. Feb. 6, 1718, A.M. March 22, 1720; proceeded M.D. July 6, 1727. On Oct. 5, 1726, he was admitted Principal of New Inn Hall, Oxford, and about the same time appointed secretary to the Earl of Arran. He was admitted a fellow of the College of Physicians, April 3, 1732, and settled in London. In 1738 Dr. Wigan accompanied his friend Mr. Trelawny to Jamaica as physician and secretary, and died there Dec. 5, 1739, aged forty-four. *Vide Munk's Roll of the College of Physicians*, ii. 108, and Welch's *Alumni Westmonasterienses*, ed. 1852, p. 262.]

JOHN REYNOLDS.—Can you furnish any particulars of the life of John Reynolds, Esq., Admiral of the White, who died in 1788. R. S. F.

[Some particulars of Admiral John Reynolds after he entered the navy, are given in Charnock's *Biographia Navalis*, v. 503. On the 30th of October, 1746, he was promoted to be captain of the "Arundel"; was governor of Georgia, between 1745 and 1758; appointed captain of the "Burford" in 1769 or 1770; removed into the "Defence" early in 1771, which was his last command as private captain. On March 31, 1775, he was promoted to be rear-admiral of the Blue, as he was on Feb. 3, 1776, to be rear-admiral of the White; early in Jan. 1778, to be rear of the Red, and on the 29th of the same month to be vice-admiral of the Blue. On Sept. 26, 1780, he was farther advanced to be vice-admiral of the White, and on Sept. 24, 1787, made admiral of the Blue. His death took place in January, 1788.]

RICHARD GEDNEY.—Can you oblige me with a few particulars regarding the life of this juvenile poet; the date of his death, &c.? R. I.

[Richard Solomon Gedney was born at New York on Oct. 15, 1838. At the age of two years he was brought over to England, and educated first at Charlton High School, near Manchester, and afterwards at Cheltenham College. In his late years he manifested a strong partiality for dramatic literature; but, alas! this youthful aspirant for literary fame did not live to complete his eighteenth year. After a protracted illness, he died on July 15, 1856, and his remains were embalmed and forwarded to America for interment in the family mausoleum at Malvern Hall, on the banks of the river Hudson. See a brief Memoir of this youthful genius by James Ogden, M.D., prefixed to R. S. Gedney's *Poetical Works*, Second Edition, New York, 8vo, 1857.]

ARMS OF SIR WILLIAM SENNOKE.—The arms of Sennoke, Lord Mayor 1418, are seven acorns. I should be glad to know their relative position, and the tinctures of the coat. C. J. R.

[In Stow's *Survey*, 1633, fol. p. 561, the seven acorns of the coat of Sir William Sevenoke are placed as three, three, and one; but in Burke's *Armory* we read, "Sevenoke (Lord Mayor of London, 1418). *Az.* seven acorns or, two, three, and two." Under the local name "Sevenoke," Burke gives "Vert, seven acorns or, three, three and one," as in Stow.]

WEIGH.—In an account, *temp.* Edw. III., this word seems to express a particular or certain weight or quantity: thus, *j wegh salis et dimidium*, a weigh and half of salt. Bosworth's *Ang.-Sax. Dict.* translates "*wæg, weg,*" a wey, weigh, weight; "*wegg, wæcg,*" a mass. The modern usage—a weigh or wey of cheese, for instance—is also indefinite. A reference to any authority where used otherwise will oblige.

G. A. C.

[The following passages in the "*Statutum de ponderibus et mensuris*" (which we transcribe from a MS. copy in a hand *temp.* Edw. I.; see also *Statutes of the Realm*) will explain as well as may be the question asked by our correspondent:—

"*Waga enim, tam plumbi, quam lane, sepi, vel casei, ponderat xiiij petras.*" And in another place we have—"Qualibet petra habet xiiij libras."]

TWELFTH NIGHT: THE WORST PUN.—Among the amusements of Twelfth Night, did any one ever hear of a prize given to the party who could make the *worst pun*? JOSEPH MILLER.

[We never did; but we have heard many puns which might fairly be admitted to the competition. We once heard of a prize offered for the worst *conundrum*, which was won by the following:

"Why is the bellowing of a *single bull* less melodious than the bellowing of *two*? Give it up?"

Answer: "Because the first is only a bull, but the second is a bull-bull" (bulbul, a nightingale).

This was unanimously admitted by the friends assembled to be the worst *conundrum* they had ever heard, and as such received the prize.]

PORTRAIT OF BISHOP HORSLEY.—In any of the numerous publications of the Bishop, was there ever a portrait of him published in any of them, or in any contemporary publications of his time, or since? GEO. I. COOPER.

[A Memoir of Bishop Horsley, with a portrait, may be found in the *European Magazine*, lxiii. 371, 494. In Evans's *Catalogue of Engraved Portraits*, vol. i. p. 177, are the following: 8vo, 6d.; large folio, 5s. proof, 7s. 6d., by J. Green, engraved by Meyer; 4to, 2s. 6d. by Humphrey, engraved by Godby.]

"**EDUCATION.**"—Who was the author of a work, entitled, *Of Education, especially of Young Gentlemen*? My copy is "the fifth impression, Oxford, printed at the Theatre for Amos Curteyne, anno 1687," and has a woodcut of the Sheldonian Theatre on the title-page. H. T. D. B.

[This is one of the productions of Obadiah Walker, sometime Master of University College, Oxford, who espoused the faith of the Roman Church on the accession of James II., and abjured it on his abdication. *Commons' Journals*, Oct. 26, 1689; and Dod's *Church History*, ii. 8.]

Replies.

JEREMY COLLIER ON THE STAGE, ETC.

(3rd S. iv. 390, 435.)

The notice of Collier's *Short View* in Colley Cibber's *Apology*, led me early to procure the book, and its own proper merit and interest, to search after the works of those who took part in the controversy with him. One of these led to another, till at length—in the way that Charles Lamb said that he had managed to acquire the wonderful mastery over tobacco, by which he astonished the weaker nerves of Dr. Parr: "by toiling after it, Sir, as some men toil after virtue"—I succeeded in obtaining a very complete collection. In looking this over with the list of your correspondent, I find that I am able to add the titles of the following:—

"Overthrow of Stage-Plays, by way of Controversy between D. Gager and D. Rainolde, wherein is manifestly proved that it is not only unlawful to be an Actor, but a Beholder of those Vanities. By Dr. John Reynolde." London, 4to, 1599.

"Theatrum Redivivum; or, the Theatre Vindicated, by Sir Richard Baker, in Answer to Mr. Pryn's *Histrio-Mastix*, Wherein his groundless assertions against Stage-Plays are discovered, his mistaken Allegations of the Fathers manifested, as also what he calls his Reasons, to be nothing but his Passions." London, 12mo, 1662, pp. 141.

[These pieces of course belong to former controversies. I mention them as connected with the subject, and just falling under my hand.]

"A Vindication of the Stage, with the Usefulness and Advantages of Dramatic Representation, in Answer to Mr. Collier's late Book, entitled," &c. 4to, London, 1698, pp. 29.

"A Letter to Mr. Congreve on his Pretended Amendments," &c. 8vo, London, 1698, pp. 42.

"A Further Defence of Dramatic Poetry; Being the Second Part of the Review of Mr. Collier's View, &c. Done by the same Hand." 8vo, London, 1698, pp. 72.

"A Representation of the Impiety and Immorality of the English Stage, with Reasons for putting a stop thereto, and some Questions address'd to those who frequent the Play-Houses." 12mo, London, 1704, pp. 24.

"Serious Reflections on the Scandalous Abuse and Effects of the Stage: in a Sermon preached at the Parish Church of St. Nicholas in the City of Bristol, on Sunday the 7th Day of January, 1703. By Arthur Bedford, M.A.," &c. 8vo, Bristol, 1705, pp. 44.

"The Stage-Beaux toss'd in a Blanket, or Hypocrisie Alamode; Exposed in a true Picture of Jerry ———, a Pretending Scourge to the English Stage, a Comedy, with a Prologue on Occasional Conformity; being a Full Explanation of the *Poussin* Doctor's Book, and an Epilogue on the Reformers. Spoken at the Theatre Royal in Drury Lane. 4to, London, 1704, pp. 64.

[This piece was written by the celebrated Tom Brown.]

"The Evil and Danger of Stage Plays, shewing their Natural Tendency to Destroy Religion, and introduce a General Corruption of Manners, in almost Two thousand Instances, &c. By Arthur Bedford." 8vo, London, 1706, pp. 227.

["As the eminent labours of Mr. Collier and others

have justly alarmed the nation; so I hope that my weak endeavours may be in some measure serviceable for their further conviction," &c.]

"A Defence of Plays; or, the Stage Vindicated from several Passages in Mr. Collier's 'Short View,' wherein is offered the most Probable Method of Reforming our Plays, with a Consideration how far vicious Characters may be allowed on the Stage. By Edward Filmer, Doctor of the Civil Laws." 8vo, London, Tonson, 1707, pp. 167.

[This is the work of which the imprint is sought.]

"The Works of Mr. Robert Gould," &c., 2 vols. 8vo, London. 1709.

[The second volume contains "The Play House, a Satyr." In three parts, some 1200 lines, very "free" and curious.]

"A Serious Remonstrance on Behalf of the Christian Religion, against the horrid Blasphemies and Impieties which are still used in the English Play Houses, to the great Dishonour of Almighty God, and in contempt of the Statutes of this Realm, shewing their plain Tendency to overthrow all Piety, and advance the Interest and Honour of the Devil in the World; from almost Seven thousand Instances taken out of the Plays of the present Century, and especially of the last four years, in defiance of all methods hitherto used for their Reformation. By Arthur Bedford, M.A., Chaplain to the Most Noble Wriothesley, Duke of Bedford," &c. 8vo, London, 1719, pp. 388.

[In this very curious book, the reverend compiler has, with singular industry, and, as it would appear, out of consideration for the convenience of lovers of obscene and blasphemous reading, produced a manual which saves the necessity of reference to our more licentious writers for the drama. Thus we are reminded of those judicious editions of the Classics, in *usum scholarum*, so neatly satirised by Byron in *Don Juan*, canto i. xlv. Very little is known of the Rev. Arthur Bedford; he was successively Vicar of Temple in the city of Bristol, and Rector of Newton St. Loe, in the county of Somerset. He afterwards resided in London as chaplain to the Haberdashers' Hospital at Hoxton, and died September 13, 1745. His other works are enumerated in the *Fly-Leaves*, published by Mr. Miller late of Chandos Street, 12mo, 1854, p. 176, 1st Series.]

"The Conduct of the Stage considered; Being a Short Historical Account of its Original, &c., humbly recommended to the consideration of those who frequent the Play-Houses. 'One Play-House ruins more Souls than Fifty Churches are able to save,' Bulstrode's Charge to the Grand Jury of Middlesex, April 21, 1718." 8vo, London, 1721, pp. 43.

"The Absolute Unlawfulness of the Stage Entertainment fully demonstrated, by W. Law, A.M." 2nd ed. 8vo, London, 1726, pp. 50.

"A Short View, &c., by Jeremy Collier." 8vo, London, 1728.

[Containing several Defences of the same in answer to Mr. Congreve, Dr. Drake," &c. I cite this reprint of Collier's original work here, in chronological sequence, as being the best edition, and the one to be specially sought for by the collector, as he will here have, without further trouble, the "Defence," the "Second Defence," and the "Further Vindication" in reply to Dr. Filmer.]

"An Oration, in which an Enquiry is made whether the Stage is, or can be made, a School for forming the Mind to Virtue, and proving the Superiority of Theatric Instruction over those of History and Moral Philosophy. By Charles Poree of the Society of Jesus. Translated by Mr. Lockman." 8vo, London, 1734, pp. 111.

The citation of the last two pamphlets has taken me somewhat beyond the Collierian controversy proper; but they are not without value and importance as bearing on the general subject.

WILLIAM BATES.

Edgbaston.

ROMAN GAMES.

(3rd S. iii. 490; iv. 19.)

Allow me to assure CHESBOROUGH that, to the best of my belief and information, I have not "misquoted the passage from Justinian," sent by me to your columns some months ago, in the hope of eliciting, if possible, an exact explanation of the games therein alluded to. I have since consulted several of the best editions of the *Corpus Juris*, and cannot find anything to justify the substitution of "cordacem" for "contacem;" and, besides, from an extract which I shall presently give, it will be seen that the "quintanum contacem" is quite another thing from the "cordax," with the aid of which CHESBOROUGH interprets the passage.

Among those which I have consulted I may mention the well-known editions of *Dion. Gothofredus*, cura Sim. van Leeuwen, Amst. 1663; the *Corpus Juris Academicum*, Friesleben, 1789; and a modern stereotyped edition (1858) of the *Corpus Juris*, originally prepared by the critical brothers, Kriegel.

The passage I before sent to you was (taking the Gothofredan edition as our guide) from Code, 3, 43, 3, in *med.* By way of further explanation I would take the liberty (assuming that the work is not in CHESBOROUGH's hands) of quoting a previous passage, c. 3, 43, 1, which has the advantage of a few notes (*curâ* van Leeuwen) in explanation of the text:—

"Duntaxat autem ludere liceat μονόβολον,⁴⁸ liceat item ludere κοντομονόβολον,⁴⁹ κοντανόν κόντακα, et item liceat ludere⁵⁰ χωρίς της πόρπης, id est, ludere vibratione Quintiana,⁵¹ absque spiculo, sive aculeo aut ferro, a quodam Quinto ita nominata hac lusus specie. Liceat item ludere περιχυτήν, id est, exerceri lucta;⁵² liceat vero etiam exerceri hippice,⁵³ id est, equorum cursu." &c.

Having before me the information contained in this passage, what I wanted was a reference to some work of authority containing a full and accurate description of the different games. If such a work does not exist, I reciprocate the wish expressed by CHESBOROUGH, that some modern

⁴⁸ Id est, singulari saltu.

⁴⁹ Saltu conto sussulto.

⁵⁰ Alii legunt κατ' ἔμφω, vel Catampo, vel Catabo, quod genus est ludi Festo.

⁵¹ Ab inventore sic dicta.

⁵² Seu colluctatione.

⁵³ ἵππικῇ. Troia sive Pyrrhica, curriculum equorum," &c.

"Strutt" would give to the world the results of his researches in this neglected field.

A difficulty occurs in CHESBOROUGH's rendering of the "singulari saltu" a somersault; because, supposing it to be a somersault, how, in the "saltu conto sussulto" could it be thrown with a pole? May it not rather have been an ordinary flying jump? The note marked ⁵⁰ may give CHESBOROUGH a better clue if he will kindly continue his inquiry, and oblige one at a distance who has not his facility for reference and research.

What was the "vibratio Quintiana?" for if it was "ab inventore sic dicta," as the note says it was (note ⁵¹), it is at variance with CHESBOROUGH's reference to the "Quintanus or five deep rows of the circus." Would it not rather be an exercise in which a *κορὴς* was hurled at some object, the *κορὴς* being "sine fibulâ," *χωρὶς τῆς πύργης*, i. e. without a hooked point or prong, to avoid danger. I admit this to be an explanation *par hazard*, and therefore will not stake my "etymological sagacity" on its accuracy. The *πρωχτήν* was evidently a wrestling match, "exerceri lucta," but of what precise nature still depends on some of your obliging correspondents.

I have no doubt that the "hippice" was some modification of the "ludus Trojæ," for, judging from the account given by Virgil (*Æn.* v. 545) of that very intricate movement, it would scarcely have been worth the performer's while to have played for the single "solidus," which Justinian fixed as the legal limit.

I find I omitted to add another game to those of which I before sought explanation, viz., what exactly were the "lignea equestria"? In the Code 3, 43, 3, *ad fin.*, these words occur: "Prohibemus etiam ne sint equi (seu equestres) lignei," &c. And in the "argumentum" preceding the (Gothofredan) text, the following amusing passage is given:—

"Balsamon notat de equi lignei significatione, incidisse apud Imperatorem gravem quondam disputationem, quibusdam asserentibus illum ludum significari, quo pueri extra circum aurigando pro equis hominibus utuntur; aliis, vero, contro contendibus ligneam esse fabricam per scalas ligneas exaltatam, habentem in medio diversa foramina: nam qui hoc genere ludebant, quatuor globulos *diuersorum colorum* supericiebant ex superiore parte, et qui primus globulorum per foramina ex ultimo foramine egrediebatur, hic victoriam dabat ei, qui proiecerat."

This extract may assist in the solution of the difficulty, although, if there was "gravis disputatio apud Imperatorem," as to its exact meaning, we can hardly now look for a precise settlement. I have no access here to the works of Balsamon, who was a scholar and ecclesiastic of the Greek church in the twelfth century, and wrote *Commentarius in Photii Nomocanonem*, 4to, Paris, 1615. Photius wrote his *Nomocanon* about the year 858 A.D.; it was published at Paris, 4to, with a Latin version, by Justel, 1615. The latter es-

pecially of these works might furnish us with an explanation. We know that in the Roman chariot races the charioteers were divided into different factions (*greges v. factiones*), according to the colours of their livery (v. Adams's *Rom. Ant.*); thus we have the white faction (*f. alba*), the red (*russata*), the sky or sea-coloured (*veneta*), the green (*prasina*); and afterwards the golden and the purple (*aurea et purpurea*); and Adams tells us, on the authority of Procopius (*Bell. Pers.* i.), "that in the time of Justinian no less than 30,000 men lost their lives at Constantinople in a tumult, raised by contention among the partisans of these several colours." The constitution prohibiting these "lignea equestria," CHESBOROUGH will remember, was Justinian's own: but can he trace any connection between the two matters? In conclusion I may add, that in the hope of satisfying my curiosity, I have consulted different commentators on the Code, but find that, like those on the Digest, they deal with the general subject of the "alea" without specifying or inquiring into the character of the prohibited games.

UYTJE.

Cape Town, S. A.

ST. PATRICK AND THE SHAMROCK.

(3rd S. iv. 187, 233, 293.)

I am certainly not a little surprised to find CANON DALTON taking up this subject in a serious manner, having always considered it as a weak invention of an enemy. Admitting, as we must do, that St. Patrick was a Christian, a man of common sense, and ordinary ability, the story falls to the ground at once. For, surely, it must be evident to the meanest capacity, that neither as a symbol, argument, nor illustration, can any material substance, natural or artificial, be compared to the Divine mystery of the Trinity in Unity.

It is pleasant to turn from this absurd, if not egregiously irreverent, story of St. Patrick and the Shamrock, to the charming and instructive legend of St. Augustine, on the same holy and incomprehensible subject. When this revered Father was writing his *De Trinitate*, he one day wandered on the seashore, absorbed in profound meditation. Suddenly, looking up, he observed a beautiful boy, who, having made a hole in the sand, appeared to be bringing water from the sea to fill it. "What are you doing, my pretty child?" inquired the holy man. "I am going to empty the ocean into that hole I have just made in the sand," replied the boy. "Impossible!" exclaimed the saint. "No more impossible!" replied the child, "than for thee, O Augustine, to explain the mystery on which thou art now meditating." The boy disappeared, and

Augustine then understood that he had been vouchsafed a celestial vision.

The earliest notice that I know of the story of St. Patrick and the Shamrock, is found in *The Koran*, not that of Mahomet, by the way, but a work attributed to the indecent scoffer and disgrace to his cloth, Laurence Sterne, and runs as follows:—

“Explaining the mystery of the Redemption once to a young Templar, I happened to make an allusion, adapted to his own science, of the *levying a fine, and suffering a recovery*; this simile was repeated afterwards to my disadvantage; and I was deemed an infidel thenceforward. And why? merely because I am a merry parson, I suppose—for St. Patrick, the Irish patron, because he was a grave one, was canonized for illustrating the Trinity by the comparison of a Shamrock.”*

The various differences of opinion, respecting what plant really is the shamrock, are most ludicrous. A Mr. Bicheno, a Welshman, I believe, discovered it in the wood-sorrel, *Oxalis acetosella*; and Mr. REDMOND, who, at least, has an Irish name, follows the example of Moore, and calls it “a grass.” But it must be recollected that Moore can claim poetical licence for his error, and does not fall into Mr. REDMOND’s curious confusion of ideas, by speaking of a “trefoil grass.”† That “all flesh is grass” we know, but Mr. REDMOND will find a difficulty in persuading us that all vegetable is. The plant known all over Ireland as the shamrock is, most undoubtedly, the white clover, *trifolium repens*: it is not “peculiarly indigenous to some parts of Ireland only,” but to my certain knowledge is found in England, Scotland, and France. Curiously enough, in the last-mentioned country, it bears a kind of implied sanctity, its common French name being *Alleluia*; while a kindred plant, the large clover, cultivated for fodder, both in France and England, is termed Saintfoin—*Fœnum sanctum*.

Mr. F. R. DAVIES shrewdly hits the mark, when he notices the white clover as a sacred plant of ancient Pagan times. Almost all trifoliated plants have been so. Pliny, in his *Natural History*, tells us—

“*Trifolium scio credi prævalere contra serpentium icetus et scorpionum,—serpentesque nunquam in trifolia*

* From *The Posthumous Works of a late celebrated Genius, Deceased*. This rather rare book is reviewed in the *Gentleman’s Magazine* for 1770. My copy bears the imprint, Dublin, MDCCCLXX. Some bibliographers have erroneously attributed this work to Swift. This error can only be accounted for by the well-known fact, that as travellers not unfrequently describe places they have not visited, so bibliographers very often take it upon them to describe books they have never seen. [*The Posthumous Works of a late Celebrated Genius Deceased*, a kind of Shandiana, including also *The Koran*, is by Mr. Richard Griffith, of Millicent, co. Kildare. Vide *Gent. Mag.* vol. lxvii. pt. ii. p. 755, and “N. & Q.” 1st S. i. 418.—ED.]

† Grass produces blades, not leaves.

aspici. Præterea, celebratibus auctoribus, contra omnia venena pro antidoto sufficere.”

These are very remarkable passages, to the comparative mythologist; taking them in connection with the legends of St. Patrick, the snakes, and the shamrock.

About fifty years ago, Dr. Drummond, a distinguished Irish botanist, found in the western part of the county of Cork, a variety of clover with a brown spot in the centre of each leaf, which he poetically and fancifully named “the real Irish Shamrock;” this plant, however, is English, as well as Irish, and I have discovered it growing, plentifully, beside the towing path on the Surrey side of the Thames, between the Cross Deep at Twickenham and Teddington Lock.

As I have just observed, many tri-foliated plants have been held sacred from a remote antiquity. The trefoil was eaten by the horses of Jupiter*; and a golden, three-leaved, immortal, plant, affording riches and protection, is noticed in Homer’s *Hymn. in Mercurium*. In the palaces of Nineveh, and on the medals of Rome, representations of triple branches, triple leaves, and triple fruit, are to be found. On the temples and pyramids of Gibel-el-Birkel, considered to be much older than those of Egypt, there are representations of a tri-leaved plant, which in the illustrations of Hoskins’s *Travels in Ethiopia* seems to be nothing else than a shamrock. The triad is still a favourite figure in national and heraldic emblems. Thus we have, besides the shamrock of Ireland, the three legs of Man, the broad arrow of England, the phaon of heraldry, the three feathers of the Prince of Wales, the tri-color, and the fleur-de-lis of France. Key, in his exceedingly interesting work, *Histoire du Drapeau, des Couleurs, et des Insignes, de la Monarchie Française* (Paris, 1837), gives engravings of no less than 311 different forms of fleur-de-lis, found on ancient Greek, Roman, Egyptian, Persian, and Mexican vases, coins, medals, and monuments. Including also forms of the fleur-de-lis used in mediæval and modern Greece, England, Germany, Spain, Portugal, Georgia, Arabia, China, and Japan. It also appears on the mariners’ compass, and the pack of playing-cards; two things which, however essentially different, are still the two things that civilisation has most widely extended over the habitable globe.

WILLIAM PINKERTON.

Hounslow.

For a good summary of the evidence in favour of the Wood Sorrel, see an article by Mr. James Hardy in the *Border Magazine*, i. 148. (Edinburgh, Sept. 1863.)

JOH. J. B. WORKARD.

* Callimachus, *Hymn. in Dianam*.

HARVEY OF WANGHEY HOUSE.

(3rd S. iv. 529.)

In answer to the appeal of your correspondent, C. P. L., I beg to inform him that Wanghey House stands on the south side of Chadwell Heath, about two miles from the town of Romford, but in the parishes of Barking and Dagenham. The present house was erected in the second quarter of the last century; but I have a rudely drawn sketch of the old Harvey mansion, from the large map of Barking Manor, A.D. 1653. The Manor of Wanghey has for some centuries been held distinct from the manor house and lands. The Harveys lived at Wanghey House from early in the reign of Queen Elizabeth, — when Alderman, afterwards Sir James, Harvey, purchased the estate from Clement Sysley of Eastbury House — until far on in the reign of King Charles II. Of this there is good evidence. See Visitation of Essex, 1634, in the College of Arms; Funeral Certificates, College of Arms; Dagenham Parish Registers; Harvey Wills at Doctors' Commons; Barking Manor Court Rolls, &c. From these and other sources, I have collected much relating to the Harveys — as a considerable Essex family. Sir James Harvey, who died in 1583, was father of Sir Sebastian Harvey, who settled at Mardyke, an old house still standing near Dagenham — James, who succeeded his father at Wanghey — and William, who died, *s. p.* in 1610. Sir Sebastian Harvey died intestate in 1620, leaving one daughter, Mary, afterwards the wife of John Popham. James Harvey had a very large family, and died in 1627. His stately monument, with its quaint inscription, still remains in the rector's chancel at Dagenham church. Samuel, his second son, who lived at Aldborough Hatch, in Barking parish, married Constance, daughter of Dr. Donne, and widow of the celebrated Edward Alleyn. At his house, of which I have also a tracing from the map of 1653, Donne was taken with his last illness. Samuel Harvey's children eventually inherited the property of the family.

Numerous entries of the Harvey family are scattered through the Registers of Dagenham, Barking, Romford, and Hornchurch. There must be many entries also in the Registers of St. Dionis' Backchurch, Fenchurch Street, as the town house of the Harveys stood in Lime Street; and the earlier generations were buried in St. Dionis' church. I found about forty entries at Dagenham. The last, January 21, 1677-8, records the burial of James Harvey, gent. He had, not many years before, sold the Wanghey estate to Thomas Waldegrave.

These brief notes may be acceptable to C. P. L., as no account of the Harvey family is to be found in Morant's or any other *History of Essex*.^{*} They

^{*} These Harveys must not be confounded with the Harveys of Chigwell, co. Essex; nor with the Herveys of

are not, however, offered as a satisfactory account of the family, and I shall be happy to give him further information.

Stoke Newington.

EDWARD J. SAGE.

VIRGIL'S TESTIMONY TO OUR SAVIOUR'S ADVENT (3rd S. iv. 490.) — The exact words of the line quoted by your correspondent are not, I believe, to be found in Virgil. The line intended by the author of the *Christian Mystery* is doubtless the seventh in the well-known fourth eclogue, or *Pollio*, of Virgil.

"Jam nova progenies cœlo demittitur alto."

In the "Argument" prefixed to this eclogue in Forbiger's *Virgil*, Lipsiæ, 1852, vol. i. p. 62, the writer observes —

"Vaticinationem Sibyllæ de Christi natalibus expressam esse, quam Virgilius ingeniose ad natales nobilis pueri transtulerit jam Lactantius, *Inst.* vii. 24, statuit, et Constantinus M. in *Orat. ad Sanctorum Cœtum*, Eusebii libris de demonstrare voluit. Cujus auctoritatem quum olim plerumque Christiani homines (cf. Wernsdorf, *Pœt. Lat. Min.* t. iv. p. 767, sq.) tum recentioribus temporibus viri docti secuti sunt plerique."

And again —

"Succurrebat jam vaticinium illud vulgatum de rege sive herbe venturo vel nascituro (cf. Suet. *Aug.* 94), quod sub Nerone iterum increbuit." (Suet. *Vesp.* 4.)

With this of Virgil's, we may compare the first eclogue of Calpurnius.

W. BOWEN ROWLANDS.

In the mediæval dramatic colloquy concerning our Saviour's birth, contributed by MR. WORKARD, he says that Virgil gives his evidence thus: —

"Ecce polo demissa solo nova progenies est,"

but that he cannot anywhere find the words. The idea, if not the actual words, I thought, sounded familiar to my ears on reading it, and on referring to the fourth Eclogue, I found the sentiment thus expressed: —

"Jam nova progenies cœlo demittitur alto."

This is so very like what is put into Virgil's mouth, that we may surely conceive the other to be merely an error of copyists, or a line written down from memory. Might not the Mantuan possibly, when summoned after so long rest, have somewhat adapted his metre, to that of the rest of the dialogue, and spoken thus? —

"See, sent down from highest heaven,
Wondrous child to man now given."

JOS. HARGROVE.

Clare College, Cambridge.

RICHARD ADAMS (2nd S. x. 70; 3rd S. iv. 527.) Some light may be thrown upon his identity from the facts, that the one of this name, who was the second son of Sir Thomas Adams, Alderman of

Marks, an important manor house, which stood within a mile of Wanghey. They were in no way connected with these families.

London, &c., was born on January 6, 1619-20; and died without issue on June 13, 1661. He was buried in Lancaster Church, where there is, or was, a monumental inscription. He would have been only seventeen years of age in 1637; rather young to be the author of the verses in the Cambridge collection. If, also, he were admitted a Fellow Commoner of Catharine Hall in April, 1635, he would have but barely passed his fifteenth year. The MESSRS. COOPER can judge of the probabilities better than I can. J. L. C.

THOMAS COO (2nd S. vi. 344, 375, 376.)—This person, who represents himself as starving in Newgate in November, 1633 (Bruce's *Calendar Dom. State Papers, Car. I.* vi. 310), was of Peterhouse, B.A. 1586-7; M.A. 1590.

C. H. & THOMPSON COOPER.

Cambridge.

GEORGE BANKES (2nd S. ix. 67.)—We make no doubt that the president of some college, whose Common-Place Book constitutes MS. Harl. 4050, was George Bankes, Fellow of Peterhouse, Cambridge, B.A. 1597-8; M.A. 1601; Taxor, 1615; Vicar of Cherryhinton, Cambridgeshire, 1629-38. We have transcripts of many college orders signed by him. In 1633 and 1635 he adds president to his name.

For the information of such of your readers as may not be conversant with the usages of this University, we may explain that in that College, President is synonymous with Vice-Master. The term certainly occasions confusion, as in one instance here, and in several at Oxford, it denotes the head of the college.

C. H. & THOMPSON COOPER.

Cambridge.

QUOTATION (3rd S. iv. 499.)—In reply to your correspondent M. S., the lines he alludes to must, I imagine, be these:—

"Tender-handed stroke a nettle,
And it stings you for your pains;
Grasp it like a man of mettle,
And it soft as silk remains.

"Thus it is with vulgar natures,
Use them kindly they rebel;
But be rough as nutmeg-graters,
And the rogues obey you well."

The author was Aaron Hill, and they will be found at p. 822 of the *Elegant Extracts*. W.

SIR NICHOLAS THROGMORTON (3rd S. iv. 454.) I find in Nichols's *Progresses of Queen Elizabeth*, vol. i. p. 215, mention made of a Sir Nicholas Throgmorton, Knight, as having received the degree of Master of Arts at a convocation held at Oxford, Sept. 6, 1566. A note at the foot of the page referring to the convocation gives its place in the Calendar, viz., *Fasti Oxon.* vol. i. col. 100. Perhaps this may be of some assistance to the researches of MR. THEOBALD SMID. Various other members, I should suppose of the same family,

with variously spelled names, may be found in the same book at the following pages:—vol. i. pp. 192, 197 noté, 534; vol. ii. pp. 73, 86.

K. R. C.

PEN-TOOTH (3rd S. iv. 491.)—I am inclined to think that the Huntingdonshire labourer meant *pin*, though he said *pen-tooth*: for the *e* and *i* are very much confounded in the eastern counties, and very likely so in the bordering county of Huntingdon. In Norfolk, a person will speak of a *pin* when he means a *pen* for sheep, or cattle; and a *pen-tooth* was probably a *pin-tooth* (a canine tooth), which is more sharp-pointed than our other teeth. Thus the *uvula*, in Norfolk, is called the *pin* of the throat; and Shakspeare speaks of the *pin*, or point of the heart. F. C. H.

MARGARET FOX (3rd S. iv. 137.)—The following are the arms of her first husband, of the name of Fell, of St. Martin's-in-the-Fields, Middlesex, granted Jan. 9, 1772: Ar. three lozenges in fesse vert. between as many damask roses ppr. seeded or barbed of the second. Crest, out of a mural coronet, gu. a dexter arm embowed in armour, ppr. garnished or, holding in the hand ppr. a tilting spear of the last. DURHAM.

FRITH (3rd S. iv. 478), in the Weald of Kent where also it signifies a wood, is pronounced "fright." This is another of the singularities of pronunciation peculiar to that county, derived, probably, from their ancestors, the Jutes. Thus, a ditch, or dyke, is called a "dick." It seems not unlikely that such variations may throw light on the original languages, or dialects, of the Angles, Jutes, and Saxons. The word "burh," variously pronounced "borough," "burgh," and "bury," is an instance which has already been given. Can your readers furnish more. They might be of great service to the philologist. A. A.

TEDDED GRASS (3rd S. iv. 430, 524.)—Our best thanks are due to your correspondents; for, in all archæological investigations the most valuable information we can have, next to the proof of what a thing really is, is the being assured of what it is not. It seems pretty clear that *tedded grass* is that first shaken out of the swath. Now what are *tods* of grass; surely the weight of less than half a truss of hay would have been in those times a very inconsiderable remuneration. Are the *tods* the hay-cocks? I should explain my reason for this query is, that an answer may throw some light on that very important subject, the *wages of workmen in the middle ages*. A. A.

Poets' Corner.

PEW RENTS (3rd S. iv. 373, 443.)—Your correspondents are really in error when they suppose that before the Reformation there were no pews nor pew rents. This is one of the very things objected against the Romanist party by Bishop Bale

in his *Image of bothe Churches*, printed by Richard Jugge, London, no date (circa, 1550), B b viii. recto. Among other things he enumerates, —

"All shrynes, images, church-stoles, and pewes that are well payed for, all banner staves, Pater-noster scores, and peces of the holy crosse."

I say nothing of the spirit or taste which pervades the work, but it is impossible that such things as pews and pew rents could have entered into the bishop's head if they never existed. The first edition is placed by Watt 1550, only two years after Grafton printed the first Primer, and long before the Reformation had time to influence the "manners and customs" of the people.

A. A.

LONGEVITY OF CLERGYMEN (3rd S. v. 22.) — The Rev. Peter Young, minister of Wigton, was appointed to that charge in 1799, and is now the only minister in the Church of Scotland who dates from the last century.

G.

MAY: TRI-MILCHI (3rd S. iv. 516.) — As an illustration of the milk-producing qualities of the month of May, I may mention that when my housekeeper expressed surprise to the fish boy, who brought her shrimps one May morning, that they were so early, he answered: "Oh, yes, ma'am, shrimps always come in in May with the fresh butter."

KENT.

PHOLEYS (3rd S. v. 12.) — These people are clearly the Fulas, otherwise called Fulani, or Fel-latahs. The description of their character by Edward Cave, in 1733, is singularly in accordance with what modern travellers have stated of them. The works of Clapperton and Dr. Barth should be consulted by E. H. A., if he is curious to learn more.

F. G.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Life and Correspondence of George Calixtus, Lutheran Abbot of Königshutter, and Professor Primarius in the University of Helmstadt. By the Rev. W. C. Dowding, M.A. (J. H. & Jas. Parker.)

We heartily thank Mr. Dowding for introducing us to as ripe a scholar, as good a Christian, and as kind-hearted a man as ever breathed. And we hope our readers will lose no time in making acquaintance with so pleasing a biography. Here they may read of College life at Helmstadt, out-herding the worst bullying of our public schools — of conversions to Rome among his old fellow-collegians, which were grief of heart to our Protestant Professor — of the thirty years' war scattering his 600 academics to the winds — of the abortive conference at Thorn — of his yearnings and strivings to heal over the wounds of disunited Christendom. It is a touching story; troubles abroad, but peace always at the heart. It is a biography which will always be profitable to the thoughtful reader. Just now it possesses an additional interest, as taking us into the debatable ground of Holstein and Sleswig, which Mr. Dowding puts well before the eyes of his readers. Calixtus was a Sleswiger.

Narratives of the Expulsion of the English from Normandy, MCCCLXIX—MCCCL. Robertus Blondellus de Reductione Normanniae; Le Reconquement de Normandie par Berry, Herault du Roy; Conférences between the Ambassadors of France and England. Edited by the Rev. Joseph Stevenson. (Published under the Direction of the Master of the Rolls.) (Longman.)

The learned editor of the present volume remarks, with great truth, that there could be no more appropriate accompaniment to the volumes which treat of *The Wars of the English in France* — which have already appeared in the present Series of Chronicles — than the tracts here printed from MSS. in the Imperial Library at Paris; which enable us to trace, day by day, and step by step, the causes which led to the expulsion of the English from Normandy. Blondel's narrative records with considerable minuteness the events which occurred from the capture of Fougères, when the truce between England and France was broken, to the final expulsion of the English after the loss of Cherbourg — and is the most important record which we have of this interesting period. The work of Jacques le Bouvier, surnamed Berry, the first King of Arms of Charles VII., closely follows that of Blondel in its arrangement and details; but contains some particulars not recorded by him. The negotiations between the Ambassadors of France and England, which extended from the 20th June to 4th July, 1449, give completeness to the work, on which the editor has bestowed his wonted diligence and learning.

A Spring and Summer in Lapland; with Notes on the Fauna of Luleå Lapmark. By an Old Bushman. (Groombridge.)

Originally published in *The Field*, where they were favourably received, these Notes on Lapland and its Fauna will be very acceptable to lovers of natural history, and particularly so to students of ornithology.

The Brown Book: a Book of Ready Reference to the Hotels, Lodging and Boarding Houses, Breakfast and Dining Rooms, Libraries (Public and Circulating), Amusements, Hospitals, Schools and Charitable Institutions, in London; with full Information as to Situation, Specialty, &c.; and a handy List, showing the nearest Post Office, Money Order Office, Cabstand, Police Station, Fire-Engine, Fire-Escape, Hospitals, &c., to One Thousand of the Principal Streets of the Metropolis. (Saunders & Otley.)

A book containing the information detailed in this ample title-page cannot but be very useful, if the information be correct; and we are bound to state that, as far as we have been able to test it, *The Brown Book* is as correct, and consequently as useful, as any of its Red or Blue contemporaries.

The Common Prayer in Latin. A Letter addressed to the Rev. Sir W. Cope, Bart. By William John Blew. With a Postscript on the Common Prayer in Greek. (C. J. Stewart.)

A learned and temperate pamphlet on a subject deserving the serious attention of all Churchmen.

Morning, Evening, and Midnight Hymns, by Thomas Ken, D.D. With an Introductory Letter by Sir Roundell Palmer; and a Biographical Sketch by a Layman. (Sedgwick.)

This edition of Ken's *Hymns*, with Sir Roundell Palmer's introductory examination into the authenticity of the text of them, and the biographical sketch of the good Bishop's Life, form one of the most interesting parts of Mr. Sedgwick *Library of Spiritual Songs*.

THE SHAKSPEARE CELEBRATION.—Whatever may be the result of the present movement for a Tercentenary Celebration of Shakspeare's Birth—whatever form the Memorial, which is to spring out of it, may assume—the most remarkable tribute to the memory of the great poet is the simple List of the Members of the Committee. Here we see at a glance the representative men of all classes—social, literary, professional, artistic, and scientific—throwing aside all distinctions of creed, politics, or rank, to do homage to the memory of the one whom they all agree to honour. This is a fitting tribute to him whose large-hearted Catholicity found "good in everything."

One word as to the fittest form for a Shakspeare Memorial. Looking to what Shakspeare has done for English literature—how he has enriched and moulded it, and made it known throughout the world—A FREE PUBLIC LIBRARY OF ENGLISH LITERATURE would, in our opinion, be a worthy memorial of him who tells us—

"A beggar's book outworth's a noble's blood."

Few would refuse to contribute, both in money and books, to such a second National Library, the keepership of which would be a post of honour for a man of letters—a library of which the shelves should be in the first place fitted with all the various editions of the poet's works, and all the writings of his commentators, and which would justify its founders in inscribing on its wall—

"SI MONUMENTUM QUÆRIS, CIRCUMSPICE"

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:—

QUEEN ELIZABETH'S BOOK OF PRAYERS. Either edition or parts of them.

S. AUGUSTINE'S PRAYERS. London: Wolff.

MISALE ROMANUM. Folio. Venetia: J. Variscus.

Wanted by Rev. J. C. Jackson, 5, Chatham Place East, Hasekney, N.E.

LASTROZZI, by P. B. Shelley.

Wanted by Mr. John Wilson, 23, Great Russell Street, W.C.

THE TORCH: Journal of English and Foreign Literature. 4to, 1838—9.
THE PARTHENON: Journal of English and Foreign Literature. 4to, 1838—40.

Wanted by Mr. Camden Hotten, Piccadilly.

Notices to Correspondents.

THE INDEX to our last volume will be issued with "N. & Q." on Saturday next.

Among other articles of interest which will appear in our next Number we may mention—

MR. FROUDE IN ULSTER.

FANTOCINI, by Mr. Husk.

THE GRAND IMPORTER.

S. SINGLETON will find many earlier versions of "God tempers the wind," &c. in the 1st vol. of 1st Series of "N. & Q."

A. W. D. The custom on All Souls' Day in Shropshire is noticed in our 1st S. IV. 381, 508

G. (Edinburgh.) On consulting seven articles in our 1st S. (see Gen. Index, p. 40) our correspondent will find several conjectures why the *Nine of Diamonds* is called the *Curse of Scotland*. The explanation supplied by the game of *Pope Joan* (III. 23), is probably the correct one.

JOS. HARGROVE. Some particulars of the Rev. Wm. Gurnall, may be found in our 1st S. X. 404.

J. C. LINDEAY. For notices of the *Mappa Mundi* consult our 2nd S. IV. 434, 478.

OXONIENSIS. The custom of placing salt on the breast of a corpse has been discussed in our 1st S. IV. 6, 43, 103; X. 393.

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Notes.

MR. FROUDE IN ULSTER.

In two chapters of the eighth and last published volume of his *History of England*, Mr. Froude has sketched the leading events of the struggle with Shane O'Neill at the commencement of Elizabeth's reign; but the theme was worthy of a much larger space, and indeed required an ampler treatment, to render it intelligible to English readers. In that struggle the Scots formed a principal element, and, in connection with their settlements in Ulster during the fifteenth and sixteenth centuries, Mr. F. had rare and plentiful materials at hand. The whole story of these Scottish settlements, however, is told at page 10, in the following words: "The Irish of the North, and the Scots of the Western Isles, had for two centuries kept up a close and increasing intercourse." This intercourse, practically speaking, began with the marriage of John Mor Macdonnell to Marjory Bisset, sole heiress to the Glynns or Glens of Antrim, about the year 1400, and a simple recital of facts in the history of their descendants, the Clan Ian Vór, or Clandonnell South, would have been highly important in reviewing the leading parties throughout Ulster during the sixteenth century.

But without any previous knowledge of these Scots, the reader is introduced to a company of them thus, at page 10:—

"James M'Connell (Macdonnell) and his two brothers, near kinsmen of the House of Argyle, crossed over with 2000 followers to settle in Tyrconnell, while to the Callogh O'Donnell, the chief of the clan, the Earl of Argyle himself gave his half-sister for a wife."

James Macdonnell had not only two, but seven brothers, the sons of Alexander of Isla, all of whom were leaders of greater or less note in the ranks of the Clan Ian Vór, and all of whom were probably born and brought up on the Antrim coast, where their father resided from the year 1493, having been then banished from Scotland by James IV. They were not, however, "near kinsmen of the house of Argyle," neither had they any immediate family relationship with the Campbells, farther than that James Macdonnell, the eldest brother, was married to a daughter of Colin Campbell, the third Earl of Argyle. James Macdonnell and two of his brothers may have gone on some expedition into Tyrconnell (Donegal), as the allies of the O'Donnells, but they never went there for the purpose of settling permanently, although their movements may have been so represented, or misrepresented, by English officials. James Macdonnell, when in Ulster, had his own well-known town and castle at Red Bay, on the Antrim coast, and his two brothers, Colla and Sorley (who no doubt went with him into Tyrconnell on the occasion referred to by Mr. Froude), dwelt respectively at Kinbann and Ballycastle, on the same coast. Mr. Froude always speaks of Calvagh O'Donnell as "the Callogh," thus adopting the phraseology of English emissaries. By them he is no doubt also misled, in supposing that Argyle gave his "half-sister" to the "Callogh" as wife. The fact that the lady in question is always termed Countess of Argyle naturally enough puzzles Mr. F., seeing that, had she only been the Earl's half-sister, she could not have had the title of *Countess*. This lady, however, has been hitherto regarded as the *step-mother* only, of Archibald, fourth Earl of Argyle, having been his father's second wife, and consequently Countess *dowager* of Argyle. She afterwards became the second wife of Calvagh O'Donnell, but continued to retain her Scottish title. She was one of the seven daughters of Hector Mor Maclean, Chief of the house of Dowart, in Mull. Her mother was Mary, daughter of Alexander of Islay, and sister to James Macdonnell. After her abduction by Shane O'Neill, Sussex wrote to Elizabeth that "Thre of the Mac Illanes (Macleans), Kynsmen of the Countess of Oirgyle" had offered great services to her captor for her release. It must be admitted, however, that the lady is still somewhat of a genealogical puzzle, but it is certain she could not have been *half-sister* to the then Earl of Argyle. The latter is represented as being a wonderful match-maker, for he is described proposing to marry James Macdonnell's widow

("another half-sister of Argyle," page 395), to Shane O'Neill, after the latter had repudiated or put away James Macdonnell's daughter; and, again (page 387), as making arrangements with O'Neill for marrying two of his children by the Countess of Argyle, with two of the children of James Macdonnell! This business was mooted in 1565, when O'Neill's children by the Countess could not have been more than *three* and *four* years of age respectively!

The following is Mr. Froude's account (p. 380) of Shane O'Neill's celebrated expedition against the Scots, in the spring of 1565:—

"O'Neill lay quiet through the winter. With the spring and the fine weather, when the rivers fell and the ground dried, he roused himself out of his lair, and with his galloglasse and kern, and a few hundred 'harquebussmen,' he dashed suddenly down upon the 'Redshanks' and broke them to pieces. Six or seven hundred were killed in the field; James McConnell and his brother Sorleboy were taken prisoners; and for the moment the whole colony was swept away."

In this brief space, Mr. Froude compresses all the stirring events of that remarkable campaign; the mustering of O'Neill's force in Armagh after the solemnities of Easter—his march into Clandeboy, and the gathering of the gentry in that territory, with their adherents, around the standard of their great chief—the battle of Knockboy, near Ballymena, where Somhairle Macdonnell withstood, for a time, the overwhelming force of O'Neill—the siege and capture of Red Bay Castle (Uaimdergh)—the landing of the Scots at Cushindun under James Macdonnell, and their union with Sorley Boy's small force—their retreat before O'Neill northward along the coast to Baile Caislean (now Ballycastle)—the furious battle of Gleanntaisi, in that district, commencing at five o'clock on the morning of the 2nd of May—O'Neill's halt at Ballycastle, where he listened to, but rejected, the despairing proposals of the Scots, and from which he addressed his celebrated letter to the Lords Justices, informing them of his victory—his subsequent capture of the Castles of Downesterick and Dunluce—his sending James and Sorley Macdonnell, together with nineteen other Scottish leaders, captured on the field of Gleanntaisi, to dungeons in Tyrone—and his own triumphant return into Armagh.

In selecting the season of spring for this "dash" against the Scots, Shane was not so much concerned about "when the rivers fell and the ground dried" as about the necessity of having the blow dealt before the period when reinforcements began generally to arrive from Scotland. The Scots were known to leave Antrim each season in October, or early in November, except such numbers as were necessary to hold certain positions along the coast, and as regularly to return in the

spring, after they had sown their own barren patches of soil with bere or barley, throughout Cantire and the Isles. If an emergency arose, however, reinforcements were summoned by the simple means of lighting a great fire on *Torr-Head*, which is the nearest point of the Antrim coast to Cantire, the Channel here being only eleven miles and a half in breadth. Mr. Froude asserts that the Warning Fire was lighted on the "gigantic columns of Fairhead," but local tradition invariably assigns that distinction to *Torr-Head*; and in Norden's Map of Ulster prefixed to vol. ii. of the *State Papers*, we have the following announcement at the latter headland: "At this mark the Scots used to make their Warning Fires." It is not unlikely, however, that Fairhead, which is much higher and more prominent, although further from Cantire, may have been also used for the same purpose; but on what authority Mr. Froude's statement rests, I do not know.

At page 418, Mr. Froude thus describes the place of Shane O'Neill's assassination:—

"In the far extremity of Antrim, beside the falls of Isnaleara, where the black valley of Glenariff opens out into Red Bay, sheltered among the hills and close upon the sea, lay the camp of Ailaster McConnell (Alexander Oge Macdonnell) and his nephew Gillespie."

The county of Antrim extends along the coast from Belfast to Coleraine, but the point here so indefinitely referred to is neither at one extremity nor the other. Shane O'Neill was slain in the present townland of Ballyteerim, overlooking Cushindun Bay, and still containing traces of the building in which his last fatal interview with the Macdonnells took place. In Norden's Map prefixed to the *State Papers*, vol. ii., the name of this townland is *Balle Teraine*, and it is accompanied with the following note: "Here Shane O'Neale was slayne." Mr. Froude has, no doubt, some authority for associating that chieftain's death with the "falls of Isnaleara" and the "black valley of Glenariff." We are told, also, that O'Neill's lifeless body was "flung into a pit dug hastily among the ruined arches of Glenarm," and if so, the assassins must have carried the corpse a distance of at least *twelve miles*! Local tradition affirms that the mutilated remains were buried in an old church enclosure at, or near, the place of assassination, and Campion tells us that O'Neill's last resting-place was "within an old chapel hard by."

The Scottish leader whom Mr. Froude designates as "Gillespie" was the eldest son of James Macdonnell, and, as such, was naturally more interested than any other in avenging his father's death, and repudiating the false story of his mother's proffered marriage with O'Neill. Mr. Froude, misled by others, represents Gillaspick Macdonnell as *nephew* of James Macdonnell, but Campion is correct in stating that "Agnes

(James Macdonnell's widow), had a sonne Mac Gillye Aspucke, who betrayed O'Neale to avenge his father's and uncle's quarrell." It is not likely that a nephew of the lady only by marriage would have stood up so fiercely for her reputation. This Gillaspic, or Archibald, was James Macdonnell's eldest son, and is always mentioned as his heir in the various grants of lands in Cantire made to his father by Mary Queen of Scots.* James Macdonnell had a nephew (son of his brother Colla) named also Gillaspick, but he was killed by an accident at Ballycastle, just on the day he came of age, and could not have been more than fifteen years of age at the time Shane O'Neill was slain.

Mr. Froude writes too decidedly in the *væ victis* style, and is angry because the Irish did not accept with a better grace the blessings of subjugation. He utters complaints as he proceeds, pretty much in the spirit which dictated the letters of Fitzwilliam and Piers. The queen, forsooth, "cared to burden her exchequer no further, in the vain effort to drain the black Irish morass, fed as it was from the perennial fountains of Irish nature." (Page 377-8.) This writer also speaks as if he really believed that the Irish and Scottish chieftains were more truculent or ferocious than English officials. Shane O'Neill is described (page 420) as a "drunken ruffian," and Allaster McConnell (Alexander Oge Macdonnell) acts (page 413) "like some chief of Sioux Indians." All this may be true, but their "Irish nature" is not blacker than English nature after all. The English were caught *twice* plotting the secret assassination of Shane O'Neill by poison; and Sussex, the Lord Deputy, was concerned in at least one, if not both, of these infamous affairs. As Mr. Froude proceeds, he will find that Sir James Macdonnell, of Dunluce, was poisoned, in 1601, by a government emissary, named Douglas, whom that chief was hospitably entertaining at his castle on the Antrim coast. Mr. F. will also, no doubt, meet the following extract from a letter written by Sir Arthur Chichester, and descriptive of a journey made by that famous statesman and soldier from Carrickfergus along the banks of Lough Neagh:—

"I burned all along the Lough within four myles of Dungannon, and killed 100 people, sparing none, of what quality, age, or sex soever, besides many burned to death; we kill man, woman and child; horse, beast, and what-soever we find."

This stolid monster's policy was, that the Irish could be more quickly reduced to subjection by *hunger* than any other means; hence he destroyed corn and cattle in every direction; and during his administration, little children in Ulster were seen eating the flesh of their dead mothers!

Belfast.

GEO. HILL.

* See *Origines Parochiales Scotiae*, vol. ii. part 1, under "Kintyre."

SHAKSPEARIANA.

"But roomer, fairy, here comes Oberon."

Midsummer Night's Dream, II. 1. (Puck.)

By thus adding *r* to the *room* of the first folio, on the supposition that the printer or copier dropped it through carelessness or ignorance, the line can be scanned, and the rhythm is, I think, better, and the expression less prosaic than those of any other reading. *Room* and *roomer* were sea phrases, which, in speaking of the sailing of ships, meant to alter the course, and go free of one another, or of rocks or land, or more generally in reference to the wind, to go, as we now say, large or free (or roomer, freer) before the wind. Thus we read in Hakluyt—

"Then might the Hopewell and the Swallow have payed roome [payed off before the wind] to second him, but they failed him, as they did us, standing off close by a wind to the eastward;"

and in the same, Best, narrating how in Frobisher's second voyage the ships were caught in a storm amidst drifting ice and icebergs, says:—

"We went roomer [off our course, and more before the wind] for one (iceberg), and loofed [luffed up in the wind] for another (and so up and down during the whole night.)"

Hence *roomer* aptly expresses one of the two courses which must be adopted by an inferior vessel when it meets another, whose sovereignty entitles her to hold on her way unchecked, and the course which would be adopted if it were wished to get away unchallenged. The fairy had luffed, and so stayed her course to speak with Puck. Having interchanged civilities, Here, says Puck, comes Oberon, bearing down upon you full sail; do you, vassal as you are of a power that he is unfriends with, alter your course; go off before the wind, and free of him. In a word, *roomer*. Why should not the earth-engirdling imp have a few such phrases at command, or have gone masquerading as a sailor-boy, especially in Attica or in England in 1595? in both which places even Titania seems to have been fond of Neptune's yellow sands. Or, if objection still be made, I would quote the inlander Romeo, who talks as though by nature of the high top-gallant of his joy.

STEPHANO.—

"Now is the jerkin under the line."—*Tempest*, IV. 1 meaning it was put as were the stakes at tennis, and so could be taken by the winner.

"Let us keep the lawes of the court; That is, stake money under the line (sotto la corda), is it not so?"

Yea, Sir, you hit it right:

Here is my money; now stake you."

Florio's *Second Frutes*, ch. 2. "At tennis in Charter House Court."

B. NICHOLSON.

"HAMLET."—

"Thus has he (and many more of the same breed that I know the drossy age dotes on), only got the tune of the time and outward habit of encounter,—a kind of yesty collection, which carries them through and through the most fond and *winnowed* opinions, and do but blow them to their trial, the bubbles are out." (First Folio.)
Act V. Sc. 2.

"Prophane and trennowed (trennowed) quartos fanned and winnowed."—*Warburton*.

Hamlet of course means that Osric and his compeers have not that inward wit necessary to parley true euphuism, but only the outward trick of the language, which, while it passed with folks of like mind, would not stand the trial of better judgments. So at least he says in the rest of the passage; but when he is made to say that their yesty collection of words carries them through and through the winnowed, or fanned and winnowed, opinions of the age—through the wheat of the world—he is made to say the contrary of what he means, and the contrary to the fact; for Osric did not pass through two such winnowed opinions as those of Horatio and Hamlet. Or if, contrary to all analogy of speech, the fanned and winnowed opinions are the chaff and not the wheat, what sense is there in a yesty collection carrying one through either wheat or chaff? or if a yesty collection did such a strange act, where, after such a passage, would be the bubbles that the puff of air is to blow away? But if for winnowed or trennowed, we read *vinewed* or *vinnewed*—and blue vinney is Dorsetshire, and vinewedst is spelt in the folio edition of *Troilus and Cressida* "whinidst"—we have a change that restores the sense—a word not incongruous with, but suggested by, the metaphorical yesty collection, and a repetition of that Shakspearian expression, a mouldy wit. In truth, Hamlet's metaphor is drawn from Sly's pot of ale, as is shown by the words, "blow them to their trial." The yesty collection is the frothiness of sour and stale beer, which passes with those of corrupted and vitiated taste; but when tried and blown upon by more sober judgments flies off, and does not remain like the true head of sound liquor or wit.

B. NICHOLSON.

HAMLET'S GRAVE.—Writing of Elsinore, Mahony, in a small work on *The Baltic*, published in 1857, says:—

"It was not here, but in Jutland, according to Saxo Grammaticus, from whose Chronicle Shakspeare drew the plot of his inimitable tragedy, that Amblettus, or Hamlet, about four centuries before the Christian era, avenged the murder of his father. But though the tourist will seek in vain the grave of the Danish prince, he will find ample compensation in the many romantic stories connected with the monuments in the old cathedral and the gloomy vaults of Kronburg Castle."

This reminds me of the following story, *au contraire*, lately told by a friend. He visited

Elsinore this autumn, and hearing that the English who called there always asked for and visited "Hamlet's grave," he undertook the same pilgrimage. On his road, at a short distance out of the town, he came to a place called Marienlyst, a public garden nicely laid out, and with the usual refreshment rooms of the continental states. Sauntering along the walks, he met a gentleman, with whom he entered into conversation, and stated his object in being there. After a few turns of the path, the gentleman pointed to a block of stone about three feet high, something like part of a column standing on a slight mound, and said, "That is Hamlet's grave." My friend thanked him, but, seeing a smile on his countenance, asked "What is the matter?" "Well," said he, "I will explain. On the establishment of this place a short time since, a countryman called on the proprietor to say that he was so much troubled with the English visitors who flocked to his garden to see 'Hamlet's grave,' and did him so much damage, that he would be greatly obliged if the proprietor would allow him to place the stone at the back part of his garden, by which means he would be relieved of it, and both of them be greatly benefited. This was acceded to, and here is the grave. I fear you will think you have had your walk for nothing." As dinner was not quite ready, he made a sketch of the spot.

Have any of your correspondents and readers experienced this walk to "Hamlet's grave"? and if so, have they ever heard how this block came to be originally attributed to this so-called "Prince of Denmark," and when it may have been first named and placed in its former position? It would seem to lie between 1857 and 1863.

WYATT PAPWORTH.

"THE GRAND IMPOSTOR."

I have lately acquired a copy of *The Grand Impostor Detected, or an Historical Dispute of the Papacy and Popish Religion*, by S. C., Part 1., 4to, Edinburgh, 1673. The initials upon the title are, in the dedication to the Duke of Lauderdale and preface, extended to Samuel Colvill; and it is still a moot point whether the man, who here so seriously handles the Pope is identical with he of the same name who, in the opposite vein, showed up the Scottish Covenanters in the *Mock Poem, or Whiggs' Supplication*, 8vo, London, 1681. The last is undoubtedly a piece of coarse texture, and, at first glance, assorts so ill with the former, that without closer inspection one might accept the inference drawn by Lowndes—that there were two of these Samuel Colvills. I have, however, looked into the long preface of the polemic; and, on comparing passages with others in the *Author's*

Apology for the *Mock Poem*, find sufficient resemblance in the phraseology to warrant the belief that they are both written by the same hand; and should the books be in the possession of any of your correspondents, I shall be glad to have my opinion checked. Charter, a contemporary, in his *Catalogue of Scottish Writers* (not published until 1833), certainly assigns both to the same person—Samuel Colvill, Gentleman, and brother to Alex. Colvill, D.D., and it is only upon the apparent incongruities of style displayed by the polemic and poet, that any doubt upon the subject existed. With respect to the author, there does appear to be a most remarkable want of information. Can nobody supply a biographical Note which would explode or confirm the popular belief, in his being a son of Lady Culros?

A correspondent, some time back, suggested that he might be also the "S. C." who wrote *The Art of Complaisance*, 12mo, London, 1673; but, believing him to have written the *Grand Impostor*, it is highly improbable that in April of that year the same individual obtained an *imprimatur* both at Edinburgh and London: and that, too, for works of such an opposite character. It seems to me also, that we should know something more regarding the publication of the *Whiggs' Supplication*. There are many contemporary manuscripts of the poem about, which, coupled with what the author says in his *Apology*, would almost lead to the belief that it was at first extensively published in that way: indeed, as far as we know, it may have got into print surreptitiously—the original edition bearing only "London, printed in the year, 1681."

In Chalmers's *Life of Ruddiman*, we find that our author was alive in 1710: it being noticed that the *North Tattler* was printed at Edinburgh that year by John Reid for Sam. Colvill. As the author of the *Scots Hudibras* has come in for more abuse than commendation, I may record Daniel Defoe, when dealing with his own enemies, adopts the language used by honest Sam. Colvill in his *Apology*, to repel malicious criticism. Cunningham, too, in his *Hist. of Great Britain* (always supposing there is but one Samuel), is said to have complimented him upon being a strenuous defender of the Protestant religion; but I do not find the passage in Thomson's edition, 1787. Finally, who was the "S. C.," alluded to by Peterkin in the following extract from his *Records of the Kirk of Scotland*, Edinburgh, 1838? Speaking of the powers exercised over the Kirk by the English Commissioners in 1654:—

"They put," says he, "Mr. John Row, in Aberdeen; Mr. R. Leighton, in Edinburgh; Mr. P. Gillespie, in Glasgow; and Mr. Samuel Colvill they offered to the Old College of St. Andrews: this last is still held off, but the other three act as principals."

A. G.

P.S. The author of the *Grand Impostor* designed a much larger work, but says it would be difficult for him to publish it all at once; and, I think, no more than this Part I., treating "Of the Bishoprick of St. Peter," appeared. Samuel Colvill, in his dedication, calls himself a *condisciple* of his patron; and reminds his grace that he had before received his countenance, by the acceptance of *several trifles* from him. What were they?

I should add, while upon the subject, that to me the London imprint, 1681, to the *Mock Poem*, appears a blind. At the period the Presbyterians were at the height of their resistance to the *episcopal intrusion*; and it would hardly have been safe to have openly published at Edinburgh such a book, with the aggravation of what may be considered a Puritanical armorial device upon the title. Colvill was, of course, a *prelatic* advocate; and my belief is, that the book was printed at Edinburgh, and not at London as indicated. The second impression of 1687 was avowedly from Edinburgh, without the device; and "Sam. Colvil" signed to the *Apology* for the first time.

ST. MARY'S, BEVERLEY.

Some seven years ago I explored for the first time the priest's chambers belonging to this noble perpendicular church. The inner room, which, if I remember right, contained no furniture but an old box and a shelf or two, was strewn, and heaped with antique books, folios and quartos, brown, wormeaten, dilapidated. They lay jumbled together on the shelves, tossed together on the floor; some open; all dusty and uncared for. The lattice stood wide, and the wind and rain were driving in; the bindings of the books were wet accordingly, and clouds of loose leaves were eddying about the room. These books were the remains of the old church library of St. Mary's, and this was their normal condition.

After seven years I returned to the place last September in company with the parish clerk. The window was still open, but it was not raining this time, and the books, such of them as survive, had been, by some pious hand, thrust piecemeal and sausage-fashion into that same old box. When the lid was lifted, and the simoom of disturbed dust that arose had been fanned away by the clerk's coat-tail, I spent my ten minutes in jotting down the titles, as far as I could discover them, of the topmost volumes. Behold the random result:—

"St. Bernard on the Canticles, folio.

"Crakenthorp's Logic.

"Calvini Op. (one vol. of), folio.

"The Theologia Naturalis of Raymond Lebon, folio.

"The Theatrum Hist. Illust. Exemplorum, folio.

"Sylvester's Du Bartas. (A fine, I think folio, copy.)

"Guicciardini's History of Florence." (A fine and early Italian edition.)

Nearly all these were seventeenth century editions, and had originally been noble copies and well bound; and everyone of them had lost its title-page, and few or many of its leaves. As I closed the lid, I addressed to my companion certain brief, and possibly, caustic remarks; but he, readjusting his coat-tail the while, in a spirit of meekness, replied, "Sir, it was always so! 'Why,'" he continued, "they used to make bonfires of the books, and I remember when I was a boy (he looks about forty now) the clerk that was used to light the vestry fires with 'em."

Après tout, what matters it? For, as my friend again remarked, with a sympathetic snuffle, "T' books is nigh all gone now, Sir." A. J. M.

BEVERLEY MINSTER. — I have found the following lines on Beverley Minster in an old newspaper (date 1836), and should like very much to know who is their author. They are of considerable merit, and aptly describe that beautiful structure, the west front of which is perhaps the finest specimen of the perpendicular style in England: —

"Built in far other times, those sculptured walls
Attest the faith which our forefathers felt,—
Strong faith, whose visible presence yet remains:
We pray with deeper reverence at a shrine
Hallowed by many prayers. For years, long years,
Years that make centuries—those dimlit aisles,
Where rainbows play, from coloured windows flung,
Have echoed to the voice of prayer and praise;
With the last lights of evening fitting round,
Making a rosy atmosphere of hope,
The vesper hymn hath risen, bearing heaven,
But purified the many cares of earth.
How oft has music rocked those ancient towers,
When the deep bells were tolling; as they rung,
The castle and the hamlet, high and low,
Obeyed the summons: earth grew near to God.
The piety of ages is around.
Many the heart that has before yon cross
Laid down the burden of its many cares,
And felt a joy that is not of this world:
There are both sympathy and warning here.
Methinks, as down we kneel by those old graves,
The Past will pray with us."

OXONIENSIS.

FANTOCCINI.

Exhibitions of puppets have always been amongst the favourite amusements of the British public. I speak not of that most popular of wooden performers, Mr. Punch, but of such entertainers as have aimed at the representation of more regularly constructed dramas. The allusions to them in our older writers are numerous; but it will suffice to notice here those of Shakspeare, in his *Winter's Tale*, where, having "compassed a motion of the Prodigal Son," is mentioned as one of the many callings which the merry rogue Autolycus had followed; and of Ben Jonson, whose ex-

quisitely humorous portrait of Lanthorn Leatherhead, with his "motions" of *Hero and Leander* and *Damon and Pythias*, in his comedy of *Bartholomew Fair*, is familiar to every reader of the old dramatists. A large circle of readers of another class of literature will remember how, a century later, Steele and Addison celebrated the "skill in motions" of Powell, whose place of exhibition was under the arcade in Covent Garden. In April, 1751, the tragedy of *Jane Shore* was advertised for representation at "Punch's Theatre in James-street, in the Haymarket," by puppets; "Punch's Theatre" being, of course, located in Hickford's Room; and other puppet exhibitions were announced at different times during the last century. Strutt (*Sports and Pastimes*, edit. Hone, 1838, p. 167), says: —

"A few years back [i.e. before 1801] a puppet-show was exhibited at the Court end of the town, with the Italian title, *Fantoccini*, which greatly attracted the notice of the public, and was spoken off as an extraordinary performance: it was, however, no more than a puppet-show, with the motions constructed upon better principles, dressed with more elegance, and managed with greater art, than they had formerly been."

I have a note of an "Italian Fantoccini" having been exhibited at Hickford's Room in Panton Street (the same place as the before-mentioned "Punch's Theatre in James-street," it having entrances in both streets), in 1770; but it is more likely that the exhibition, referred to by Strutt, was one which was shown in Piccadilly in 1780, and which continued open during the greater part of that year. Many different pieces, chiefly of an operatic kind, were represented; and from the advertisements, which are very numerous, I have selected the following as best explaining the nature of the performance: —

"Italian Theatre, No. 22, Piccadilly. At the Italian Fantoccini, on Thursday next, will be performed a Comedy in three Acts, called 'The Transformations; or, Harlequin Soldier, Chimney Sweeper, Astrologer, Statue, Clock, and Infant.' End of Act I. Several favourite Italian Songs, Duets, and Chorusses. End of Act II. A Dance in Character. And End of Act III. A most magnificent Representation of a Royal Camp. The whole to conclude with a general grand Chorus. Tickets at Five Shillings each may be had as above, and of Signor Micheli, No. 61, Haymarket, where Places may be taken from Eleven in the Forenoon till Five in the Evening. The Room is neatly fitted up, kept warm, and will be illuminated with Wax. The Doors to be opened at Six, and begin at Seven o'Clock precisely. 'Vivant Rex et Regina.'"

"(Tuesday, January 18th, 1780.)"

"Italian Fantoccini, No. 22, Piccadilly. This, and Every Evening during this Week, will be presented, a new Comic Opera in two Acts, called 'Ninnette à la Cour; or, The Fair Nancy at Court.' The Poetry by Mons. Favre. The Music composed by the celebrated Signor Pergolesi, Signor Jomelli, and other celebrated Composers. End of Act II. A Dance in Character. And End of the Opera, a Merry new Dance. To which will

A NOTE ON NOTES. — The words of Captain Cuttle, "When found, make a note of," are often quoted, but there is a much older authority for such a quotation: "Note it in a book, that it may be for the time to come." Is. xxx. 8.—*City Press*.

ZACHARY BOYD.—The following notice of this Scots worthy, whose poetical version of the Old Testament still remains in MS., occurs in the Commissary Records of Glasgow, end of May, 1625;—

"Elizabeth Fleming, executrix, confirmed to umquhile Robert Fyndley, Merchant, and Mr. Zacharia Boyd, now her spouse."

J. M.

Queries.

MANUSCRIPT ENGLISH CHRONICLE.

I have before me a bound volume, containing a MS. Chronicle of England; comprising 103 leaves of vellum, written probably by the same hand, and 22 leaves of paper, by another.

The vellum is manifestly deficient of a leaf or leaves at the beginning, as it commences in the middle of a sentence, and the first marginal chapter-title, in the (present) first page, is C^o xx^o. It ends also with an imperfect sentence, in C ccxx^o.

The paper appears complete at its beginning. The first chapter-heading is C. ccxxxij, but it is deficient at the end.

The dates of the vellum run from, say, B.C. 400 to A.D. 1345.

Those of the paper, from 20 Edw. III. (say 1346) to the Battle of Agincourt, 1415.

In the vellum, the initial letters of the chapters are fine, and finely illuminated with red and blue ink, the decorations sometimes occupying the entire margin of a page; and the chapter-headings in the outer margin are likewise red and blue, and the chapter-titles red.

In the paper continuation the ink is inferior; the chapter-headings, initials, and paragraph marks are in red ink; the handwriting more current and neat, but less legible, at least to me.

The following are extracts. Page 1 begins with these words:—

"heir unto the Realme bot he was not of strengthe. Bot nevertheless this Donebaude ordeyned him a great power and conquered (loegrins?) and than this Donebaude wente into Scotlande for to conquer it. Bot Seatter (Scortter?) the king thereof assembled a grete power of hys people and of Wallahemen whos ruler was one Pudah (Rudah? Rudak?). Bot Seatter and Rudak was slaine and then this Donebaude toke feialte and homage of the cuntree and reigned thair in peace and quiete that many yeres afors it was not soe.

[In red ink] "*Howe Donebaud was the first king that ever wored crowne of golde in Britaine wth honour and wurshypp.*"

(P. 102.) "In the yere of our Lorde mccccxxvii and of King Henry XII. [*sic*: it was Edw. III.] In the

moneth of Marche, at a Pleint holde at Westminster, King Edward made of the Erledom of [*sic*] Cornewalle a Duchie, and gave it unto Sir Edward his first sonne, and he gave him also the erledom of Chester, and he made vi erles, that is to say, Sir Henry the Erles son of Lancaster was made Erle of Leyxlar [*sic* Lancaster], William Bouyhon (Bohun), Erle of Northampton, William Mountaleyn (Mountacute), Erle of Salysbury, Hugh of Arundele, Erle of Gloucester, Robert Ufford, Erle of Suffolk, William of Clynton, Erle of Huntayndon, &c. &c. &c." [Howe puts this in 1336.]

"*Howe Kyng Edward came to Sleus (?) and diacomfyte alle the power of France.*"

"And in the xv yere of Kyng Edwardys raigne King Edward comaunde fro that tyme forth for to wryte in hys wryttes and all hys other wrytyngs the date of hys reygne of France the furste, and so he wrote unto hys lordes of Englonde, spell and temporell, and thanne he come againe into Englonde with the quene and hyr childn, and soone after yat he wente agayne into France for to warre upon the King of France, the whiche had assembled and ordered to him a grete power of Almane of (potovins?), and at Sluys they mette together and foughte sore, when was killed xxxij menne of the kinges [power?] of France, &c. &c. &c."

I should be glad to learn whether the Chronicle is a known one, and whether it has been printed. The handwritings indicate that the MSS. were respectively produced at or soon after the last periods to which they refer; and the style of narrative, in each case, towards the end, would lead to the belief that the writers were contemporaneous with the facts they record. W. P. P.

BARONESS. — Is the daughter of a Freiherr entitled to be addressed as baroness in England? In Germany the address is Fraulein, or Miss. Which is correct? ABRACH. Berlin.

THE BLOODY HAND. — James I. granted the arms of Ulster as an honourable augmentation to be borne by "the baronets and their descendants." Out of this concession arise two questions:—Is the word *descendants* to be interpreted as including those not in tail to the baronetcy—daughters, for example, and their children? If so to be interpreted, is the concession limited to the descendants of baronets of 1612? For example, a baronet of Anne's creation has a son and daughter: Does the daughter bear the bloody hand within her lozenge? Does her husband retain it in her coat which he impales? Her brother dies, and she becomes her father's heiress: Does her husband bear the bloody hand in the escutcheon of pretence which thereupon he assumes, and does it appear in the children's quarterings? E. STIEPE.

BOOKS OF MONUMENTAL INSCRIPTIONS.—Where shall I find a list of the different collections of monumental inscriptions which have been published? Of course, I am well acquainted with such as Weever, Le Neve, Parsons, Gough, &c.

There is a list of some of the principal collections in Sims's *Genealogists' Manual*.

GEORGE W. MARSHALL.

ALFRED BUNN.—Where was this comedian born, and when? His mother died in Dublin. Was her son an Irishman? Bunn's father was an officer. Of what rank? In what regiment? Bunn died a Roman Catholic. Had he been educated at Stonyhurst, Ushaw, or any other Roman Catholic college? What were the leading facts of his life before he became lessee of the Theatre Royal Birmingham in 1826?

I ask merely for information's sake, with no unfriendly purpose. Many persons must be quite familiar with all the incidents of his career. Bunn published a volume of poems in 1816.*

QUERIST.

THOMAS COOK, alderman of Youghal, is mentioned as the author of *MS. Memoirs of that town* ("N. & Q." 2nd S. xii. 310). Information respecting him will be acceptable. I particularly wish to ascertain at what period he lived.

S. Y. R.

CROMWELL.—Is it generally known that Sir Marcus Trevor was created at the Restoration Viscount Dungannon, for his signal gallantry in wounding Oliver Cromwell at the battle of Marston Moor? His daughter was the second wife of an ancestor of the late Lord Dungannon, by whose death without issue the title has again become extinct.

E. H. A.

CULLUM.—I am anxious to ascertain whether Sir William Cullum,† the *first Baronet*, had any relative named *Dorothy Cullum*, and who "Master John Archer" was, to whom he bequeathed a ring, with the inscription "ASIS : T.C so shall thee"?

S.

ENIGMA.—Will some one of your fair readers give the solution of the following, by the celebrated Earl of Surrey?

"A Lady gave a gift, which she had not,
And I received her gift, which I took not;
She gave it me willingly, and yet she would not;
And I received it, albeit I could not:
If she gives it me, I force not,
And if she takes it again, she cares not,
Construe what this is, and tell not;
For I am fast sworn, I may not."

J. L.

Dublin.

ENGLISH TOPOGRAPHY IN DUTCH.—

"In *A Description of England and Scotland*, written in High Dutch, and printed at Nuremberg, 1659, Maps of the principal towns are given, which are generally pretty correct; but Stafford is represented as a walled town, with drawbridge and port-cullis, and seven hills in the

distance, and Rutland has a citadel and artillery."—(*Topographical Notes*, by John Ridley, M.A., London, 1762, p. 17.)

Was Stafford ever walled, or Oakham fortified? Any fuller account of the book printed at Nuremberg, or information where I can see a copy, will oblige
T. P. E.

FOWLS WITH HUMAN REMAINS.—About twelve years ago, during the construction of the new docks at Great Grimsby, Lincolnshire, I was present at the exhumation of some human remains, on the banks of the Humber. They were found a short distance above the highwater line, beneath six feet of sand, and one or two feet of clay, which appeared to have been the original surface before the deposition of the sand. They consisted of the perfect skeleton of a figure of small stature, and were laid east and west. There were no remains of any metallic or other substances in connection with them; but under the left arm were the bones of a fowl, a cock apparently, from the long spurs on the legs. Can any of your readers inform me, through your columns, whether similar instances have occurred of the bones of fowls being found in juxtaposition with human remains, and to what people and customs they may be referred?

J. D. MACKENZIE, Captain.

"THE LEPROSY OF NAAMAN."—Can any one acquainted with the literary history of Leeds inform me who is author of this sacred drama (by J. C.) Leeds, 1800? It seems to have been the production of a very young author, and contains at the end a few pieces of poetry. The *editor* of this little book mentions that the juvenile author had written another sacred drama on the subject of *Joseph*.

R. I.

NICHOLAS NEWLIN.—Can any of your Irish readers give me any information respecting the family, arms, &c. of Nicholas Newland, subsequently written Newlin, of Mount Mellick, Queen's co. Ireland, afterwards of Concord and Birmingham, in Pennsylvania, Esq.? He was a Quaker and a gentleman of good family, as will appear from books of that time, and came to Pennsylvania in 1683 with William Penn. He was a friend of Penn's, and soon after his arrival was made one of the provincial, or governor's council, and a Judge of the Common Pleas.

The council was at this time (1685) the supreme legislative, judicial, and executive body. His son, Nathaniel Newlin of Concord, Birmingham, and Newlin, Esq., was a Justice of the County Courts, a Member of the Provincial Assembly, Commissioner of Property, Trustee of the General Loan Office of the province, &c. He was one of the largest landed proprietors in the colony. Newlin township, in Chester county, was first owned by, and called after, him.

JAMES W. M. NEWLIN.

No. 1009, Pine Street, Philadelphia.

[* See p. 309 of our last volume for some notices of the biography of Alfred Bunn.—Ed.]

[† Sir Thomas Cullum was the first Baronet. Wotton's *Baronetage*, ii. 20.—Ed.]

NORTHUMBRIAN (ANGLO-SAXON) MONEY.—Mr. Bruce, in his invaluable work on the *Roman Wall*, says, at p. 433 of the edition of 1851,—

"Saxon money is found in Northumberland of a date coeval with the arrival of that people."

Will Mr. Bruce kindly describe that Saxon money in the pages of "N. & Q." C.

ORDER OF ST. JOHN OF JERUSALEM.—Who are the publishers of Sir R. Broun's *Synoptical Sketch* (3rd S. iii. 270), and Sir G. Bowyer's *Ritual of Profession*, &c. (*ib.* note to p. 450.) R. W.

PAINTER TO HIS MAJESTY.—Not finding any list of those who filled this post, can you inform me who was the person herein referred to?—

"In 1700, upon a vacancy of the king's painter in Scotland, he (Michael Wright) solicited to succeed, but a shopkeeper was preferred."—Walpole's *Anecdotes*, &c., Wornum's edition, 1862, p. 474.

W. P.

POCKET FENDER (3rd S. iii. 70.)—

"He travels with a pocket fender."

"Pocket toasting-forks have been invented, as if it was possible to want a toasting-fork in the pocket; and even this has been exceeded by the fertile genius of a celebrated projector, who ordered a pocket-fender for his own use, which was to cost 200*l.* The article was made, but as it did not please, payment was refused. An action was in consequence brought, and the workman said upon the trial that he was very sorry to disoblige so good a customer, and would willingly have taken the thing back, but that really nobody except the gentleman in question would ever want a pocket fender."

"This same gentleman has contrived to have the whole set of fire-irons made hollow instead of solid. To be sure the cost is more than twenty-fold, but what is that to the convenience of holding a few ounces in the hand when you stir the fire, instead of a few pounds? This curious projector is said to have taken out above seventy patents for inventions equally ingenious and important."—Eapriella (Southey), *Letters from England*, London, 1807, vol. i. p. 185.

Who was the gentleman? Was there any such trial? At that time the plaintiff could not have made the statement as above described, as he could not have been a witness when a party.

J. M. K.

PUMICE STONE.—In a note to Garth's *Ovid's Art of Love*, in vol. iii. of *Poetical Translations* (no date or editor given), I read on the lines—

"But dress not like a fop, nor curl your hair,
Nor with a pumice make your body bare"—

"The use of the Pumice Stone is very ancient; the Romans plucked up their hair with it, and the book-binders now smooth their covers with it. . . . The peasants in some parts of England take off their beards with it, instead of a razor."

What date could this have been at? And was it with the pumice stone that the ancient Britons removed their beards? W. P. P.

REFERENCES WANTED.—1. Alexander, being asked where he would lay his treasure, answered, *among his friends*; being confident that there it

would be kept with safety, and returned with interest.

2. When or by whom was the phrase "*Perfervidum ingenium Scotorum*" first employed as embodying a peculiar characteristic of the Scottish nation? VECTIS.

SPANISH DROUGHT.—

"There is a tradition that in the great drought of Spain, which lasted a quarter of a century, the rivers were dried up and the cracks of the earth were so wide and deep that the fire of Purgatory was visible through them. Allusions to this are frequent in the old Spanish romances."—Notice of Baretti's *Travels in General Magazine*, December, 1772.

I wish to know if there is any historical record of this drought, and shall be glad of any reference to the poets who mention it. J. M. K.

TORRINGTON FAMILY.—In the north transept of Great Berkhamstead church is a handsome monument, "whereon," says Weever, "the shape of a man in knightly habiliments, with his wife lying by him, are cut in alabaster." These are said to be the memorials of Richard and Margaret Torrington, who lived early in the fourteenth century. Is anything further known respecting them? C. J. R.

Queries with Answers.

HALIFAX LAW.—I find in Motley's *United Netherlands* (i. 444), the following passage, occurring in a letter written by Leicester to Burghley:—

"Under correction, my good Lord, I have had Halifax law—to be condemned first, and inquired upon after."

I have often heard of that peculiar kind of trial as applicable to Jedburgh, whence the term "Jedburgh justice;" but, with the exception of the gibbet law, I have not read of any peculiarity attached to Halifax, and shall feel obliged by any one referring me to any other instance by any author in which Halifax law is mentioned in the same spirit as Leicester quotes it; and judging by the manner in which he uses the phrase, it would seem to have been proverbial in his time.

T. WILSON.

28, Southgate Halifax.

[There was a slight difference between the Jedburgh and Halifax law, although the mode of procedure by the latter was not very satisfactory to the poor criminal. The inhabitants within the forest of Hardwick claimed a right or custom, from time immemorial, that if a felon be taken with goods to the amount of 13*½*d. stolen within their liberty, after being carried before the lord's bailiff and tried by four frith-burgers, from four towns within the said precinct, he was, on condemnation, to be executed on the next market-day. But after his execution a coroner was to take the verdict of a jury, and

sometimes of those who condemned him. The instrument or process of execution, similar to the noted French guillotine, was denominated "Halifax gibbet law." See Bentley's *Halifax*, and its *Gibbet Law placed in a true Light*, 12mo, 1761.]

CHARLES LEFTLEY. — The following elegant lyric was given to me, many years ago, by a person of considerable poetical taste, who told me it was written by "Leftley." I neglected then to inquire who Leftley was; but I should be glad if any of your correspondents could give information as to who he was, and whether any of his writings were published, and are now in existence?

The style of this little lyric is so truly aerial and Shakespearian, that it reminds one of Ariel's song in the *Tempest* — "Where the bee sucks, there suck I" : —

• "TO THE ZEPHYR, BY LEFTLEY.

"Zephyr, whither art thou straying?

Tell me where?

With prankish girls in gardens playing,

False as fair?

A butterfly's light back bestriding?

Queen bees to honeysuckles guiding?

Or on a swinging harebell riding,

Free from care?

"Before Aurora's car you amble,

High in air!

At noon with Neptune's sea-nymphs gamble;

Braid their hair.

Now on tumbling billows rolling;

Or on the smooth sands idly strolling;

Or in cool grottoes, listless lolling,

You sport there!

"To chase the moonbeams up the mountains,

You prepare;

Or dance with elves on brinks of fountains,

Mirth to share!

Now with love-lorn lilies weeping:

Now with blushing rose-buds sleeping,

While fays, from forth their chambers peeping,

Cry, 'Oh rare!'"

C. H.

[Charles Leftley was educated at St. Paul's School, and subsequently employed as parliamentary reporter to *The Times*. A constitution naturally weak was soon impaired by his constant exertions of mind and body: a decline ensued, and he died in 1797, aged twenty-seven. For farther particulars of him consult the following work: "Sonnets, Odes, and other Poems, by the late Mr. Charles Leftley, together with a short Account of his Life and Writings. By William Linley, Esq., Lond. 12mo, 1815." This work is noticed in the *Gent. Mag.* for June 1815, p. 536.]

PSALM xc. 9. — Our Prayer-Book version (and the Bible version is to the same effect) runs thus: "We bring our years to an end, as it were *a tale that is told*." What is the authority for this translation? The Septuagint version is as follows: "τὰ ἔτη ἡμῶν ὡς ἐπὶ ἀράχην ἐμελέμεθα." The Vulgate says: "Anni nostri sicut aranea meditabuntur."

De Sacy has this paraphrase: "Nos années se passent en des vaines inquietudes comme celle de l'araignée." Wycliffe's rendering is curious. Has *ireyn* found its way into any of our archaic glossaries? He says: "Oure yeris as an *ireyn* shul be bethoyt."

JAMES DIXON.

[The old *ireyn* is, no doubt, equivalent to *irain* and *arain*, *aranye* and *arran*, which in our language formerly signified a spider (*aranea*). It would appear, then, that Wycliffe intended to follow the version of the LXX. and the Vulgate. For this rendering, we are unable to assign a shadow of authority; but the passage is obscure, as it stands in the original Hebrew.

It will be remarked that, in our Authorised Version, the passage stands thus—"As a tale *that is told*:" where the last three words, being italicised, are intended as explicative, and have nothing that corresponds to them in the Hebrew. Moreover, in the marginal renderings, for "as a tale" we find, "Or, *as a meditation*,"—which is perhaps the better rendering of the two. In Halliwell we find *irain*, *arain*, *aranye*, and *arran*, but not *ireyn*.]

DISSOLUTION OF MONASTERIES, ETC. — Archbishop Laud, in his *Diary*, under the date of 1622, June 22, &c., observes: —

"I saw two books in folio of Sir Robert Cotton's. In the one was all the Order of the Reformation in the time of Hen. VIII. The original letters and dispatches under the King's and Bishops', &c., own hands. In the other, were all the preparatory letters, motives, &c., for the suppression of the Abbies: their suppression and value, in the originals. An extract of both which books I have *per capita*."

Are these in existence, and have they been printed? W. P.

[The two books consulted by Abp. Laud are now among the Cottonian manuscripts in the British Museum, Cleopatra, E. iv. v., and entitled "A volume of papers and letters (most of them originals) relating to Monasteries, and the Dissolution of them in the time of Henry VIII."—"A collection of papers, chiefly originals, concerning the Reformation of the Church in the reign of King Henry VIII., many of them corrected by the King's own hand." For the contents of each volume see the *Catalogue of the Cottonian Library*, pp. 589—596. Much of the former MS. has been printed in the volume edited by Mr. Wright for the Camden Society.]

HIORNE, THE ARCHITECT. — A tower in Arundel Park is called Hiorne's Tower, from the name of the architect called in seventy years ago by the then Duke of Norfolk to rebuild Arundel Castle. He also built the tower of St. Mary's church, Norwich. Can any of your readers give an account of him, where he was born, where he died, and his Christian name?

AN INQUIRER.

[F. Hiorne, who was architect to Charles, Duke of Norfolk, and built the three-cornered, or triangular tower, in the park, recently used as an armoury for the Arundel Yeomanry, was an architect at Warwick, and then Birmingham, at the early part of the present century.]

COPYING PARISH REGISTERS.—Will any correspondent of "N. & Q." tell me if I have a right to make copies of parish registers (if accompanied by the parish clerk to see that I do not mean mischief), without being compelled by the incumbent to have certified copies, and to pay 2s. 7d. for each of them? K. R. C.

[There is no right to take extracts, or to make copies: the legal right is limited to inspection, and to a comparison of the certified extract with the original.]

Replies.

BELIABLE.

(2nd S. iii. 28, 93, 155, 216; 3rd S. iv. 437, 524.)

The word reliable was so fully discussed in "N. & Q." 2nd S. that I almost wonder at your reopening the question. Having done so, however, doubtless you will give me a small space to reply to some points in F. C. H.'s letter.

If you remember, Sir, the very same objections, far better put, though with much less strong language, were brought against this word as have been now reiterated. The beginning of the discussion rose from a letter by ALPHA in the *Athenæum*. Then the controversy seemed to be carried on by the *Athenæum* versus *The Times*. ("Slipshod newspaper writers.") Now the *Athenæum* itself comes in for its share of polite language.

First, then, I am at a loss to know how this word can be a vile "compound." I thought that it being a word quite incapable of composition was its one fault; but no, it has another, it appears, for, says F. C. H., such a word as reliable ought to mean "disposed to rely upon," applicable only to such amiable "persons." "It is a gross perversion of language to use it in the sense of anything to be relied upon." So I suppose Credible, which I have proved incontrovertibly to be an *exactly corresponding* word, of the same form and sense, and suffering from the same acknowledged defect, must mean "disposed to believe"; batable (= debateable) disposed to bate or fight; *amabilis*, disposed to love, not loveable, but *amore abundans*; *cum multis aliis*. If it were not for what comes after, I should have thought that a sentence, so unintelligible, must have been incorrectly printed. ALPHA and many others have stated that -ble, -able, always are equivalent to passive infinitives. This I showed by numerous examples to be a mistake. Now we are told that it is a gross perversion to make one particular example anything else than a weak future participle active. "Disposed to," F. C. H. should really explain what this sentence means, for to the uninitiated it seems to lack sense altogether.

The reason given by the supporters of the word reliable for its use is, that it is a most convenient word, perfectly intelligible, and now really understood by all, and that it expresses a particular shade of meaning not to be found in any other word. This is uniformly denied, and usually the word trustworthy is proposed as a synonyme; but this word does not express the exact shade of meaning; for it applies properly to *persons*, whereas we want a word to express the same of *things*. It is an unthoughtful and inaccurate expression to speak of a thing being worthy of trust; and so thoughtful writers want a word to suit the idea of a "thing to be relied on." F. C. H. waxes very bold upon this point. "We can," says he, "use in the same sense a *host* of legitimate expressions; in fact, our language abounds with words expressive of the meaning to which this vile compound has been so lamentably applied." And yet I venture to affirm that he has not adduced a single instance. But then in place thereof he has given us a good long string of words which have a perfectly different signification. Quantity must make up for quality. Such as they are, then, let us glance through them. We can proclaim a person or a *source of information* to be—

1. *Trusty*.—Yes, of a person; no, of a thing.
2. *Credible*.—Of a person or fact. True; but the word is in Latin at least as defective as reliable.
3. *Veracious*.—Applied to a fact would be utter nonsense. Veracious means *speaking* truth.
4. *Authentic*.—Absurd of persons, and *nihil ad rem* in any way. The facts might be authentic but quite unreliable.
5. *Respectable*.—These men are respectable; these facts are respectable. Would anyone translate either expression into worthy of being relied upon?
6. *Undeniable*.—"The persons I shall next produce, my lud, are undeniable." His lordship would be a clever fellow if he made much out of it. Again: these facts are undeniable, would be sense, but would not mean the same as unreliable.
7. *Indisputable*.—The same. Witnesses being indisputable is not sense. If it means anything, it must be such as cannot be *disputed against*,—as vile a word, therefore, as reliable.
8. What are we to say of an undoubted witness? Has the word ever been used in the sense of trustworthy? I trow not. We all know what undoubted facts are. We can rely upon them certainly, because they are undoubted and certain, but the reliableness is not even hinted at in the word undoubted.
9. *Incontrovertible* can surely never be used of persons. It may well be used of facts, but then it also suffers from the same defect as No. 8. It

expresses much more than reliable, though it does not give the exact shade of meaning at all.

In conclusion, I can only say that I think this word has caused a great deal of causeless irritation and stormy language—language showing far worse taste than the use of this word which I have shown before to be only one out of many, and quite as well formed as many words in Latin and English, which have been used at all times by the best writers.

J. C. J.

SIR ROBERT GIFFORD.

(3rd S. iv. 429.)

In answer to the query of your correspondent as to the politics of this worthy man and sound lawyer, perhaps the following facts, coming from one that knew him, may not be unacceptable:—

Sir Robert Gifford, like many other able lawyers, is now forgotten. His appearance on the trial of Queen Caroline was, although on the unpopular side, remarkably brilliant. It was neither so rhetorical or eloquent as that of his opponent, Brougham, but it was powerful and to the point, and worthy of the position he held as Attorney-General.

He was a Tory from the time of his first appearance, and was never a "rat." He rose from the ranks, and in attaining his ultimate high station, had no aid from political jobbery or aristocratic connections. He early attracted the notice of Lord Eldon for his ability as a lawyer. Latterly, from holding briefs in Scottish cases, he acquired a sound knowledge of the law of that country. Then, as now, the peers had been grumbling at the vast quantities of appeals from the North; and as Lord Eldon, even with the aid of Lord Redesdale, could not master them, it became a matter of serious consideration how to dispose of them.

Thus it was that Sir Robert was pitched upon by the ministry to abate the evil, and as Deputy Speaker of the House of Lords, to hear and decide them. It was at one time thought that Sir Robert should only have a life-rent peerage; but the expediency as well as legality of such a measure was doubted by sound constitutional lawyers. Indeed it was generally rumoured that on the thing being suggested to the proposed life-rent nobleman, it was without hesitation declined. He had been raised to the Bench as Lord Chief Justice of the Court of Common Pleas January 8, 1824, and created, January 30, a Peer of the Realm by the style and title of Baron Gifford of St. Leonard's, in the county of Devon. In April he resigned his office as Chief Justice, and was appointed Master of the Rolls. His decisions in Scotch cases gave general satisfaction; and as he was somewhat more rapid in giving judgment

than Lord Eldon was, he very soon disposed of the greater portion of the arrears. His lordship died prematurely on Sept. 4, 1826, to the great regret of his friends and to the loss of his country, for he was both an able and impartial judge. As he was born Feb. 24, 1779, he was therefore in the forty-seventh year of his age.

Lord Gifford was a good-looking man; mild in his general demeanour, and courteous to counsel; a kind husband, and an affectionate father. He married as soon as his circumstances would admit, and he was fortunate in the object of his choice, for Lady Gifford was as amiable as she was beautiful. She was, if I [mistake not, a clergyman's daughter. His eldest son, and inheritor of his peerage, married a daughter of the Lord Fitzhardinge, a nobleman whose claim to be Baron Berkely by tenure was, we are inclined to think, somewhat hastily disposed of some short time since by a Committee of Privileges.

J. M.

MRS. FITZHERBERT.

(3rd S. iv. 411, 522.)

I am quite unable to answer M. F.'s inquiry as to whether Mrs. Fitzherbert had a child either by her first husband, Mr. Weld, or her second, Mr. Fitzherbert; but if not, the child introduced into the caricatures referred to by M. F. is probably an allusion to a piece of scandal current at the time, and which was given to the public in a pamphlet entitled *Nemesis, or a Letter to Alfred*. By * * * *. There is no date, but there can be little doubt that it was published in 1789, inasmuch as it contains an affidavit by the Rev. Philip Wither, stating that it reached him by the Penny Post; that he was totally ignorant of the author, and that he believed every part of it to be strictly true, except so much of it as related to himself. The affidavit is dated Feb. 11, 1789. The following passage gives *Nemesis'* scandalous account of Mrs. Fitzherbert:—

"The first time the Prince saw Mrs. Fitzherbert was in Lady Sefton's box at the Opera, and the novelty of her face, more than the brilliancy of her charms, had the usual effect of enamouring the Prince. But he had not to do with a raw, unpractised girl. An experienced dame, who had been twice a widow, was not likely to surrender upon common terms. She looked forwards towards a more brilliant prospect which her ambition might artfully suggest, founded upon the feeble character of an amorous young Prince. She adopted the stale artifice of absenting herself for some months, and went to Plombiers, in Lorraine, where she contracted an intimacy with the Marquis de Bellevoye,* with whom she withdrew for some time, and lived in the greatest familiarity. The consequence of this intercourse was a necessity of

* Reputed the handsomest man in France before he was shot in the face, but that accident cooled Mrs. Fitzherbert's passion.—Note in *Original*.

retiring to Paris,* where, by means of her two Scotch Toad-eaters, the scandalous transaction was industriously concealed.

"Lest the matter should come to the ears of the Prince, it was thought right to come to England immediately, and by Mr. Bouverie and Mr. Errington's assiduity, the marriage was concluded. Whether in Grafton Street or Cleveland Square shall be fully disclosed. Her relations, particularly her uncle, Mr. Farmer and Mr. Throgmorton, were first proud of the event; but since the publication of your book, they have been very shy upon the subject.

"The Marquis came over last winter, and became known to the Prince. Mrs. Fitzherbert, fearing a discovery, spoke of him as a man unworthy the Prince's acquaintance. The Marquis, piqued, demanded the two thousand pounds she had borrowed from him; she refused to pay him unless he gave up her letters, with her notes of hand, which he refused. She then sent Anthony St. Leger and Weltje to negotiate; and after much debate, by means of the Abbé Lechamp, the matter was compromised for the sum of two hundred pounds; but the letters were not given up, and may hereafter be published to the disgrace of a P * * * * * who stands in so eminent a relation with respect to this country. Her brother Wat Smith, whom she had ill-treated, divulged many of the secrets, but he has been lately silenced by a large sum of money. Immense sums have been lavished in trinkets, and much is due to Gray and Castlefranc on her account. The expenses of puffing paragraphs in her favour, and of suppressing others against her, have amounted to large sums, which must come out of the public purse

"She has correspondence in France through the Gros Abbé, the Duke of Orleans's bastard brother, and through Abbé Taylor, and some Irish Friars in many parts of Italy," &c.

A charge so gross could not pass unnoticed by the lady. The Rev. Philip Wither, who styled himself "Chaplain to Lady Dowager Hereford," and was a writer of political and polemical tracts, was indicted for libel, found guilty, sentenced to imprisonment in Newgate, and died there before the term of his imprisonment had expired.

T. S.

ST. PATRICK AND THE SHAMROCK.

(3rd S. v. 40.)

Though no one is bound to believe the tradition of St. Patrick and the Shamrock, it is not to be summarily disposed of as attempted in the article referred to above. This is the first time I have heard that any one considered the subject as a weak invention of the enemy; though this correspondent declares that he has always so considered it. I am perfectly at a loss to conceive why he should so consider it. It is a very respectable tradition, very widely received, very firmly believed, very respectably defended, and very warmly cherished by a whole nation, and many

* Does the author design to insinuate that Plombiere was unable to furnish a midwife, and the other accommodation necessary for a lady obedient to the divine command—*increase and multiply*?—*Note in Original.*

others for many centuries. What could any enemy to Christianity have hoped to gain by inventing such a story? We may perhaps guess what Mr. PINKERTON would assign for his motives, as he seems to consider the tradition untenable, because St. Patrick was too much of "a Christian, a man of common sense, and ordinary ability," to have recourse to such an expedient. Now I should maintain exactly the reverse, and contend that it was precisely because the saint was such a man, that he was most likely to employ the Shamrock as he is believed to have done.

He laboured to convert a rude, illiterate nation of Pagans to the belief of the sublime truths of Christianity. What more natural, when he inculcated the belief in the great, fundamental doctrine of the Blessed Trinity, than to employ an object calculated to facilitate in some degree to their uncultured minds the belief of the mysterious Trinity? As a "Christian," he would be anxious to gain their souls to Christ, and gladly take up a simple plant to help to illustrate his divinity. As a "man of common sense," he would see that the easiest way to enlighten their rude minds would be to adopt some very simple image, which their capacity could readily take in; and as a man of "ordinary ability," he would employ that ability in choosing an illustration most likely to produce the effect which he desired. Certainly every one knows that no material substance can be compared to the divine mystery of the Trinity; but this St. Patrick never attempted. He used the shamrock, not in comparison with the mystery, but as some sort of illustration, however feeble and imperfect, to soften the difficulty for the poor Pagans, which it was well calculated to do. For myself, I am free to own, that being a "Christian," and I hope "a man of common sense" to boot, were I engaged to preach Christianity now to a nation of heathens, I should readily make use of any such illustration; and am confident that it would greatly facilitate their belief in the divine mystery of the Blessed Trinity.

The well-known name of *Herb Trinity* given to the *Anemone hepatica*, on account of the three lobes of its leaf, shows that other Christians and men of common sense, besides St. Patrick, have found plants with similar leaves, in some degree symbolical of the adorable Trinity. F. C. H.

I send you these few lines merely with the view of informing Mr. W. PINKERTON that I really see no reason why he should express his surprise on finding "that CANON DALTON takes up the subject in a serious manner."

What was the subject? I sent a Query, to know on what foundation rested the ancient tradition, that St. Patrick made use of the Shamrock to illustrate the Blessed Trinity? F. C. H.

answered, with his usual kindness, to the effect that, though the tradition was ancient and venerable, there seemed to be no historical foundation for it.

MR. PINKERTON now comes forth, and calls the tradition an "absurd, if not egregiously irreverent story." *Why*, I cannot understand, except that he appears, in his first paragraph, to have made a very strange mistake: these are his words:—

"For, surely, it must be evident to the meanest capacity, that neither as a symbol, argument, nor illustration, can any material substance, natural or artificial, be compared to the Divine Mystery of the Trinity in Unity."

Thus your correspondent supposes that St. Patrick compared the Shamrock to the mystery of the Trinity! Surely there must be some mistake. Is there not a great difference between comparing the Shamrock to the Blessed Trinity, and making use of it merely as a faint illustration of Three distinct Persons united in one Divine Person? This latter is all that the tradition affirms; hence, I cannot see the least absurdity in supposing the Saint to have made use of the Shamrock for this purpose.

MR. PINKERTON refers to the well-known treatise of St. Augustine *De Trinitate*. There the Saint makes use of an illustration to explain, in an imperfect manner, the teaching of the Church on the adorable Mystery of the Blessed Trinity. He mentions that, as there are three Persons in one God, so the three distinct powers of the Soul—the Will, the Memory, and the Understanding—is an emblem or illustration of the Trinity. Now, I maintain that these two different illustrations, made use of by St. Patrick and St. Augustine, are far from being absurd or "egregiously irreverent."

J. DALTON.

Without interfering in the discussion as to St. Patrick and the Shamrock, which I am content to leave in CANON DALTON's hands, I beg to point out to MR. PINKERTON that the appearance of the fleur-de-lys on the mariner's compass has no bearing at all upon his case. His words are these (p. 41):—

"It" (the fleur-de-lys) "also appears on the mariner's compass and the pack of playing cards; two things which, however essentially different, are still the two things that civilisation has most widely extended over the habitable globe."

I will not pause to examine the exactness of the assertions contained in this extract. My only object in this reply is to mention the facts which concern the fleur-de-lys.

The fleur-de-lys appears on the mariner's compass, because Gioia invented, or perfected, it. Moreri says:—

"Gioia (Jean) natif d'Amalphi dans le Royaume de Naples, ayant ouï parler de la vertu de la pierre d'Aimant,

s'en servit dans ses navigations, et, peu à peu, à forces d'expériences, il inventa et perfectionna la Boussole. Pour marquer que cet instrument avoit été inventé par un sujet des Rois de Naples, qui étoient alors Cadets de la Maison de France de la Branche des Comtes d'Anjou, il marqua le Septentrion avec une Fleur-de-lys, ce qui a été suivi par toutes les nations."

Moreri gives no date to Gioia. But the *Tablettes Chronologiques* of the Abbé Lenglet du Fresnoy place him under the year 1302. It is true that Du Fresnoy says, "Il paroît par Guyot de Provins, Poète François de la fin du xii siècle, que la Boussole étoit dès-lors en usage en France." But, if that statement is true, it only carries the fleur-de-lys to the place from which Anjou and Naples obtained it. And if, as is usually supposed, playing cards "were extended over the habitable globe" from France, the appearance of the fleur-de-lys upon them is taken back to the same source, and the value of both these instances will be determined by the value of the French fleur-de-lys itself as an instance.

The introduction of the well-known incident in the life of St. Augustine does not seem very apposite, and not a sufficient excuse for the expressions "absurd, if not egregiously irreverent," which I regret to see in the pages of "N. & Q.," as used by MR. PINKERTON.

D. P.

Stuarts Lodge, Malvern Wells.

QUOTATION: "AUT TU MORUS ES." ETC. (3rd S. iv. 515.)—J. W. M. will find the required quotation in Dr. King's "Supplement to the Life of Sir Thomas More" (printed in *extenso* in Faulkner's *Chelsea*, vol. i. p. 113—"Ayscough's Cat. MSS. Brit. Mus. No. 4455" is the reference given in the foot note.)

The passage at length is as follows:—

"Sir Thomas being one day at my lord mayor's table, word was brought him, that there was a gentleman, who was a foreigner, inquired for his lordship (he being then Lord Chancellor); they having nearly dined, the Lord Mayor ordered one of his officers to take the gentleman into his care, and give him what he best liked. The officer took Erasmus into the lord mayor's cellar, where he chose to eat oysters and drink wine (as the fashion was then) drawn into leathern jacks and poured into a silver cup. As soon as Erasmus had well refreshed himself, he was introduced to Sir Thomas More. At his first coming in to him, he saluted him in Latin.

Sir Thomas asked him, Unde venis?

Erasmus. Ex inferis.

Sir Thomas. Quid ibi agitur?

Erasmus. Vivis vescuntur et bibunt ex ocreis.

Sir Thomas. An noscis?

Erasmus. Aut tu es Morus aut nullus.

Sir Thomas. Et tu es aut deus, aut dæmon, aut meus Erasmus."

WALTER RYE.

King's Road, Chelsea.

The words "Aut tu es Morus aut nullus," are those of Erasmus; and the retort "Aut tu es

Erasmus aut diabolus" are those of Sir Thomas More.

Amongst his other eminent acquaintance, he (More) was particularly attached to Erasmus. They had long corresponded before they were personally known to each other. Erasmus came to England for the purpose of seeing his friend; and it was contrived that they should meet at the Lord Mayor's table before they were introduced to each other. At dinner they engaged in argument. Erasmus felt the keenness of his antagonist's wit; and when hard pressed, exclaimed, "You are More, or nobody," the reply was, "You are Erasmus, or the devil." (*Gallery of Portraits*, L. U. K. ii. 27.) T. J. BUCKTON.

STORQUE (3rd S. iv. 475).—Does not Ogygius, in calling his victim "my stork" taunt him with the excess of *στρογγύη* he has displayed?

In the copy of Randolph's posthumous *Poems*, 1638, in the British Museum, the following anagram of the name of Richard, Lord Weston, Chancellor of the Exchequer, created Earl of Portland in 1632, is written on a flyleaf:—

"Vir durus ac honestus.
Richardus VVestonus,
Vir durus ac bonus.

"Te licet durum vocat ac honestum,
Nominis felix anagramma vestri,
Sis tamen quasi mihi mitè durus,
Valde et honestus.

"Although your Lordshippe's happy annagramme,
Give you of hard and honest both the name,
Yet let that hard (I praye you) fall on mee
Gently, and pay mee with your honesty.

THO. RANDOLPH."

As Randolph died in 1634, and the *Poems* were published by his brother after his death, I am at a loss to understand this flyleaf inscription.

JOB J. B. WORKARD.

HERALDIC VISITATIONS PRINTED (3rd S. iv. 433.) The Visitation of London, taken by Robert Cooke, Clarenceux, 1568, has recently been edited from MS. Harl. 1463, by MR. J. J. HOWARD and MR. J. G. NICHOLS.

JOB J. BARDWELL WORKARD, M.A.

CLERK OF THE CHEQUE (3rd S. iv. 48, 417) is an officer in the King's Court, so called because he hath the *check* and controlment of the yeomen of the guard, and all other ordinary yeomen belonging either to the king, queen, or prince; giving leave, or allowing their absence in attendance, or diminishing their wages for the same: he also, by himself or deputy, takes the view of those that are to watch in the court, and hath the setting of the watch. 33 Hen. VIII. c. 12. Also there is an officer of the same name in the king's navy at Plymouth, Deptford, Woolwich, Chatham, &c. 19 Car. II. c. 1. (Jacob's *Law Dictionary*, 1772, *sub voce*.)

W. I. S. HORTON.

QUOTATIONS WANTED (3rd S. iv. 474, 498, &c.) The lines commencing—

"Few the words that I have spoken

are by the Rev. J. Moultrie, Rector of Rugby, and appear in the volume of *Poems* published by him.

In Bishop Alley's *Commentary on St. Peter's Epistles*, the lines—

"Hoc est nescire, sine Christo plurima scire;
Christum si bene scis, satis est, si cætera nescis"

are thus rendered:—

"To know much without Christ is nothing expedient;
But well to know Christ is onely sufficient."

The original source of the thought I am unable to indicate.

What authority has J. L. for calling the couplet an epitaph? C. J. R.

"God and the doctor," &c.

The following lines by Quarles convey the same sentiment:—

"Our God and soldier we alike adore,
Ev'n at the brink of ruin, not before;
After deliv'rance both alike requited,
Our God's forgotten, and our soldier's slighted."

I have heard the lines as quoted by T. C. B., but fancy they are only a version of the above.

W. I. S. HORTON.

VIXEN: FIXEN (3rd S. iv. 389, 463).—In looking through *Gammer Gurton's Needle* (printed 1575, or, according to Oldys, as quoted by Hawkins, 1551) in Dodsley's *Old Plays*, I have discovered the word "fixen" twice used—

"That false *fixen*, that same dame Chat." &c.

Act III. Sc. 2.

"Ah, Hodge, Hodge, where was thy help, when *fixen* had me down?"—Act III. Sc. 3.

JOHN ADDIS.

ROB. BURNS (3rd S. iv. 497).—Watt's *Bibliotheca Britannica* is far from an immaculate work, and I venture to think the *Caledonian Musical Museum* of 1809, there ascribed to the younger Burns, is among the compiler's errors of commission. A book under that title is mentioned by Lowndes under "Songs," with a portrait of Burns; this, with the probability that it is (in common with a host of books, under the titles *Caledonian Musical Repository*, *Edinburgh Musical Museum*, &c. &c.), full of the lyrics of the Ayrshire bard, is, I presume, its only connection with the name of Burns.

That Robert Burns, Jun., in early life had an inclination for his father's *divina art*, we know; but Chambers—one of the latest of the poets' biographers, tells us that although he wrote a few songs and some pieces of miscellaneous poetry of considerable merit, his removal in 1804 to London repressed his literary aspirations, which

were ultimately crushed out by a long life of routine drudgery at the Stamp Office. J. O.

BRETTEINGHAM (3rd S. iv. 458.)—Thanks to MESSRS. COOPER for the dates of the death, &c. of this architect and of his son. Can they furnish the date of death and place of burial of Robert Furze Brettingham, also an architect, and supposed to have been a nephew of the father above named, and whom he appears to have succeeded in the art? The latest date of him given in the professional account in the *Dictionary of Architecture*, is that of 1805, when he resigned his official post in the Board of Works, but was probably in practice much later, as he was then only about forty-five years of age. WYATT PAPWORTH.

SHAKSPEARE AND PLATO (3rd S. iv. 473.)—

"It is truly singular," says Coleridge, "that Plato, genuine prophet and anticipator as he was of the Protestant Christian Era, should have given, in his *Dialogue of the Banquet*, a justification of our Shakspeare; for he relates that, when all the other guests had either dispersed or fallen asleep, Socrates only, together with Aristophanes and Agathon, remained awake; and that, while he continued to drink with them out of a large goblet, he compelled them, though most reluctantly, to admit that it was the business of one and the same genius to excel in tragic and comic poetry, or that the tragic poet ought, at the same time, to contain within himself the powers of comedy."—*Remains*, vol. xl. p. 12. C.

LAUREL WATER (3rd S. v. 11.)—

"In the observations on Donellan's case contained in Mr. Townsend's *Life of Justice Buller (Lives of English Judges*, p. 14), the following statement is made:—'In his (Donellan's) library there happened to be a single number of the *Philosophical Transactions*; and of this single number the leaves had been cut only in one place, and this place happened to contain an account of the making of laurel water by distillation.' Nothing is said of this in the reports of the trial. It is something like the evidence in Palmer's case about the note on strychnine in the book, although much stronger."—Stephen's *General View of the Criminal Law of England*, 1863, p. 848 n.

R. R. DEES.

Wallsend, Newcastle-on-Tyne.

I have a copy of the *Toilet of Flora*, which I procured through a notice of "Books Wanted" in "N. & Q." There is no mention in it of laurel water; but in a work published nearly half a century prior to that—namely, the Supplement to Mr. Chambers's *Dictionary of Arts and Sciences*, 1753, the poisonous quality of laurel water is noticed under the article "Lauro-Cerasus," the author there observes: "This was discovered in Dublin by the accident of two women dying suddenly after drinking some the distilled laurel water." Several experiments were then made by Drs. Madden and Mortimer, and communicated to the Royal Society. See *Phil. Trans.* Nos. 418, 420. SEPTIMUS PIESSE, F.C.S.

Chiswick.

I possess a small 8vo, printed for J. Murray, 32, Fleet Street, and W. Nicoll, St. Paul's Churchyard, 1779, entitled *The Toilet of Flora*. I am afraid AN INQUIRER will not obtain the information he expects from the book. The only mention of laurel water is at p. 1, in the following terms:—

"*An Aromatic Bath*.—Boil for the space of two or three minutes in a sufficient quantity of river water, one or more of the following plants—viz. laurel, thyme, rosemary, wild thyme, &c. &c.; or any other herbs that have an agreeable scent. Having strained off the liquor from the herbs, add to it a little brandy or camphorated spirits of wine. This is an excellent bath to strengthen the limbs; it removes pains proceeding from cold, and promotes perspiration."

A. F. B.

PHOLEY (3rd S. v. 12.)—The Pholeys, better known as Foulahs, are well described in Mungo Park's first *Travels in Africa*. He speaks of them in several parts of his book as he happened to come among them. They are found near the Gambia, and in all the kingdoms of the windward coast of Africa. They are of a tawny complexion, with silky hair and pleasing features. They are of a mild disposition, and retain their own language, though most of them have some knowledge of Arabic. They are employed in husbandry; have large herds and flocks, and use milk chiefly as their diet, but not till it is quite sour. They make butter, but not cheese. They also possess excellent horses, the breed of which seems to be a mixture of the Arabian with the original African. See Mungo Park's *Travels in Africa* in 1795-6-7, chapters ii. iv. xiv. F. C. H.

PENNY LOAVES AT FUNERALS (3rd S. v. 35.)—Whether the custom of distributing penny loaves at funerals still exists at Gainsborough, I do not know; but the other question of ROBERT KEMPT is very readily answered. He asks what was the origin of this custom. It was the pious practice of our ancestors to direct in their wills that doles of bread or other alms should be given to the poor at their funerals, whereby they performed a double act of charity, relieving the corporal wants of the poor, and securing their prayers for the repose of their own souls. This custom not only prevailed in England till the change of religion in the sixteenth century, but has been kept up among Catholics ever since. I could point out many recent instances where sums of large amount have been distributed in loaves of bread to the poor at the funerals of wealthy Catholics. There can be no doubt that the custom at Gainsborough is a remnant of this ancient practice. F. C. H.

TRADE AND IMPROVEMENT OF IRELAND (3rd S. v. 35.)—Arthur Dobbs published a second part of his *Essay on the Trade and Improvement of Ireland* in 1781, 8vo. There is no account of him in Chalmers's *Biographical Dictionary*, but your correspondent may find a short notice of

him in McCulloch's *Literature of Political Economy* (1845, 8vo, p. 46), taken from a note by George Chalmers in his copy of Dobbs's *Essay*. There is, however, a fuller biography of Arthur Dobbs in George Chalmers's valuable "Lives of the Writers on Trade and Political Economy," which is a storehouse of information on the subject. It is in manuscript in my possession, forming a thick 4to volume, and has never yet been published. JAS. CROSSLEY.

The second part of Arthur Dobbs's *Essay on the Trade and Improvement of Ireland* was published at Dublin in 1731. Both parts of the work have recently been reprinted in vol. ii. of—

"A Collection of Tracts and Treatises illustrative of the Natural History, Antiquities, and the Political and Social State of Ireland, at various Periods prior to the present Century: in Two Volumes." Dublin, 1801, 8vo.

All the above-mentioned works are in the library of Trinity College, Dublin. 'AA:665.
Dublin.

ARMS OF SAXONY (3rd S. v. 12.)—The writer of the Query entitled "The Prince Consort's Motto," expresses his opinion that the white horse of Saxony is derived from a passage in the Book of Revelations (xix. 11). The armorial bearing in question is, without doubt, of a date long anterior to the era of the Reformation. The Horse was the emblem on the standard of the earliest Saxon invaders of the South of England, and is preserved in the names of the Saxon leaders *Hengist* (German, Hengst = Stallion) and *Horsa* (our "Horse" and the German "Ross.") We find it again in the arms of Kent. Those Saxon invaders most probably were of the same race as the present inhabitants of *Hanover* and *Westphalia*, if we may judge from their speaking the "Platt-deutsch," or Low German, which is the same branch of the Teutonic from which the Anglo-Saxon was descended. Further, the arms of Hanover, as well as of Westphalia, are, to this day, a white horse. DE LETH.

"EST ROSA FLOS VENERIS" (1st S. i. 458; 3rd S. iv. 453; v. 15.)—The passage sought after in the *Rhodologia* of Rosenberg is as follows:—

"Rosam Cupido Veneris filius, ut poetæ fabulantur, Harpocrati, silentii Deo, digito labia compescenti, donavit. Unde mos ille cumprimis Septentrionalium, fluxisse videtur, ut in cœnaculis Rosa lacunaribus supra mensarum vertices affigatur, quo quisque secreti tenax esset, nec facile divulgaret ea, quæ sub rosâ, id est, silentii fide dicta. Quâ de re elegantissimus Poeta sequentem in modum canit:—"Est rosa flos Veneris," &c. Part 1, cap. 2.

The author of the lines is not named.

JOH. J. B. WORKARD.

"THE AMATEUR'S MAGAZINE" (3rd S. v. 26.) There was yet another monthly periodical called *The Amateur*, which also had an existence of nine months, having been born in July, 1855, and

having expired in March, 1856, during which time eight numbers were published. It was intended to be a quarterly publication; but "in consequence of the encouragement" that the first number received, it was altered to a monthly. At its fourth issue its price was reduced from 1s. to 6d. It was "projected by a small staff of unprofessional writers," and was published at 16, Great Marlborough Street. I believe that its editor was Mr. E. C. Massey, a young and clever writer, whose first published work (anonymous) was *The Green-eyed Monster; a Christmas Lesson*. By Whattishname (pp. 101). James Cooke, Fenchurch Street, 1854. CUTHBERT BEDE.

MAD AS A HATTER (3rd S. v. 24.)—Colchester and all its natives remonstrate against your correspondent SCHIN's suggestion as to the origin of this phrase. Even the hatters there are not willing to remove the obnoxious cap from their own heads on such terms. Neither sound nor sense could reconcile them to the notion of making the oyster a symbol of madness. Finding some time ago—I think in Halliwell's *Dictionary*—that *gnattery* is used in some parts of England in the sense of irritable, I fancied that in the same places a *gnat* might be called a *gnatter*, and hence "as mad as a *gnatter*." I do not think I was far wrong; though perhaps *natter*, the German name for adder, points to the true origin. It is easy to trace the progress—a *natter*, an *atter*, a *hatter*.

B. L. COLCESTRENSIS.

RICHARD ADAMS (2nd S. x. 70; 3rd S. iv. 527; v. 42.)—We see no reason to doubt the identity of the Richard Adams, who died in 1661, with the Fellow Commoner of Catharine Hall. At the period in question admission at a college at the age of fifteen was no unusual occurrence, nor is there anything remarkable in Latin verses by a lad of seventeen. We shall be obliged by a copy of the monumental inscription to Richard Adams in Lancaster church.

C. H. & THOMPSON COOPER.

Cambridge.

MADMAN'S FOOD TASTING OF OATMEAL PORRIDGE (3rd S. v. 35.)—The following extract from the *Noctes Ambrosianæ* may enlighten your correspondent Y. P. It is necessary, however, in the first place to observe, that the conversation has been turning on the *Letters on Demonology and Witchcraft*, recently contributed by Sir Walter Scott to the *Family Library*, then in course of publication:—

"Shepherd. I'm inclined to gang along wi' you, Sir.

"North. You must go along with me, James.

"Shepherd. Na; no unless I like.

"North. However, suppose that Sir Walter had stated the real difference. How does he illustrate it?

"Shepherd. Hoo can I tell?

"North. By the story of an insane patient in the Infirmary of Edinburgh, who, though all his meals consisted

of porridge, believed that he had every day a dinner of three regular courses, and a dessert; and yet confessed that, some how or other, everything he ate tasted of porridge!" *Works of Professor Wilson*, vol. iii. pp. 137, 138.

OXONIENSIS.

SIR EDWARD MAY (3rd S. v. 35.)—Sir Edward May, M.P. for Belfast, was the son of Sir James May, M.P. for the co. Waterford, who was created a baronet June 30, 1763. A few particulars of the pedigree appear in Burke's *Extinct and Dormant Baronetcies*. Arms: gu. a fess between eight billets, or.

R. W.

SIR WILLIAM SEVENOKE (3rd S. v. 37.)—In the "List of Mayors of London," compiled by Paul Wright, B.D., F.S.A., 1773, appended to Heylin's *Help to English History*, the arms are described—"Az. seven acorns or," and are engraved three, three, and one. This is probably correct.

R. W.

LONGEVITY OF CLERGYMEN (3rd S. v. 22, 44.)—The *Preston Chronicle* of Jan. 9, 1864, records the demise on Jan. 3, of the Rev. Joseph Rowley, incumbent of Stalmine, Lancashire, for sixty-four years; having been appointed thereto in the year 1799. The reverend gentleman was for fifty-four years—viz. from 1803 to 1858, chaplain of Lancaster Castle, during which period he attended the execution of no less than 170 persons.

PRESTONIENSIS.

PAPER MARKS (3rd S. iv. 515.)—The Rev. Samuel Dunne, son of the archdeacon, an antiquary of some eminence, communicated in 1795 to the *Archæologia* a very interesting and valuable article on Paper Marks. It is chiefly drawn up from some materials collected by Mr. Thomas Fisher, printer, of Rochester, and is illustrated with six plates exhibiting various marks from 1473 to 1712. The size and form of the paper bearing the mark is shown, and the substance of the material is described as far as it can be. Altogether it is a very curious document. X. A. X.

THE LAIRD OF LEE (3rd S. v. 34.)—The Laird of Lee is commonly understood to be Lockhart of Lee. Wodrow (vol. i. p. 282), says that Sir James Lockhart of Lee was the only sober man at the drunken meeting of Council at Glasgow, 1662, which ejected so many ministers, and that he alone opposed it. This was more than twenty years before the Mauchline Martyrdom; so that, however likely, it cannot be quite certain either that he is the person alluded to in the inscription on the Mauchline Monument, or, supposing he is, that it does him justice. J. R. B. Edinburgh.

FRITH SILVER (3rd S. iv. 477, 529.)—Fee-farm rents are payable to Lord Somers in most parts of the North Riding of Yorkshire; and regular audits held at certain market towns, and collections made by Mr. Samuel Danby, of 7, Gray's

Inn Square. The devisees of a Mr. Robinson have also a similar claim upon all estates which once possessed a deer park, surrounded by a bow rake. I believe frith silver is in lieu of underwood. Although I apprehend Mr. Danby is our best authority. EBORACUM.

POTATO AND POINT (3rd S. iv. 496.)—

"I was indebted for my first glimmering knowledge of history and antiquities to those evening *conversations* round our small turf fire, where, after a frugal repast upon that imaginative dish, 'potatoes and point,' my father used to talk of the traditions of other times.

"When there is but a small portion of salt left, the potatoe, instead of being dipped into it by the guests, is merely, as a sort of indulgence to the fancy, *pointed* at it."—*Memoirs of Captain Rock*, London, 1824, p. 243.

W. D.

GREEK AND ROMAN GAMES (3rd S. v. 39.)—It may be added that the *Nomocanon* of Photius, and the *Scholia* of Balsamon, were republished in Voelli et Justelli *Bibliotheca Juris Canonici Veteris, Græce et Latine*, Paris, 1661, 2 voll. fol. In loc. cit. Tit. xiii. c. 29, Balsamon supplies no further illustration than what has already been quoted. He only adds:—

"Videtur etiam mihi quoque alterum hunc ludum a lege aversabunde vitari et puniri; utpote qui cottum confirmet."—P. 1131.

For κόρτος, see Ducange, *Glossarium Mediæ et Infimæ Latinitatis*: "τὸν κύβον, ἥτοι τὸν κύττον."

BIBLIOTHECAR. CHETHAM.

CHURCHWARDEN QUERY (3rd S. v. 34.)—The sidesmen appointed last Easter at the meeting of the parish of St. Michael's, Lichfield, were thirteen in number; and were designated to the eight out-townships included in that parish. They are only assistants to the churchwardens, in reference to their respective townships. Their duties in recent times appears, from Canon 90 of the Constitutions of 1562, to be to prevent absence of parishioners from church, and disturbance to the congregations by absentees. In Canon 89, the word "churchwarden" is made equivalent to questman (say inquestman or inquirer); but prior to these Constitutions, there was a distinction, for—

"In the ancient episcopal *synods*, the bishops were wont to summon divers creditable persons out of every parish, to give information of, and to attest the disorders of clergy and people. These were called *testes synodales*; and were in after times a kind of impaneled jury, consisting of two, three, or more persons in every parish, who were upon oath to present all hereticks and other irregular persons (*Ken. Par. Ant.* 649). And these in process of time became standing officers in several places, especially in great cities; and from hence were called *synods-men*, and by corruption *sidesmen*. They are also sometimes called *questmen*, from the nature of their office, in making *inquiry* concerning offences."

By Canon 90, if the minister and parishioner cannot agree in the choice of these sidesmen,

questmen, in Easter week, the ordinary of the diocese is to appoint them (Burn's *Eccles. Law*, i. 399).

T. J. BUCKTON.

SIR EDWARD MAY (3rd S. v. 35.)—I have several old letters in the autograph of Sir Edward May in my possession, and CARILFORD might, perhaps, communicate with me direct in his own name.

J. REARDON.

Stillorgan, co. Dublin.

CHAIGNEAU (3rd S. v. 11.)—The name has revived my boyish remembrance of a story, strangely illustrating the social habits and feelings of the last century; as I heard it narrated more than seventy years ago, by a then elderly aunt of mine, a lady as well nurtured and as kindly hearted as any of her time.

The Mr. Chaigneau whom it commemorates was an eminent laceman in Dame Street (the Regent Street of) Dublin, where his speciality, though less expansive, was more expensive than are our wives' and daughters' crinolines. One day, a titled lady honoured his shop with a visit in her sedan chair; during her explorations, the shopman observed her "conveying" a card of lace into her muff. On her departure, he informed his master of this *lèze-boutique*, who posted after her ladyship, and, with the requisite bows and begging pardons, suggested her having—unconsciously, of course—taken, &c. &c. Of course, also, Madam was indignant. That a personage of her fortune and position could condescend to the vulgarity of shoplifting! The laceman persisted in the "mistake": would she be good enough to order her sedan back to the shop? would she allow it to be examined? Growing desperate, he insisted on the search; whereupon, drawing the card of lace out of her muff, she exclaimed (well do I remember my aunt's words and tone), "There, fellow; there is your lace; and it shall be the dearest lace to you that ever came out of your shop." The promise was duly kept: the *esprit de corps* was too strong for the tradesman: from one of the richest of his calling he gradually became one of the poorest; dwindled down into bankruptcy, and obtained his discharge by cutting his throat.

Such was my aunt's story; she never mentioned the lady's name, and, if she had, I would not disinterment it.

E. L. S.

Miscellaneous.

NOTES ON BOOKS, ETC.

POST OFFICE LONDON DIRECTORY FOR 1864.—When Macaulay's much-talked-of New Zealander takes his seat upon the ruins of St. Paul's, he will get but a very imperfect notion of what the great city was, of which the remains lie spread before him, unless he has the good fortune to pick up from among them an old Post Office

London Directory. There he would be told in unmistakeable characters the true history of London's greatness,—a volume of nearly 8000 closely, yet clearly printed, pages, pointing out not only every mart where men do congregate, but the quiet homes to which the hundreds and thousands of those busy men retire when the day's work is done, would speak more clearly of the wealth, intelligence, and vast extent of London than acres of crumbling ruins. For sixty-five years has the *Post Office London Directory* gone on increasing in size, accuracy, and utility until it has reached a completeness commensurate with the labour and expense which have been bestowed upon it, and which makes it a *Commercial Annual Register* of the metropolis of England. If the reader would wish for evidence of the progress of commerce and manufactures in London, and how the *Post Office Directory* keeps pace with this progress, he will find it in the simple fact that about *fifty new trades* have been added to the present volume.

BOOKS AND ODD VOLUMES

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Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose.

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Wanted by Messrs. Longman & Co., 39, Paternoster Row, E.C., London. (Retail Department.)

HANNAH HEWITT; or, the Female Crusoe, by Charles Dibdin. 3 Vols. 1792. 411, Strand.

ZÉNA IN THE DESERT; or, the Female Crusoe, from the French. London: Forster, 1785, 12mo.

Wanted by Mr. Percy B. St. John, Southend, Essex.

LECTURES ON ENGLISH HISTORY, by a Lady. 2 Vols. Parker: London. THE CAMP OF REFUGE. Knight: London.

ANDERSON'S ROYAL GENEALOGICAL TABLES. Folio. Binding no consequence.

A pamphlet or magazine containing an article on *Hereward the Saxon*, by Rev. E. Trollope, 1860-2.

Wanted by Mr. Gibborne, 25, Birchlin Lane, E.C.

Notices to Correspondents.

GEORGE W. MARSHALL. The extract relative to the discovery of Nuneham Regis is from our own columns. See many articles on the subject in our last Series vi. 386, 488, 559; vii. 23, 507; viii. 101.

S. (Edinburgh.) For the origin of the name of the "*Domesday-Book*:" consult "*N. & Q.*" 1st S. xi. 107; 2nd S. xi. 102, 103.

T. BENTLEY. Has our Correspondent consulted Bishop Monk's *Life* of Dr. Richard Bentley, the second edition, 2 vols. 8vo. 1837. Kippis's *Biographia Britannica*, ii. 224-247, contains also a well-written life of this distinguished critic.

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LONDON, SATURDAY, JANUARY 23, 1864.

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Notes.

THE RESURRECTION GATE, ST. GILES'-IN-THE-FIELDS.

I notice with regret that this gate, with its interesting old carving, has recently been removed. Whether it is the intention of the vestry to restore it remains to be seen.

The gate-entrances to churchyards were formerly designated by carvings in wood, of which only a few remain: one of these was the semi-circular basso-relievo of the "Last Judgment," within the pediment of the north gate of St. Giles'-in-the-Fields. Another on the same subject, but much inferior, is preserved in the east gate of St. Stephen, Coleman Street. A figure of Time was formerly to be seen over the north gate of St. Giles', Cripplegate. It has been taken down and set up within the church, over the west entrance.

The "Resurrection Gate," by which name it is commonly known, was originally erected in 1687. In the previous year the vestry made an order:—

"That a substantial gate, out of the wall of the churchyard near the round-house, should be made; and also a door answerable to it, out of the church, at the foot of the stairs, leading up to the north gallery."

In pursuance of this resolution, the gate was erected and adorned with the curious piece of

wood-carving, representing, with various alterations and additions, Michael Angelo's "Last Judgment."

In Edward Hatton's *New View of London*, 1708, speaking of the gate and wall, the author says:—

"The churchyard is fenced with a good brick wall; and under a large compass pediment over the gate, near the west end, is a prodigious number of carved figures, being an emblem of the Resurrection, done in *relievo*, very curiously, and erected in the year 1687."

The erection of the gate, and the *et ceteras* connected with it, cost the parish 185*l.* and upwards; out of which, 27*l.* was paid for the carving work. The several other items of charge, according to Parton, were as follows:—

<i>"The New Gate."</i>		£	s.	d.
Mr. Hopgood's bill	- - -	11	10	0
— Wheatley's bill	- - -	67	0	0
— Woodman, the mason	- - -	23	0	0
— Bailey, bricklayer	- - -	31	0	0
— Townsend, painter	- - -	7	0	0
— Sands, plumber	- - -	16	0	0
Gravel for walk	- - -	2	5	0
Spreading ditto, and rubbish	- - -	0	19	6
Love, the carver's, bill	- - -	27	0	0
Total	- - -	185	14	6"

This gate was of red and brown brick, and stood near the centre of the churchyard wall. It was taken down in 1800; and the Tuscan gate, recently removed, erected in its place—the carving being placed in the new gate in the same situation it occupied in the old one.

The author of the second edition of Ralph's *Critical Review of the Public Buildings, Statues, and Ornaments, in and about London and Westminster*, 1783, speaking of St. Giles' Church, says:—

"The bas-relief of the Resurrection, which is over the north gate of the churchyard, is a remarkably bold and characteristic piece of carving, and is in good preservation. This last circumstance is, perhaps, owing to the narrowness and hurry of the street, which prevents its being taken notice of. But the subject is unhappy even for a painter, and much more for a sculptor, as it is impossible for the most creative fancy to imagine the small number in this piece can represent the 'multitude of all nations gathered from all the corners of the earth.' The faces seem to want variety."

Malcolm also commends the carving. Speaking of the church, in his *Londinum Redivivum* (iii. 491), he says:—

"A very neat Tuscan gate has recently been erected; and the arch is filled by the celebrated representation of the Resurrection—a performance of infinite labour and much merit, carved about 1687."

J. T. Smith, however, was of a different opinion to that just expressed. Speaking of the old gateway, in his *Book for a Rainy Day* (1845, p. 20), he adds:—

"Over this gate, under its pediment, was a composition of the 'Last Judgment,' not borrowed

Michael Angelo, but from the workings of the brain of some ship-carver."

Who shall decide upon the merits of a work, when sages differ? Some years ago, examining the carving with a powerful glass, I was much pleased with its execution. It appeared to me to be a work above the ordinary degree of merit. I may add that I discovered, cut upon a small square in the middle of the lower group of figures, the following inscription: "A. P. 3^o." What does this mean? The entry in the old accounts informs us that the sculptor's name was Love.

EDWARD F. RIMBAULT.

DECAY OF STONE IN BUILDINGS.

At a time when so much is said and thought of the decay of stone in our public buildings, the following passage from a letter to King Henry V. from an officer having the charge of public works at Calais, may not be read without interest, as showing the precautions taken in earlier times to preserve them. It is to be found in a late publication of the Camden Society, entitled *Letters of Queen Margaret of Anjou, Bishop Beckett, and others*, p. 20:—

"SOVERAINE LORDE, &c., as touching the stone of this cuntre, that shuld be for the jambes of your doores and windowes of your said chapell, I dare not take upon me to sett any more therof upon your workes, *hit freteth and freeth so foule with himself*; that, had I not ordained lynesede oyle to bed [bathe?] hit with, hit wolde not have endured, or plesed your Highnesse. Wherefore I have payed xiij tons tight [weight?] of Cane stone, for to spede youre workes withal."

From this it will be seen that, at that early period, linseed oil was applied to stone to preserve it, and whatever those who consider only *the benefit of trade* may say, it did and still does answer the purpose; but not unless properly applied. For stone should be duly kept and seasoned before being used in a building, especially if intended for carving, just as much as timber; for the stone which is positively the hardest to cut is by no means, as an invariable rule, the most durable; but the best is that which, after being cut, hardens, and forms itself an exterior coat; and this is the case with the Caen stone, which is soft when first taken out of the quarry. But if expected to form itself a coat, it must not be cut, and then exposed at once to the inclemency of the weather, but should be placed for a time in the dry, under a shed, constantly exposed to the air, but not to rain or tempests. When this has been properly done, and the stone is thoroughly dry, linseed oil may be applied, and will preserve it; not making streaks, as might be apprehended, unless very carelessly laid on, but producing a pleasing and subdued gray tint. There is value, I conceive, in the suggestion often made of placing

the stone as it lay in its natural bed; but to cut it out of the quarry, and use it *green* (so the workmen term it), as is too often done at present, what is it but a knavish practice of the builder to provide for a second job? For, in this state, the sun affects, and the winds and frosts crack and shiver it; and if oil be applied, this makes the matter still worse by confining that *moisture* which ought to be permitted to ooze out, and thus hastening instead of preventing the decay of the stone, which, as a general rule, should have been quarried for some time, and have become perfectly dry before being used in the construction of buildings. It is no uncommon thing among small churches to find the clusters of pillars in the interior composed simply of hard chalk, which answers the purpose very well. But let us suppose these to have been put together while the chalk was yet damp, and what would have been the consequence? That the first frost would have shivered and broken them; but the chalk being quite dry when put together, frost does not at all affect it. And something analogous to this may be observed in the use of much of our stone.

I have before me an instance of linseed oil applied more than twenty years since to ornamental carving in stone out of doors, and deeply cut, which it has preserved. W.

CURIOUS MODERN GREEK AND TURKISH NAMES.

I have devoted some spare hours to many pages of "N. & Q.," where, especially of late, have appeared lists of Christian names and surnames, curious and otherwise, together with their supposed derivations. It was my good fortune, when in Asia Minor, &c., to be intimate with many scores of Greek and Turkish better class peasants, and acquainted with perhaps as many of the other sex of both nations; indeed, to use their own phrase, "Was I not their good brother?" It struck me, a few days ago, that as I had collected the names of most of these old friends of mine, and given, moreover, some time and attention to their derivations, a list of them might, if printed, amuse your readers. It would at all events perhaps help some *one* writer of our Eastern fictions to a few unstereotyped names for their heroes and heroines; for really we have had only about a dozen proper names in these Eastern novels for this last half century. If agreeable, I may, at some other time, give the historiographs of Armenian names—a thing totally uncared for, it seems; meanwhile, I append a few *bonâ-fide* modern Greek and Turkish names, common to all ages, and with the orthography best allied to their true pronunciation.

The following are a few classical names; these,

however, are very scarce: *Female*—Calliope, Cleopatra, Irene, Penelope, Sophi, Hebi. *Male*—Dimitri, Baccheyevani, Adoni, Xerxo.

Of modern names palpably allied to ancient ones, take for instance: *Female*—Angelica, Pipina, Xristalania, Harcondoo. *Male*—Marco, Apostoli, Manoli, Theofani, Stephani, Michali, Petrali, Yeoree, Yanako.

As examples of *female* names made from male names, witness the following. The male roots are in italics: *Female*—Panayoteetsa, Athanasoola, Xristofooletha, Zacharoola, Stamateetsa, Costindina, Yanivoola, Photetsa, Sevastilania.

To continue with female names, and as illustrating how, by means of affixes to some female names, other Christian female names are formed, I have noticed: *Female*—Zoe becoming Zoeeteetsa; Helene, Helenika; Sevastee, Sevastalania; Katina, Kateriteena, and Vasili, Vasilikee.

Sometimes again, the various nouns by this German system of addition become female names, thus: *Female*—Paraskevoola, or born on Friday; Kiriakeetsa, or born on Sunday; Staphelia, or so named from the grape (the red variety of which they will, by-the-bye, not eat on St. John the Baptist's day); Triandafioletha, from the numeral 30, and so on in endless variety.

Nor are comical names scarce; and these, as in our own country, seem to have lost their evil power, and are used in common with the less suggestive ones; for instance: *Female*—Castania, the chestnut-haired; Astrienne, the starfaced; Troumethela, the onion-headed; and, as illustrating good qualities, Kalee, the good one; and Gramatiche, the writer.

As examples, however, of *real nicknames*, the mention of which sets the café in a roar, but which are nevertheless transmitted to posterity, take these few: *Male*—Garfelia Faga, or Garpelia the glutton; Alexi Hesti, or Alexi, the open bowelled; Evendria Glegori, or the sharp Evendria. It is noticeable also, that if the poor wight resides in some of the littoral villages where Turks and Armenians "most do congregate," the *nickname*, to be more effective, will take a Macaronic construction; as for instance, Lefteri Sakalee, or Lefteri with no beard; or again, Anesti Kirkiyelani, or Anesti the forty liars. Neither friend nor foe escapes this tendency to give every one a name that will demonstrate your person to them in a moment. And I may as well add that for two years I certainly had no other name amongst the Greeks than *Cochineas Diavolos*, and no other amongst the Turkomans than *Yapigi Bashi*.

When a stranger comes to reside in a village or town large enough to render surnames necessary, he is called after the village or island from which he emigrated, thus: *Male*—Kireeako Dardanelli; Andoni Nichoretta; Sali Mytilene;

Panayote Tenedeo; Vargheli Gallipolliti, and so on; and if he has been a traveller abroad, in some cases, when he returns, the family name altogether changes, and Nikifori Lala, who has been to England (or says he has), becomes Nikifori Englaïso; and by the same rule, Steliano Gheyikli becomes Steliano Spania.

Other surnames are derived from the occupations of the persons who bear them, and remain similarly permanent in the family. Thus we have, *Male*—Ancholi Seece, or Ancholi the Groom; Fotaki Arabajee, or Fotaki the cart driver; Ali Meelona, or Ali the Miller; Adam Caffajee, or Adam the Coffee-keeper; Seraphim Asvesti, or Seraphim the Lime-burner; and Steli Pappuchee, or Steli the Shoemaker.

The above are a few of the rules which these modern Greek proper names, &c. seem to follow. Of course there are scores of other names, which, like irregular verbs, are, so to say, words "in their own right," such as the male names Spero, Pani, Xafi, &c. The first named I hope never to meet again. Of female names of this order, take Reyinee, a matron from Giourkioi; and Marootha, the beauty of El-Ghelmez.

It must be understood that the foregoing names were all noted down in Asia Minor. In Greece Proper, other rules have sway with still more grotesque results. On a future occasion, I may send the more striking combinations found in the larger towns, in comparison with which even the name of Chronontonthologos would suffer.

To conclude, here are the more common Turkish names from the villages in the interior. These rarely alter even in towns, and above all, have no jokes performed upon them; rarely either do they take surnames: *Male*—Of old favourites, say Mehmet, Mustapha, Magrup, Evrahaim, Mussa, Sulieman, Ishmael, Hussein, Achmet, and Osman. *Female*—Of old favourite female names, take Fatimeh, Ayesha, Sultanna, Musleumneh, Esmeh, and Gulezer; and amongst those not so common to us, I quote from out of my married friends, Kusoon, Sabuer, Gulu, Nacharlou, Baghdad, Yagaloo, Mavêhlee; and from my single (at least then single) list, take Sheriffah, Aleef, Ismêhan, and Sevler—the last-named being the infinitive mood of the Osmanli verb *to love*, and a very pretty verb too.

W. EASSIE.

High Orchard House, Gloucester.

"THE TEMPLE," BY GEORGE HERBERT.

"The Church Porch.

"Constasy knits the bones, and makes us stowre,"
Some copies read *tower*.

"The Thanksgiving.

"Shall I weep blood? Why, thou hast wept such store
That all thy body was one *door*."

Some copies read *gore*. See this word in "The Agony.

"Repentance.

"Man's age is two hours' work, or three."

What does this mean? The expression, "Angel's age," is used in the poem entitled "Prayer."

"Jordan.

"May no lines pass, except they do their duty
Not to a true, but *painted chair*?"

What chair is here alluded to?

"Riddle who list, for me, and *pull for prime*."

What is meant by pulling for prime? It can hardly mean, I presume, ringing for matins. Does it refer to the old game "Primer"?

"Sin.

"So devils are our sins in perspective."

Query, Does this mean that our sins in perspective appear to have "some good" in them?

"The Quiddity.

"But it [a verse] is that which while I use
I am with thee, and *most take all*."

Some copies read, "must take all." Does not "take" here mean *captivate*? It seems to be so used in the poem entitled "Gratefulness."

"Christmas.

"We sing one common Lord; wherefore he should
Himself the candle hold."

Should there not be a comma after "should" and "candle"; "hold" meaning, as I think, "*stay*"?

"Virtue.

"Only a sweet and virtuous soul,
Like season'd timber, never gives;
But when the whole world turns to coal,
Then chiefly lives."

Some copies read: "But tho' the whole world turn to coal." Neither reading makes the sense very clear.

All the editions of *The Temple* I have met with differ materially in many parts, and I much doubt whether there is one that is free from many errors. J. D.

INEDITED LETTER FROM LORD JEFFREY TO BERNARD BARTON.

"Edinburgh, Jan. 28th, 1820.

"Dear Sir,—I have very little time for correspondence—especially at this season, or I should have great pleasure in cultivating yours. My answer to your former letter to me makes it less necessary to write at large in this. The novelty of a Quaker poem will rather attract notice and curiosity, I should imagine, than repel it.

[* In the *Works* of George Herbert, edit. 1859, 8vo (Bell & Daldy), is the following note to this line: "Pull for prime." A French phrase, meaning, 'to pull, or draw, for the first place,' especially in sports involving a trial of strength." Vide "N. & Q.," 2nd S. iv. 496.—Ed.]

But if I can conscientiously promote your notoriety without hurting your feelings I certainly shall do so.

"I confess to the review of Clarkson, and also lay claim to the paper on Prison Discipline. There is some necessary levity in the former—the latter was written from the heart. As to the phrase about honesty to which you object, it was not set down in mere unmeaning wantonness, but was intended as the mild and mitigated Expression of an opinion founded perhaps upon too narrow an observation, but very seriously and conscientiously entertained, that the lower classes and ordinary dealers of your society, were rather more cunning and grasping, and illiberal in their transactions than the associates of other sects. I had recently had occasion, in the course of my profession, to see several instances of this, and was rather shocked and disgusted at finding instances of harshness and duplicity that amounted almost to criminal fraud, coolly [raised? *illeg.*] and defended by persons of this persuasion. It is possible that our Northern climate may corrupt them, and very likely that the instances may be rare and casual—yet Quaker traders, I learn, are generally reckoned among traders to be sly and stingy, and ready to take advantage, and I cannot believe the reputation to be wholly without foundation. I have said that the body is generally illiterate, and I think you agree with me. That it has contained many eminent men since the days of Penn and Barclay no candid person will dispute. I have myself the happiness of knowing several. I am well acquainted with Mr. Walker of London, and flatter myself I may call W. Allen my friend. To the philanthropy and calm and wise perseverance of the body in all charitable undertakings, I shall always be ready to do justice. But I trust I need make no professions on this subject, nor does it seem necessary to discuss further the points of difference between us. I suppose you don't expect to make a convert of me, and I certainly have not the least desire to shake you in your present convictions. There are plenty of topics, I hope, on which we may agree, and we need not seek after the exceptions. I shall be happy if my opinion of your poem can be ranged in the first class. Being always, with great esteem, your faithful ser^t

"F. JEFFREY.

"P.S. Do not let your Quaker Whigs be discouraged by abuse or ridicule. Being Whigs they must have borne abuse whether they were Quakers or not. That circumstance only suggested the [*word illeg.*] topics—abuse is one of the ways and means of electioneering, and cannot be dispensed with. Never mind it."

The above letter has not, I think, been printed. It is well worthy recording for many reasons. I received the original through Mr. Dawson Turner's sale. The penmanship is as hard to decipher as any MS. in modern English well can be.

J. D. CAMPBELL.

BOOK HAWKING.

I should like you to publish the following as a Note, worthy of remembrance of all literary persons. A man, dressed in a suit of black, with a white neckcloth, called recently at my private residence; and, as I was at my office, he expressed a wish to see my wife. On entering her room, he stated that he had been requested by the rector of the parish to call upon me, and wished to see me personally. My wife told him I returned

home to dinner at six, and could be seen soon after that hour; but he stated that the night air was injurious to his health, and asked for my office address, which she gave him. When I returned home, she mentioned the circumstance; and we both concluded that it was the rector's new curate, who wanted my subscription to some local charity. I was, therefore, fully prepared for the "curate," when he presented himself a few days after at my office. However, to my surprise, he stated that his object in calling was to request my subscription to a new work—*Bunyan's Life and Writings*; which he led me to infer the rector was about to edit. He produced a letter from the clergyman, whose handwriting I recognised; and, as I was very busy, I did not read it, but at once told the man I would subscribe for one copy. He tried to get me to take two; but I told him one would suffice. He then produced an order book, and requested me to write the usual order; and asked me how I would have the work, in numbers or volumes? So I desired him to supply it in volumes, as the work appeared. He produced what seemed to be a "number," and opened it at the middle, where a handsomely engraved frontispiece showed the character of the work. This volume was in violet calf, and in a handsome binding. A few days after, while I was in Ireland, my wife informed me that *four* volumes of Bunyan's *Works*, bound in *cloth*, had been sent, with a demand for 2*l.* 16*s.*—and, luckily, she had not paid the money. On my return home, I found it was an old work undated of Stebbing's, which I subsequently ascertained had been published in 1859. Soon afterwards, the publisher sent me an impudent reply to my letter of remonstrance, that the work was not the same I had ordered, not having been edited by our rector; and the result was, a County Court summons. I was, however, not daunted by this, and told my story to the judge; and he, after hearing my "clerical" friend (who, by-the-bye, appeared in his every-day dress, and had dropped the white "choker"), decided that the man had no claim on me, the order having been obtained under false pretences. I trust, if my Clapham and Brixton neighbours have been similarly imposed on, they will adopt a like course with the "Canonbury" publisher.

N. H. R.

Devonshire Road, South Lambeth.

THE OWL.—I had no idea until I met with the following items in the churchwardens' accounts at St. Mary's Church, Beverley, that the *owl* was a proscribed bird, but had supposed that he was protected. Such, however, seems not to have been the case at Beverley. I transcribe the text and context for the years 1642 and 1646:—

1642, 26 th April. To the ringers, when the king came in and went out - - -	xi ^s viij ^d
" 6 th July. Paid the ringers when the king came in - - -	iiij ^s viij ^d
" 16 th July. For ringing when the king came from Newark - - -	iiij ^s viij ^d
Paid to Jas. Johnson for killing three owles in the Woodhall closes, that he did steadfastly affirme them to belong to this church - - -	xviii ^d
1646. Paid John Pearson for killing an urchant	ij ^d
Paid John Pearson for catching three urchants	vj ^d
Paid Duke Redman for killing of eight jack dawes - - -	vj ^d
Paid to the sexton for killing an owle, and carrying the ammunition in the chamber - - -	j ^s ij ^d

OXONIENSIS.

EARLY WORKS OF LIVING AUTHORS.—In the year 1809, Mr. E. B. Sugden first published his *Letters to a Man of Property*; and on Feb. 12, 1863, the 7th edition of the same work, under its new title of *A Handy Book on Property Law*, was issued by its author (now Lord St. Leonards), still in the vigour of his faculties.

In the year 1815, Dr. Charles Richardson published his *Illustrations of English Philology*; and in 1854, published his valuable summary of the *Diversions of Purley*, with the title of *The Study of Language*. T. H.

ORIGIN OF NAMES.—The following extract from the letter of an emigrant to Kafferland, is a modern specimen of giving surnames to parties *descriptive* of some quality or peculiarity in the party named, and as such may be worth recording in "N. & Q.":—

"Our master, Mr. P—, is called E-gon-a-shalaw, which means broad-shouldered; Mr. D—, Emooonyous, because he *rose early* when he first came out; Mr. T—, Umolotagas, that is, thin-faced; Mr. F—, Maka-wha, because his eye-brows meet; Mr. S—, Ins-w-bo, weakly-looking; Mr. N—, Mafumbo, stooping; Mr. R—, Is-stop, large nose; Mr. G—, El-tabala, very silent; Mr. W—, Mack-ka-coba, because he stoops in walking."

H. T. E.

"**COUNTY FAMILIES OF ENGLAND,**" ETC.—I accidentally met with the above work a few days since, and am induced, in the cause of heraldry and genealogy, to suggest that in such compilations it would be better that a distinction should be made between *claims* and *descents*, founded on documentary evidence or the undisturbed possession of real estate, and those put forth on the mere conjecture of the parties immediately interested. I say this because many are misled by a *claim*, and take it for granted that there is evidence for the same; but in the work referred to several such claims have been inserted without any investigation, and, consequently, Pepper's Ghost is so like a reality, that serious errors arise, when a record is considered as a book of reference. D.

Queries.

RICHARDSON FAMILY.

Conon Richardson, Abbot of Parshore Abbey, married, after the dissolution, a Miss Pates of Bredon, co. Vigorn; and had issue two sons, Conon and Thomas. Conon had issue an only son, Sir William Richardson, Knt., who died *s.p.* Thomas, by his first wife Elizabeth, had a son Conon, of Tewkesbury; and by his second wife Anne, daughter of Leonard Mazey, of Shechenhurst, Worcestershire, he had further issue: seven sons, and six daughters. The sons were Henry, of London, haberdasher, buried A.D. 1634; who, by his wife Anne, daughter of Anthony Nicholls of Morton-Hinmars, Gloucestershire, had issue a son Kenelm. The other sons of Thomas were Edmund, Leonard, Rafe, John, William, and Christopher. The arms borne by this family were: "Argent, on a chief, sable; 3 leopards' heads erased of the 1st."

I find, in the Harl. MSS., the very same arms given to another family of Richardson:—John Richardson of Roskell, or Rostill, co. York, married Isabel Hart of Botrington, and had issue two sons and three daughters. William, the elder son, was of Southwark; and by his wife Jane, daughter of Robt. Harrison of Milton Green, Cheshire, had issue Thomas (*at. 17, anno 1623*), John, William, Francis, and Mary. George, the second son, had issue by his wife—who was a sister to Sir John King, Knt.—a son Richard.

Sir Thomas Richardson, Serjeant-at-Law (*anno 1620*), bore the same arms as given at p. 240 of Dugdale's *Origines Juridicales*. And I find that Capt. Edward Richardson, of Colonel James Castles' Regiment, who was "second son of William Richardson, Esq., descended of the ancient family of the Richardsons of Pershore, in the county of Worcester," was registered May 22, 1647, by "Wm. Roberts," Ulster King, as bearing the same arms, with a crescent for difference. His descendants continue to use these arms.

William, the father of this Edward, may have been a son of Conon of Tewkesbury. I am anxious to know his exact descent. I shall feel greatly obliged to any of your correspondents who will kindly furnish me with any additional information respecting this family; so as to connect the several branches which are named above. I shall be glad to know anything respecting the parentage and descendants (if any) of Sir Thomas, and whether he was the same person as the Chief Justice [of the Common Pleas, 1626, and] of the King's Bench, 1631? whose arms, however, Dugdale gives, at p. 238, as "Or (instead of argent) on a ch., &c., quarterly with 'ermine on a canton, azure, a saltire gules.'"

Nash's *Worcestershire* contains a slight reference to Conon and his issue.

H. LOFTUS TOTTENHAM.

A FINE PORTRAIT OF POPE.

In *The Builder* of this day (Jan. 9th, 1864), I find the following "curious," or rather marvellous "discovery at Gloucester," in which "a fine portrait of Pope" is concerned, and which, if true, is certainly worth recording in "N. & Q." :—

"CURIOUS DISCOVERY IN GLOUCESTER."

"It may not be generally known, or it may possibly be forgotten, that in the olden time county families often came into their principal city or town for some of the winter months, where they had their regular town houses; and those who had not, bestowed themselves in lodgings. A visit to the metropolis was then a much more serious business than it is now-a-days. Folks were then content with the amusements the city afforded them: the theatres, the assemblies, parties, &c., were a sufficient attraction; consequently many fine old mansions will be found in our principal towns, now devoted to very different purposes from what they were originally built for. One of these abodes, the town house of the Guises, a mansion of about Queen Anne's period, has of late been occupied as a school of art; and in making some alterations for this purpose, the architect observed an unusual, and, as it seemed to him, a needless projection of panelling in a small sitting-room, always called 'Pope's room.' He made up his mind to remove this projection, and in doing so brought to light a fine portrait of Pope. This led him to suspect that the opposite side might also contain some treasure, and on taking it down a painting was revealed, since said to be the 'Temptation,' by Guido. A man in a rich dress of the time of François Premier is holding up a string of pearls to a woman, who appears to be resisting his entreaties and tempting offer. It is described to us as a remarkably fine painting."

"Pope was a frequent visitor in Gloucestershire and the neighbouring county of Hereford. His well-known lines to the 'Man of Ross' were written during his sojourn in the neighbourhood. In Gloucestershire he was a guest of the family of the Guises, who had a seat, Highnam Court, not far from the city; another, called Rendcombe, in the same county; and the house in Gloucester alluded to. He was also a not infrequent visitor at the Bathursts, Lydney Park, near Cirencester."

"Why these pictures were 'walled up' one cannot form any reasonable conjecture: there were no public troubles in Gloucester at that time. Are we justified in attributing their concealment to some anticipated family dispute respecting them, which might have been avoided, perhaps, by thus shutting them out from the world? Fortunately they were in a dry place, on each side of a fire-place, and have received no injury from their long imprisonment."

"The pictures are now in the possession of Mr. Baylis, Thames Bank, Fulham."

Mr. Baylis's very remarkable collection of antiquities and articles of virtue, particularly pictures, is now of long repute; but is it still at Thames Bank, Fulham? I was under the impression that it had for many years left that locality.

And are these pictures from Gloucester now in his gallery, or have they ever been? Even if they are so, collectors are liable to be imposed upon by the dealers, and such a tale as the above is surely a most suspicious one. Is it even new, or cut from an old newspaper? Perhaps some correspondent at Gloucester will clear these doubts.

INCREDULUS.

BARO URBIGERUS, ALCHEMICAL WRITER. — I ask for information respecting the under-described work and its author. I am unable to find anything about either in ordinary books of reference at hand.

It is a thin 12mo of 86 pages, consisting of two treatises continuously paged. The first title-page is wanting, but the title at the beginning of the 101 Aphorisms of which the first treatise is composed runs thus: —

"APHORISMI URBIGERANI; Or, *Certain Rules, clearly demonstrating the Three Infallible Ways of preparing the GRAND ELIXIR OF THE PHILOSOPHERS.*"

The title-page of the second treatise is as follows: —

"*Circulatum minus Urbigeranum, OR, THE PHILOSOPHICAL ELIXIR OF VEGETABLES; With The Three certain Ways of Preparing it, fully and clearly set forth in One and Thirty APHORISMS.* By BARO URBIGERUS, A Servant of God in the Kingdom of Nature. *Experto Crede.* LONDON, Printed for Henry Faithorne, at the Rose in St. Paul's Church-yard, 1690."*

JOHN ADDIS.

SAMUEL BURTON. — Wanted, any information respecting Samuel Burton, Esq., whose decease at Sevenoaks, in Oct. 1750, is mentioned in the obituary of the *Gentleman's Magazine*. He had served the office of High Sheriff for the county of Derby, and had attained the age of sixty-eight years.

E. H. A.

"THE CORK MAGAZINE" 1847-8. — Who was author of an article in this Magazine on George Sand's "Seven Chords of the Lyre," No. I. pp. 35-43.

R. I.

DOWDESWELL FAMILY. — "Rich. Dowdeswell, etatis suæ 46, anno 1726," is written on the back of a portrait in my possession. Can any of your correspondents inform me who this Richard Dowdeswell was? I think he or his son married a Miss Leverton.

J. D.

NATHANIEL EATON. — One of my maternal ancestors, Nathaniel Eaton, of Manchester, in 1674, married Christian Vawdry, of "The Riddings," and Bank Hill, Timperly, Cheshire. He was a member of the Society of Friends, but I suspect was a son or grandson of one of the six Nonconformist ministers, of the name of *Eaton*, who, according to Calamy, were ejected from their livings by the Act of Uniformity in 1662. This conjecture is strengthened by the fact that the mother of Christian Vawdry (Margaret, daughter of Oswald Moseley, of Garratt, near Manchester), after the death of her first husband, Robert Vawdry, father of Christian Vawdry, married the well-

known John Angier, minister of Denton, Lancashire, who had as intimate friends or coadjutors, several Nonconformist ministers of the name of *Eaton*.

I shall feel obliged by any information or surmise as to the parents or relations of the above *Nathaniel Eaton*, at the same time remarking that his marriage in 1674 is inconsistent with his being the *Nathaniel Eaton*, born in 1609, who, according to Calamy, was the first master of the College at New Cambridge in New England, and who afterwards died in the King's Bench.

M. D.

FINGERS OF HINDOO GODS. — What is the meaning of the position of the fingers below described, which I have observed in effigies of gods and kings on Hindoo pagodas, as well as in sculptures of saints and abbots on Christian cathedrals? The upper part of the right arm is pressed close to the right side, the lower part of the arm doubled up against the upper part, so that the hand is brought up to the shoulder; the palm of the hand is turned to the front, the fore and middle fingers pointing upwards: the thumb and other fingers being doubled on to the palm.

H. C.

HERALDIC. — I shall feel obliged if you can tell me, is there any tradition by which the history or origin of the following arms can be found? —

"Per cheveron inverted or and sable, a lion rampant. Countercharged crest, a demi-moor holding in dexter hand an arrow, and in sinister a shield or. *Motto: Mors potius maculâ.*"

J. B.

Dublin.

"**HERACLITUS RIDENS,**" a weekly fly-sheet, issued in 1681-2, and republished in 1713, runs over with abuse of Whigs and Dissenters. It is in the form of dialogues between *Jest* and *Earnest*. The wit is coarse and strong, and the book is altogether a racy specimen of *people's English* in those happy days. There are some useful historical and literary allusions in it. It lived to be eighty-two numbers old. In his postscript, at the end, the author alludes to his successful preservation of the *nominis umbra*; wherein he says, "he has had such a felicity (notwithstanding all the conjectures that have been made of him), as that he is not more publicly known than the author of the *Whole Duty of Man*."

Was *Heraclitus Ridens* ever revealed?

B. H. C.

THE HOLY HOUSE OF LORETTO. — Not long since, I read a letter in the *Daily Telegraph* that the *Santa Casa* has been removed to Milan. Is this a fact? And if so, what are the circumstances? A Loretto guide-book says, that angels carried this house, in 1291, from Nazareth to Tersatto in Illyria; and, in 1294, from Illyria to Loretto.

B. H. C.

[* There ought to be a beautifully engraved frontispiece, which is explained at the end of the volume. A German translation of it was printed at Hamburg in 1705. The name *Urbigerus* looks like a pseudonym.—Ed.]

REV. EDWARD JAMES, A.M., VICAR OF ABERGAVENNY FROM 1709 TO 1719. — Can and will any reader of "N. & Q." oblige by giving some reference where to find any further particulars of him, and did he leave any descendants, and their names? GLWSIG.

"MASSACRE OF THE INNOCENTS." —

"Some of the pictures" (at Bruges) "are overcrowded, and absurdly minute. In the hospital is a 'Massacre of the Innocents,' by Hamlin, in which all out-of-the-way methods of killing are exhibited. Beneath is a description in uncouth Latin and Dutch, which I am sorry I had not time to copy. One child's throat is said to be too small for the dagger, and the eyes of another are at the back of its cleft skull,—illustrating 'oculos per vulnus vomit.'" — *Journey through Holland and the Netherlands in 1777*, by H. Ward, p. 56.

I do not think that there is any such picture now in the hospital. Any account of this, or a copy of the verses, will be acceptable. Is Hamlin a slip of the pen for Memling? T. P. E.

WILLIAM MITCHEL, "THE GREAT TINCLARIAN DOCTOR." — Can any reader of "N. & Q." supply, or direct me to, information regarding this fanatic, who published many indescribable books and broadsides in Edinburgh and Glasgow at the beginning of last century, of which I possess a few?

"The reason I call myself the Tinclarian Doctor," says he, "is because I am a Tinklar and cures old Pans and old Lantruns," which humble occupation he seems to have neglected and set himself up for a *Light to the Ministers* and a director of crowned heads.

Speaking of Popish practices abroad, he observes, "I have written so much about them in my French Travels, that I need not write of them here." Is this book of the Tinker's known? *

J. O.

P.S. The Doctor seems to have been at one time literally the *Lamplighter* of Auld Reekie. When the magistrates dismissed him from that post, he assumed the more spiritual office; and his pertinacity in teaching both the clergy and laity in his incoherent fashion must have been sufficiently annoying to the Kirk. Some time ago I purchased his *Testament*, in which, in the usual style of these mad prophets, he applies, and inveighs against "the beast in the Revelations, whose number is six hundred, three score, and six." If the ministers had had the lotting of this book, they could not have retaliated better than the auctioneer, who, as may be seen by the undisturbed ticket, accidentally lotted *The Great Tinclarian Doctor*, 666!

ORATORY OF PITT AND FOX: "SANS CULOTIDES." — In a contemporary satire—*Sans Culo-*

[* The death of this singular character is thus announced in *The Scots Magazine* for March, 1740 (ii. 143): "William Mitchel, White-ironsmith, Edinburgh, well known by the name of Tinclarian Doctor." — Ed.]

tides, by Cincinnatus Rigshaw, Professor of Theophilanthropy, &c., 4to, 1800 — there is a curious passage illustrative of the different styles of oratory of Pitt and Fox. It is an imitation of Virgil's eighth Eclogue, and runs as follows: —

"Inconstant man! from me thy fancy roves,
And Pitt's big voice, and sounding periods loves;
Thou lov'st no more, when I impassion'd speak,
My shrill-ton'd treble's energetic squeak:
Thy taste no more Judaic charms allows,
My chin's black honours, and my shaggy brows!
Begin my muse, begin the plaintive strain!
Hear it St. Ann's, and hear each neighbouring plain."

No one who only knows the two great statesmen by their portraits, could suppose that the "big voice and sounding periods" belonged to Pitt—and "shrill ton'd treble's energetic squeak" to his great rival. Among the readers of "N. & Q." there are still some who must have listened to them both. Will they kindly give myself and your readers the benefit of their reminiscences? One confirmation of the statement I have met with, though I cannot now recollect my authority, namely, that the late Lord Stanhope, in his style of speaking, bore a marked resemblance to his distinguished relative. May I add a second Query: Who was the author of *Sans Culotides*? — obviously, a violent Pittite. S. H. Y.

PETRARCHA. — I have three editions of this poet, that of Filelfo, folio, 1481, and two others. Reading in that most agreeable of bibliographers, Dibdin, p. 756, *Lib. Comp.*, he says, "an edition by Rovillio, 18mo, 1574, with two suppressed leaves. The previous editions of Rovillio are 1550-1." Now on examining my two copies I find "Il Petrarca; in Lyone appresso G. Rovillio, 1564," size 4 in. by 2 in., printed with italic letter. The other Il Petrarca, Venice, by the well-known Nicolo Bevilacqua, 1564, size of the text 4½ in. by 2 in.; and this edition has a preface of four pages by G. Rovillio. So that he (Rovillio) printed, or caused to be printed, two distinct editions of the poet in the same year. I don't think this has been noticed before. Of the earlier edition above named I know nothing. I should be glad of any information concerning the suppressed leaves mentioned by Dibdin. WM. DAVIS.

Hill Cottage, Erlington.

PORTRAIT OF OUR SAVIOUR. — In the *Antiquarian Repertory*, vol. iii. (ed. 1808), p. 428, I find a letter from Wm. Lottie, Canterbury, dated July 15, 1780, with a drawing "of a very old picture painted on oak on a gold ground."

The accompanying drawing in the *Repertory* is a very fine representation of our Saviour, bearing an inscription that it was —

"Imprinted by the predecessors of the great Turke, and sent to the Pope Innocent the VIII. at the cost of the Grete Turke for a token for this cause to redeme his Brother that was takyn presonor."

Where the original of this painting was at the date of the communication (1780) is not stated.

From the newspapers I observe that a cameo has lately been discovered, said to have been executed by order of Tiberius, and supposed to be a representation of our Saviour.

Could any of your correspondents inform me where the painting above referred to is to be seen? What resemblance it bears to the alleged cameo, and if the painting is a *copy* of the cameo?

ANON.

MRS. PARKER THE CIRCUMNAVIGATOR.—In 1795 was published at London, in 8vo, *A Voyage round the World in the "Gorgon" Man of War, Captain John Parker, performed by his Widow for the Advantage of a numerous Family*. (Nichols's *Lit. Anecdotes*, ix. 158, *Gent. Mag.* lxx. 941.) I shall be glad to know the Christian name of this lady,* and the date of her death. The work appears, from the review of it, to be of a very interesting character.

S. Y. R.

PERKINS FAMILY.—Does there exist, in MS. or in print, a more detailed and complete history of the family of Perkins than the one to be found in Burke's *Landed Gentry*? A reference to such, if in existence, would hugely oblige me.†

F. BERTRAND D'ARFUE.

QUOTATION.—Are the following lines by Geo. Wither, or by any one of his time? Or, are they of more modern and less illustrious parentage?

"Oh God of glory! Thou hast treasured up
For me my little portion of distress;
But with each draught, in every bitter cup
Thy hand hath mixt, to make its soreness less,
Some cordial drop; for which Thy Name I bless,
And offer up my mite of thankfulness."

W. CAMPBELL.

SUSSEX NEWSPAPERS.—I have in my possession the first number of the *Hastings Chronicle*, 6d. [July 29, 1829], and of the *Brighton Chronicle*, 2d. [May 13, 1829.] The latter is composed of facetious skits on contemporary abuses, but the *Hastings* production is of a more pretentious character, devoting three columns to a "retrospective review of literature." Did any subsequent numbers appear? Is anything known of the contributing staff of the *Hastings Chronicle*?

Are any of the earliest numbers of the *Sussex Advertiser* in existence? ‡ An imperfect copy was sold a short time ago, and now, I believe, forms

[* The Dedication to the Princess of Wales in the above work is signed "Mary Ann Parker, No. 6, Little Chelsea."—Ed.]

[† A carefully drawn-up pedigree of the Perkins of Orton-on-the Hill, co. Leicester, is printed in Nichols's *Leicestershire*, vol. iv. pt. ii. p. *854.—Ed.]

[‡ A perfect set of the *Sussex Advertiser*, from its commencement in 1825 to the present time, is in the British Museum.—Ed.]

part of the plant of that newspaper, but the earlier numbers are wanting.

WYNNE E. BAXTER.

PASSAGE IN TENNYSON.—To what does Tennyson allude when he speaks of the *right ear filled with dust*, in the following stanza from his poem of the *Two Voices*?—

"Go, vexed spirit, sleep in trust;
The *right ear* that is filled with *dust*
Hears little of the false or just."

M. O.

J. G. WILLE.—I have in my possession a large folio volume of engravings by the elder Wille, of which I can find no mention in any bibliographical work. The title is as follows: *Œuvres de Jean Georges Wille, célèbre graveur Allemand* Paris, 1814. Then follows a Life of Wille in English, French, and German; and after that, forty-one of his most celebrated plates. At the end of the volume is a "*Recueil de paysages et autres figures* . . . Paris, 1801;" thirty-six in number, by the same engraver.

I hope some of your readers will be able to inform me how many copies of this work were published; whether the engravings contained therein are late or early impressions; and what is its present market value.

J. C. LINDSAY.

New York.

Queries with Answers.

WILLIAM DELL, D.D.—Can you inform me whether the "Mr. Dell," who was sent by the Commissioners as one of the ministers of religion to attend King Charles I. before his execution, was the William Dell, afterwards Master of Gonvil and Caius College, Cambridge, and Rector of Yeldon, Beds?

Is anything known of William Dell beyond the few sermons of his still extant? S. S.

[William Dell, D.D. received his education at Emanuel College, Cambridge, where he was chosen Fellow, and held the living of Yeldon, co. Bedford. About the year 1645 he became chaplain to the army, constantly attending Sir Thomas Fairfax, and preaching at head-quarters. On May 4, 1649, he was made Master of Caius College, Cambridge, which he held with his living at Yeldon till he was ejected by the Act of Uniformity. Although tinctured with the enthusiasm of the times, he was a man of some learning, with very peculiar and unsettled principles. Wm. Cole has left a very unfavourable account of Dr. Dell among his MSS. He says, "On Dell's appointment as Chaplain to the General Sir Thomas Fairfax, at the surrender of the garrison at Oxford, he, among others of his tribe, was sent down there to poison the principles of that university; and on the morning of the martyrdom of King Charles, he, with other bold and insolent fanatical ministers, went with all the solemnity becomi

a better cause, and all the confidence and assurance peculiar to the fanatical tribe, to offer their unhallowed services to the blessed martyr, whom they had thus brought to the scaffold Dr. Dell was so little curious where his carcase was deposited, that he ordered himself to be buried in a little spinney, or wood, on his estate in the parish of Westoning, co. Beds; and I was told by my worthy good friend, Dr. Zachary Grey, that his son Humphrey Dell, riding or walking by the spinney with an acquaintance, reflecting too severely as a son upon his father's base conduct and acting in the late Rebellion, could not help exclaiming—pointing to the place where his father was buried—'There lies that old rogue and rascal, my father!'" (Addit. MS. 5834, p. 271.) Dell's works were republished in 2 vols. 8vo, in 1817. Vide *The Non-conformist's Memorial* by Calamy and Palmer, ed. 1802, i. 258; Neal's *History of the Puritans*, ed. 1822, v. 191; and the *Monthly Magazine*, xv. 426.]

"LINGUA TERSANCTA," BY W. F. — Can you give me any information concerning the following book? Is it a rarity, or of any value? It consists of four parts each having a separate title-page:—

"Lingua Tersancta; or, a most Sure and Compleat Allegorick Dictionary to the Holy Language of The Spirit; Carefully and Faithfully expounding and illustrating all the several Words or Divine Symbols in Dream, Vision, and Apparition. &c. By W. F., Esq., Author of the New Jerusalem. London: Printed for the Author, and sold by E. Mallet near Fleet-bridge, 1703."

The other parts are — "The Fountain of Monition," "The Divine Grammar," "The Pool of Bethesda watch'd." The first part, the title-page of which I have given at length, runs (including an index) to 566 pages. CLUTHA.

[This work appears to be one of the singular productions of William Freke, Esq. (a younger son of Thomas Freke, Esq. of Hannington, Wilts), of Wadham College, Oxford, and afterwards a barrister of law. He wrote *An Essay towards an Union between Divinity and Morality*, 1687, 8vo. In this he styles himself Gul. Libera Clavis, i. e. Free Key, i. e. Freke. Also *A Dialogue, by way of Question and Answer, concerning the Deity*: to which is added, a Clear and Brief Confutation of the Doctrine of the Trinity, 1693; which he sent to several members of parliament, who voted them to be burnt in Palace Yard, the author being indicted in the King's Bench, 1693, and found guilty, the following year was fined 500*l.*, and to make a recantation in the four courts in Westminster Hall. He published also a *Dictionary of Dreams*, 4to, a medley of folly, obscenity, and blasphemy. Although his understanding was deranged, he was permitted to act as justice of the peace for many years. He resided at the Chapelry of Hinton St. Mary, co. Dorset, where he died in 1746.—Hutchins's *Dorsetshire*, iii. 153; Wood's *Athena*, by Bliss, iv. 740; and "N. & Q." 2nd S. x. 483.]

LEONARTIUS PAMINGERUS.—There is a curious, and it may be presumed a rare collection of Elegies to the memory of this person, who died

on May 3, 1567. It was printed at Ratisbon in August, 1568.

His portrait is given at the end of the volume, with the following "Hexastichon" above it:—

"Ista Leonarti Pamingeri effigies est,
Attamen artificis non bene sculpta manu,
Sic igitur paulo melius pingemus eundem:
Corpora vir præstans, ingenioque fuit,
Et bene Christicola de posteritate merendo,
Extulit harmonicis dogmata sacra modis."

The woodcut, notwithstanding the statement above, has every appearance of being a good likeness. Paminger has on him a fur robe, and holds in his hand what seems to be a music book. He is represented as being seventy-three years of age. Where can any account be found of him or his works? J. M.

[Leonard Paminger, or Pamiger, an eminent musical composer of the sixteenth century, resident at Passau, was a learned man and intimate friend of Luther. He composed a great variety of church music, edited by his son after his decease, and published at different periods, 1573, 1576, 1580. See *Dictionary of Musicians*, ed. 1824, ii. 259.]

MISS BAILEY. — The popular song of "Unfortunate Miss Bailey" was admirably translated into Latin not later, I think, than 1807 or 1808. Can any one oblige me by stating where I can find the Latin version in question? Eurydice is dying to see it. ORPHEUS.

[As probably many others would be as pleased to see Miss Bailey in her Latin costume as Eurydice, we subjoin a copy of it:—

"Seduxit miles virginem, receptus in hybernis,
Præcipitem quæ laqueo se transtulit Avernis.
Impransus ille restitit, sed acrius potabat.
Et, conscius facinoris, per vina clamitabat—
'Miseram Balam, infortunatam Balam,
Proditam, traditam, miserrimamque Balam.'
"Ardeat demum sanguine, dum reposit ad cubile,
'Ab, belle proditorcule, patrâsti factum vile!'
Nocturnæ candent lampades—Quid multa? imago dira
Ante ora stabat militis, dixitque, fumans irâ,
'Aspice Balam, infortunatam Balam,
Proditam, traditam, miserrimamque Balam.'
"Abito—cur me corporis pallore exanimâsti?
'Perfidius munusculum, mi vir, administrâsti—
Pererro ripas Stygias—recusat justa Pontifex,
Suicidam Quæstor nuncupat, sed tua culpa, carnifex.
Tua culpa, carnifex, qui violâsti Balam,
Proditam, traditam, miserrimamque Balam.'
"Sunt mi bis deni solidi, quam nitidi quam pulchri;
Hos accipe, et honores cauponabere sepulchri!
Tum Lemuris non facies ut antea iracundior,
Argentum ridens numerat, fit ipsa vox jucundior—
'Salve, mihi corculum! lusisti satis Balam;
Vale, mihi corculum! nunc lude, si vis, aliam.'"

It was written by the Rev. G. H. Glasse, and printed in the *Gentleman's Magazine* for August, 1805, vol. lxxv. pt. 2, p. 750.]

SUNDRY QUERIES. — 1. When an Englishman would say "I got a regular scolding for that," a

Scotchman would say "I got my kail through the reek for *that*." What is the origin of this last phrase?

2. Were Superville's sermons ever translated from the French into English?

3. Is there an English translation of Saurin's sermons?

AVUS.

[1. Jamieson explains the phrase, but does not give its origin. "'To gie one his kail throw the reek,' is to give one a severe reproof, to subject to a severe scolding match. 'If he brings in the Glengyle folk, and the Glenfinlas and Balquhiddel lads, he may come to gie you your kail through the reek.' *Ro' Roy*, iii. 75."

2. Daniel de Superville's Sermons have been translated by John Reynolds, 2 vols. 8vo. York, 1812; and by John Allen, with Memoirs, Lond. 8vo, 1816.

3. James Saurin's Sermons have been translated by Robert Robinson, Dr. Henry Hunter, and Joseph Sutcliffe, in 8 vols. 8vo, fifth edition, 1812.]

MOTTOES AND COATS OF ARMS.—Could you direct me in what book I can find the mottoes used by some of the nobility (peerages now extinct), with their coats of arms, about the middle of the seventeenth century? The crest and arms are found in many works on heraldry, but the mottoes are not given in any work I have consulted.

G. W.

[The following works may be consulted: *Book of Family Crests and Mottoes*, with 4000 engravings of the Crests of the Peers and Gentry of England and Wales, Scotland and Ireland: a Dictionary of Mottoes, &c.—Elvin's *Hund-Book of Mottoes*, translated with Notes and Quotations, 12mo, 1860.—Fairbairn's *Crests of Great Britain and Ireland*, by Butters, 2 vols. roy. 8vo, 1861.]

"THE ATHENIAN MERCURY."—Over what period of time did this publication extend? Who were the writers therein? Are copies scarce?

P. A. G.

Dungannon, Ireland.

[The *Athenian Mercury* was a continuation of the *Athenian Gazette* under another title, both of them superintended by that eccentric bookseller, John Dunton, assisted by the Rev. Samuel Wesley, Mr. Richard Sault, and Dr. Norris. The first number of the *Athenian Gazette* was published 17th March, 1690-1, and that of the *Athenian Mercury* 13th Dec. 1692: the last number came out on Monday, 14th June, 1697. Both works at last swelled to twenty volumes folio; these becoming ivory scarce, a collection of the most curious questions and answers was reprinted under the title of *The Athenian Oracle*, in 4 vols. 8vo. Consult Nichols's *Literary Anecdotes*, iv. 74, 77; v. 67-73; and "N. & Q." 1st S. v. 280; vi. 436.]

"NOTES TO SHAKSPEARE."—Who is the author of *Notes and Various Readings to Shakspeare*. Lond. Edw. and Chas. Dilly? The address to the reader is subscribed "E. C.," and dated 1774. I

have only the first part. Was a second presented to the public?

WYNNE E. BAXTER.

[This appears to be the first volume of Edward Capell's *Notes and Various Readings to Shakspeare*. Lond. 1779-80, 4to, 8 vols. Vol. iii. of this work is entitled "The School of Shakspeare, or Authentic Extracts from divers English Books that were in print in that Author's Time, evidently showing from whence his fables were taken,"]

Replies.

THE LAPWING: CHURCHWARDENS' ACCOUNTS.
(3rd S. iii. 423; v. 10.)

I thank MR. MAC CABE for his note, as it throws light, I think, on an old provincial word that has puzzled me very much. In the churchwardens' accounts of a parish in Dorset, 1701-24, I found amongst the various and numerous payments for "varments" heads, one entry which all inquiry had hitherto failed to elucidate, viz. the payment of one shilling per dozen for "popes, pops, or poops' heads." Whether bird or beast remained a mystery.

In the parochial accounts of Cheddar, Somerset, "woope's heads" are mentioned—a synonymous word, it seemed probable, varying with the dialects of the two counties. It now turns out that *pupu* is an obsolete French word, and synonymous with *huppe*, *hoop* (Bailey's *Dict.*), a lapwing.

Why a price should have been put on the head of this harmless and beautiful bird I won't pretend to say, unless it were from the mistaken opinion that it fed on the grain in those cornfields which it often frequented for the purpose of procuring its natural food. The names by which it was known in this country 150 years ago seem to be quite obsolete now.

W. W. S.

Your correspondent W. B. MAC CABE wishes to know whether "the lapwing, so remarkable a bird in ancient lore and legend, holds any importance in the folk-lore of England." I am not aware that the lapwing (*Vanellus cristatus*, Flem.) figures at all as a remarkable bird in ancient lore. The *pupu* unquestionably denotes the hoopoe (*Upupa epops*), a bird belonging to an entirely different order, and which has been long, and is still, regarded in the East with superstition. It is the *trov* of the Greeks, and the *upupa* of Pliny, and certainly the term is used in a restricted sense to signify the hoopoe alone. In my article on "Lapwing," in Dr. Smith's *Dict. of the Bible*, I have endeavoured to show that the hoopoe is the bird meant by the Hebrew *duképhath*. The Egyptians seem to have spoken of this bird under the name of *koukoupka* (see Horapollo, i. 55; and comp. Leeman's notes; Jablonki *Opera*, i. s. v.;

Bochart, *Hierog.* iii. 107-115, ed. Rosenmuller.) The Arabs call it *hudhud*; comp. Moore, *Lalla Rookh*, p. 395 (ed. Lond., one vol. 1850)—

"Fresh as the fountain underground,
When first 'tis by the lapwing found"—

where Moore has the following note: "The hudhud or lapwing is supposed to have the power of discovering water underground." (See "Lapwing," *Smith's Dict.*) The blood of this bird was believed by the Arabs to have supernatural effects. To this day they ascribe magical powers to the hoopoe, and call it the "Doctor." As to the old French word *puput*, I refer your correspondent to Belon, *L'Histoire de la Nat. des Oyseaux*, p. 293, who says:—

"Nous luy donnons ce nom (*la huppe*) à cause de sa creste, mais les Grecs l'ont nommée *epops*, à cause de son cry. Nous la nommôs un *puput*: car, en oultre ce qu'elle fait son nid d'ordure, aussi fait une voix en chantant qui dît puput."

I need not say that the account of the materials which are here said to form the nest of the hoopoe, — originally proceeding from Aristotle, though still, I believe, credited by some of the lower orders in France, — contains a gross libel on the bird, which, it is true, is not very cleanly in its habits, but is not so bad as is reported.

From the fact of the lapwing, or peewit, having a crest, and being a better known bird in Europe, it is easy to see how *la huppe* might occasionally be used to denote this bird. The lapwing, according to Dr. Leyden, quoted by Yarrell (*Brit. Birds*, ii. 484, ed. 2nd), is still regarded as an unlucky bird in consequence of the Covenanters in the time of Charles II. having been discovered by their pursuers from the flight and screaming of these restless birds.

W. HOUGHTON.

PARISH REGISTERS: TOMBSTONES AND THEIR INSCRIPTIONS.

(3rd S. iv. 226, 317.)

If it would be performing a really useful work, and if others will take it up, I will do my part by copying the inscriptions on all the tombstones in the churchyard of my parish. I have often thought of doing it, but have never had resolution. Some of my friends tell me it is not necessary, for that the parish register is quite enough for all purposes. It may however be remarked, that the register contains the date of the burial, but not the day of the death, as the stone does. In some registers I know, I have seen occasionally both circumstances recorded; but this is rare. And the stone contains more than the register. It generally mentions the age of the deceased person, or date of birth; together with some genealogical particular, as whose son or

daughter. ANTIQVARIUS and E. are quite right in advocating the desirableness of having copies taken of all parish registers down to the time when they first began to be made in duplicate. The insecure places in which these valuable books are kept, in most parishes, is a subject deserving the most severe censure. I know instances, and have heard of others, where the register has been burnt or otherwise destroyed; because it was in some closet at the vicarage instead of safe in the parish chest, where it ought to be. All the original registers ought to be deposited in some central office in London (accessible to the public of course), and an attested copy of each one furnished to each parish. It has always been marvellous to me that some Member of Parliament has never taken up this truly national subject. And it is high time that some check should be put upon the reckless destruction of old churches that is now going on all over the country. How many crimes are committed in the name of "restoration!" Of course, it is the interest of architects to knock one church down, and build up another. A clergyman consults an architect on the state of his church; and then, very soon afterwards, unconsciously to himself, becomes little better than a puppet in the hands of his architect. Many of our old churches, which are now being levelled with the ground, might be retained to the admiration of generations yet unborn, if the spirit of preservation, instead of the spirit of destruction, were more prevalent in the land. It would be well for our churches, if every vicar of a parish were something of an architect, for so indeed he ought to be. In that case he would be the master over his architect, instead of being his servant, as he is now in too many instances. As for churchwardens, they need not be named; because they are, generally, three degrees more ignorant, and ten degrees more pig-headed, than their betters. It has long been a dictum with me, that not one clergyman in ten, or one churchwarden in a hundred, is fit to have the care of his own church or parish register. These are hard words, no doubt; but I beg to say this opinion has been forced upon me by clergymen and churchwardens themselves. I have watched them from time to time, and have found them wanting. Remember, I am speaking of the great majority: for there are some few honourable exceptions, but only a few. Let clergymen study a little of architecture, and a little of antiquities; and then they would be better able to appreciate the venerable features in the fabric of their churches, and guard them with a jealous care against the sweeping measures of an architect, or the ignorance of churchwardens. P. HUTCHINSON.

Sidmouth.

ST. PATRICK AND THE SHAMROCK.

(3rd S. v. 40, 60.)

While innocently wandering in the pleasant meads of literary antiquities, culling a flower here and there, and occasionally interchanging courtesies with congenial spirits delighting in similar pursuits, I find that I have unwittingly stumbled into a perfect *Santa Barbara* of something very like *odium theologicum*. Of course, the consequent explosion took place, sudden, fierce, and strong as a treble charge could make it, but, with respect to myself, quite innocuous; in all good feeling, I earnestly hope that the magazine has suffered as little injury as the intruder, and that the engineers have not been hoisted by their own petards.

First in place, as first in ability and candour, appears F. C. H. His argument, if it be worthy of the name, has no reference to what St. Patrick did or did not, but as to what he (F. C. H.) would do, if placed in similar circumstances, and just amounts to this—I would do it, *argal* St. Patrick did. Apart from its obvious weakness, this is a most dangerous method of dealing with things spiritual. Eliminate the beautiful language and florid French sentiment from M. Rénan's *Vie de Jésus*, and we shall find a very similar absence of reasoning, if I may so express myself, impotently brandished against the miracles of our Saviour—M. Rénan cannot work miracles, he would not if he could, and therefore, &c. &c. I have not the honour of being personally acquainted with F. C. H., but from his communications in this Journal, I believe him to be a Christian gentleman and scholar, a man of common sense, and more than ordinary ability; nevertheless, he must excuse me for not placing him in the same category as St. Patrick, the venerated Apostle of my much loved native land. "What could any enemy to Christianity have hoped to gain by inventing such a story?" asks F. C. H. I answer, the story is one eminently calculated to throw contempt on the sacred mystery of the Trinity; but I would certainly despair of being able to bring F. C. H. to my opinion.

With respect to CANON DALTON's communication, I am sorry to say it is characterised by nothing less than disingenuousness. He says, alluding to me, "Your correspondent supposes that St. Patrick compared the Shamrock to the mystery of the Trinity." This is incorrect; my paper was, on the contrary, an objection to that supposition, as expressed by others. Again, he says, "MR. PINKERTON refers to the well-known treatise of St. Augustine *De Trinitate*." This also is incorrect; I referred to and related a legend of St. Augustine, said to have occurred when he was writing *De Trinitate*. CANON DALTON then adduces St. Augustine's *verbal* illustration of the Trinity, and ends by saying, "I maintain that

these two different illustrations, made use of by St. Patrick and St. Augustine, are far from being absurd or egregiously irreverent," thereby implying that I had applied these epithets to St. Augustine's illustration—which again is incorrect.

It is curious to observe how the word illustration has been modified by F. C. H. and CANON DALTON, since they first used it, regarding this alleged act of St. Patrick. The former now terms it "some sort of illustration, however feeble and imperfect," and the latter, "a faint illustration." To illustrate a subject is literally to throw light upon it, and may be done either rhetorically, or, in our commonest use of the word at the present day, by a pictorial or material representation; the latter, of course, being the stronger and more forcible. A wretched man, named Carlile, a few years ago, exposed in his shop-window in Fleet Street, a hideous engraving, under which were the words "Jews and Christians, behold your God!" A Jewish gentleman smashed the pane, and in consequence was taken before a magistrate. The gentleman pleaded just indignation as his excuse; while Carlile urged that the engraving was carefully made from Scriptural descriptions of the Deity. The magistrate at once dismissed the case, observing that the exposure of such an engraving was a blasphemous insult to the community at large. Suppose Carlile had put a shamrock in his window, and had written beneath it, Christians, behold your Trinity!—would the blasphemy or insult be any the less?

I could say something of the word *comparison*; its derivation from the Latin *com par*, signifying the putting together of equals; of the well-known mode of comparison by illustration; but I fear it would be of little service to persons seemingly ignorant of the meaning of the simple word *tradition*. (Vide 3rd S. iv. 187, 233, 293).

D. P. points out "that the appearance of the fleur-de-lys on the mariner's compass has no bearing at all" upon my case. As in the same paragraph, I was endeavouring to show that "the triad is still a favourite figure in national and heraldic emblems," I am certain that it has a very extended and important bearing. For D. P.'s information on the antiquity of the mariner's compass, I am obliged; but as an old sailor and traveller in almost all parts of the globe, who has long studied the history of that most valuable instrument, I fancy that I know much more about it than is to be found either in Moreri or Du Fresnoy.

The legend of St. Augustine, which D. P. terms a well-known incident in the life of that saint, is not apposite, I am told. If words have any meaning, it was not intended to be so. I designated it as charming and instructive, while I stigmatised the story of St. Patrick as a

not egregiously irreverent. As these last words refer to a simple matter of opinion, and seem to have given offence, I retract them, with regret that I had ever used them; though, of course, my opinion remains unchanged. And it is consoling to me, in this case, to be informed by F. C. H. that "no one is bound to believe the tradition of St. Patrick and the Shamrock." Having thus retracted my expression of opinion, I shall conclude with a matter of fact. The reply of F. C. H. though feeble, was at least fair; but the communications of CANON DALTON and D. P. are tainted by either a stolid misapprehension, or wilful perversion, of what I did write. And I confidently appeal to the grand jury, formed by the intelligent readers of "N. & Q.," if this language be too strong for the occasion.

WILLIAM PINKERTON.

Hounslow.

JOHN SHURLEY.

(3rd S. iv. 499.)

This author, John Shurley, or Shirley (for he wrote his name both ways), was a voluminous writer of ephemeral productions in the last quarter of the seventeenth century. He is, undoubtedly, the person so graphically described in the following passage from old John Dunton's *Life and Errors*:—

"Mr. Shirley (*alias* Dr. Shirley) is a goodnatured writer, as I know. He has been an indefatigable press-mauler for above these twenty years. He has published at least a hundred bound books, and about two hundred sermons; but the cheapest, pretty, pat things, all of them pence a-piece as long as they will run. His great talent lies at *collection*, and he will do it for you at six shillings a sheet. He knows to disguise an author that you shall not know him, and yet keep the sense and the main scope entire. He is as true as steel to his word, and would slave off his feet to oblige a bookseller. He is usually very fortunate in what he goes upon. He wrote *Lord Jeffreys's Life* for me, of which six thousand were sold. After all, he subsists, as other authors must expect, by a sort of geometry."—Edit. 1818, i. 184.

Besides numerous small tracts and ballads, mostly printed by "William Thackeray in Duck Lane," Shirley was the author of the following works, chiefly "collections," as Dunton expresses it—a list very far short of the "hundred bound books" which came from his ready pen:—

1. The Most Delightful History of Reynard the Fox, in heroic verse. 4to, 1681.
2. The Renowned History of Guy, Earl of Warwick; containing his noble Exploits and Victories. 4to, 1681.
3. Ecclesiastical History Epitomiz'd. 8vo, 1682-3.
4. The Honour of Chivalry; or, the Famous and Dectable History of Don Bellianis of Greece. Translated out of Italian. 4to, 1683.
5. The History of the Wars of Hungary, or an Account of the Miseries of that Kingdom. 12mo, 1685.
6. The Illustrious History of Women; the whole Work

enrich'd and intermix'd with curious Poetry and delicate Fancie. 8vo, 1686.

7. The Accomplished Ladie's rich Closet of Rarities. 12mo, 1688.

8. The True Impartial History of the Wars of the Kingdom of Ireland. 12mo, 1692.

9. The Unfortunate Favorite; or, Memoirs of the Life of the late Lord Chancellor [Jefferies]. 8vo, n. d.

When T. B. says, "there is no mention of him [J. Shurley] in Bohn's edition of *Lowndes*," he is in error. The works in the above list, marked 2, 6, 7, and 8, are duly chronicled by Lowndes; but under Shirley, not Shurley. There should have been a counter reference under the latter name. In this respect much might be done towards improving this (with all its errors) valuable handbook to the literary collector.

Anthony Wood mentions a John Shirley, the son of a London bookseller of the same name, who was born in 1648, and entered Trinity College in 1664. But for the certain fact that this person died at Islington in 1679, I should have imagined him to have been the John Shirley of whom I have given a notice; especially as Wood tells us "he published little things of a sheet and half-a-sheet of paper."

Dunton, it will be seen, calls our author "Mr. Shirley, *alias* Dr. Shirley." If, therefore, we suppose him to have been originally educated for the medical profession, he may have been the author of the following works, unnoticed by Lowndes or his editor. They were certainly written by a John Shirley:—

1. A Short Compendium of Chirurgery. 8vo, 1678.

2. The Art of Rowling and Bolstring, that is, the Method of Dressing and Binding up the several Parts. 8vo, 1683.

EDWARD F. RIMBAULT.

FRENCH CORONETS (3rd S. iv. 372.)—In answer to M. B., there are descriptions and engravings of the coronets worn by the French nobility in Selden's *Titles of Honour*, and in the Vicomte de Magny's *Science du Blason*. Paris, 1858.

F. D. H.

BARONESS (3rd S. v. 54.)—Foreign titles give no rank in this country. The daughter of a *baron* would be received as the daughter of a baron by the style to which she is entitled in her own country. G.

THE BLOODY HAND (3rd S. v. 54.)—Your correspondent has raised two questions upon false data: a reference to one of the thousand patents which exist would have shown that no such grant was made to baronets and *their descendants*. For their greater honour and distinction all baronets of England and Ireland, as do now the baronets of the United Kingdom, enjoy the privilege granted to them and "their heirs male" of their body, of

bearing in a canton a hand gules, which was in fact a grant to the baronet for the time being, and is a distinction borne by, and personal to, the individuals enjoying and possessed of the *dignity*. Such a grant as your correspondent alledges would have overshadowed the land by this time with the "Bloody hand of Ulster." G.

ARMS OF SAXONY (3rd S. v. 12, 64.) — Let me add a passage from Fließbach's *Muntzsammlung*, to what DE LETH says about the arms of Hanover: —

"Hannover hat kein eigenthümliches Wappen. Auf dem Revers der Münzen zeigt sich entweder das *Alt-sächsische rennende Pferd*," &c. &c.

JOHN DAVIDSON.

SATIRICAL SONNET: GOZZO AND PASQUIN (3rd S. iii. 151.) — Chevreau gives a sonnet by M. des Yveteaux, founded on Martial's *Vitam quæ faciunt beatiorum* (lib. x. ep. 47), and says: —

"Un Abbé, qui avoit lu le sonnet crut me donner quelque chose de fort bon, en me donnant à Rome le sonnet qui suit: —

"Haver la moglie brutta ed ingelosita;
Amar chi mai veder non si possa;
E ritrovarsi in mar quando s'ingrossa,
E non aver da chi sperar aita;
Lo star solingo in parte erma, e romita;
Viver prigione in sotterranea fossa;
Haver il mal Francese insino al ossa;
E corteggiando strapessar la vita.
Haver Ferrari, e zingari vicini;
Trattar con gente cerimoniosa;
L' haver à far con hosti, e vettorini;
Certo rendono la vita assai noiosa:
Ma star a Roma e non haver quattrini,
E più d'ogn' altra insopportabil cosa."

Chevreau, t. i. p. 295, Amst. 1700.

Gravina settled at Rome, in 1685. His reputation was high, and he was the principal founder of the Arcadians in 1695; but he was not appointed Professor of Civil Law till 1699. His temper was not good, as may be seen by the quarrels between him and Sergardi, and probably he was unquiet at waiting so long for promotion. The *Letters from Roma and Bologna* are dated 1699. Chevreau does not say when he met the "Abbé"; but supposing him to be Gravina, we may guess that the sonnet as described in the *Letters* was written in an impatient spirit before the appointment, and the sting changed from, "to seek promotion at Rome without ready money," to "*star in Roma e non aver quattrini*," after it. He might have thought the sonnet too good to be lost, though the point was spoiled, as the evil of being without money is not felt more at Rome than in many other places. I think this is enough to fix the authorship of the sonnet; but would Chevreau, who never omits an opportunity of naming a clever or illustrious acquaintance, have called so distinguished a man as Gravina "Un Abbé"?

There is a satirical dialogue between Gobbo (not

Gozzo) and Pasquin, of which I cannot give an account, not having been tempted to read enough of it. Though probably stinging when fresh, it is not interesting now. The title is —

"Le Visioni politiche sopra gli interessi più reconditi, di tutti Principi e Repubbliche della Christianità, divisi in varii Sogni e Ragionamenti tra Pasquino e il Gobbo di Rialto." Germania, 1671, 24mo, pp. 540.

H. B. C.

U. U. Club.

BULL-BULL (3rd S. v. 38.) — A joke on this name of the nightingale is told as having been made by the late Lord Robertson (a Judge of the Court of Session, well known as Peter or Patrick Robertson), in order fully to see the wit of which, it is necessary to explain to your English readers that in the Scotch vernacular the word "cow" is pronounced "coo." A lady having asked him, "What sort of animal is the bull-bull?" he replied "I suppose, Ma'am, it must be the mate of the *coo-coo*" (cuckoo). G.

Edinburgh.

SALDEN MANSION (3rd S. iv. 373.) — KAPPA will find a small engraving, with a history of the old mansion at Salden, and of the branch of the Fortescues to whom it belonged, in the first volume of the *Records of Buckinghamshire*, published at Aylesbury, by Pickburn, for the Bucks Archaeological Society. F. D. H.

MADMAN'S FOOD TASTING OF OATMEAL PORRIDGE (3rd S. v. 35, 64.) — In Sir Walter Scott's novel, *The Pirate*, there is the following note: —

"A late medical gentleman, my particular friend, told me the case of a lunatic patient confined in the Edinburgh Infirmary. He was so far happy that his mental alienation was of a gay and pleasant character, giving a kind of joyous explanation to all that came in contact with him. He considered the large house, numerous servants, &c., of the hospital, as all matters of state and consequence belonging to his own personal establishment, and had no doubt of his own wealth and grandeur. One thing alone puzzled this man of wealth. Although he was provided with a first-rate cook and proper assistants, although his table was regularly supplied with every delicacy of the season, yet he confessed to my friend, that by some uncommon depravity of the palate, everything which he ate "tasted of porridge." This peculiarity, of course, arose from the poor man being fed upon nothing else, and because his stomach was not so easily deceived as his other senses." — *The Pirate*, vol. ii. chap. xiii. note i.

A WYKEHAMIST.

CHURCHWARDEN QUERY (3rd S. v. 34, 65.) — In answer to A. A. I extract the following: —

"Sidesmen (*rectius* synodsmen) is used for those persons or officers that are yearly chosen in great parishes in London and other cities, according to custom, to assist the churchwardens in their presentments of such offenders and offences to the ordinary as are punishable in the spiritual courts: and they are also called *questmen*. They take an oath for doing their duty, and are to present persons that do not resort to church on *Sundays*, and there continue during the whole time of divine service. *See Canon 90.* — They shall not be cited by the or

appear but at usual times, unless they have wilfully omitted for favour, to make presentment of notorious public crimes, when they may be proceeded against for breach of oath, as for perjury." *Canon* 117.—*Jacob's Law Dictionary*, 1772, *sub v.*

W. I. S. HORTON.

DEVIL A PROPER NAME (3rd S. iv. 141, 418, 479.)—

"Formerly there were many persons surnamed 'the Devil.' In an ancient book we read of one Rogerius Diabolus, Lord of Montresor. An English Monk, Wilhelmus, cognomento Diabolus. Again, Hughes le Diable, Lord of Lusignan. Robert, Duke of Normandy, son of William the Conqueror, was surnamed 'the Devil.' In Norway and Sweden there were two families of the name of 'Trolle,' in English, 'Devil;' and every branch of their families had an emblem of the devil for their coat of arms. In Utrecht there was a family called 'Teufel,' (or Devil); and in Brittany there was a family of the name of 'Diable.'"—*Monthly Mirror*, August, 1799.

W. I. S. HORTON.

WATSON OF LOFTHOUSE, YORKSHIRE (3rd S. iv. 515.)—The following may assist SIGMA THETA in his inquiry after the Watsons of Lofthouse, Yorkshire. The pedigree in the British Museum is evidently that of the Watsons of Lofthouse near Wakefield, a branch of the Watsons of Bolton-in-Craven. In the year 1493 W. Watson, of Lofthouse, had a quarrel with Gilbert Leigh, Esq., about some land, and referred the case to Sir Ed. Smith, and Sir John York, of Wakefield, for arbitration. About the year 1600 John Rooks, of Royds Hall, near Bradford, mar. Jennet, dau. and co-heir of Richard Watson, of Lofthouse, Esq.; soon after which event the family appear to have removed to Easthaye, near Pontefract, as we find that Edmund Watson, of Easthaye, answered to the summons of Dugdale at his sitting at "Pomfret, 7 Apr. 1666," and claimed,—*Arms*. Argent, on a chevron azure between three martlets gules, as many crescents or.* *Crest*. A griffin's head erased sable, holding in his beak, or, a rose-branch slipped vert. "For prooffe hereof there is an old glasse window in an house at Loftus, which was antiently belonging to this family, as Mr. John Hopkinson affirms." This was Mr. Hopkinson, the Lofthouse antiquary, who attended Dugdale, in his Visitation of Yorkshire, as his secretary, and compiled the MS. pedigrees of the Yorkshire families, a copy of which is in the British Museum.

I do not trace any connection between the Watsons of Lofthouse and those of Bilton Park, who appear to have sprung from the North Riding, and to have acquired Bilton Park by purchase of the Stockdales. See Hargrove's *Knaresborough* (Tong), and Dugdale's *Visitations of Yorkshire*, Ed. Surtees Society, Whitaker's *Craven*, also his *Loidis and Elmete*, James's *Bradford*, and the *Richardson Correspondence*. C. FORREST.

Lofthouse, near Wakefield.

* These arms slightly differ from the Watsons of New-castle, *cir.* 1514.

LONGEVITY OF CLERGYMEN (3rd S. v. 65.)—The gentleman whom PRESTONIANENSIS terms the Rev. Joseph Rowley, was named *Joshua*. He was a son of Sir Joshua Rowley, Bart., and after being educated at Harrow School, was admitted a pensioner of St. John's College, Cambridge, March 29, 1787, and a fellow commoner, March 1, 1788, proceeding B.A., 1791, and commencing M.A., 1794.

C. H. & THOMPSON COOPER.

Cambridge.

ARTHUR DOBBS (3rd S. v. 63.)—May I express a hope that your correspondent, MR. CROSSLEY, will kindly favour us with some particulars from (if not with the whole of) George Chalmers's unpublished biography of Arthur Dobbs? Francis Dobbs, whose *Concise View from History and Prophecy*, &c. (Dublin, 1800), is certainly a curiosity, was, I presume, a member of the same family. ABHBA.

BISHOP DIVE DOWNES'S "TOUR THROUGH CORK AND ROSS" (2nd S. ix. 45.)—Having sent a query respecting this valuable and interesting document, I may be permitted to record in "N. & Q.," that "the whole of Bishop Dive Downes's *Tour through the Diocese of Cork and Ross*, in 1699 and following years, has been incorporated into" the Rev. Dr. Brady's *Clerical and Parochial Records of Cork, Cloyne, and Ross*, of which two volumes have appeared (Dublin, 1863). ABHBA.

OF WIT (3rd S. v. 30.)—MR. PETER CUNNINGHAM has favoured us with several interesting examples of the various uses of the word "wit:" may I be allowed to append to his illustrations one or two Biblical passages which show the *prosaic* definition of the term, as implying ingenuity, sagacity, discernment, or knowledge generally:—

"For I was a witty child, and had a good spirit."—*Wisdom of Solomon*, viii. 19.

"I wisdom dwell with prudence, and find out knowledge of witty inventions."—*Proverbs*, viii. 12.

Holofernes commends Judith for her wit, or wisdom:—

"And they marvelled at her wisdom, and said, there is not such a woman from one end of the earth to the other, both for beauty of face and wisdom of words.—Likewise Holofernes said unto her, . . . and now thou art both beautiful in thy countenance, and witty in thy words."—*Judith*, xi. 20-23.

I suppose the earliest use of this word, as a constituent, occurs in the Anglo-Saxon, *witena-gemote*, which may be taken to have represented the collective *wisdom* of the nation in those days. Whatever may have been the intellectual powers of those who composed the *witan*, we may presume that the knowledge of which the senators gave proof, was solid, prosaic, and practical; we can hardly fancy a sprightly Saxon cutting jokes, or capable of any lively association of ideas, that could find its embodiment in a *pun* worth recording in "N. & Q." F. PHILLOTT.

ST. MARY MATFELON (3rd S. iv. 5, 55, 419, 483.) I did not at all undertake to interpret the word "Matfelson:" all that I attempted in my former communication was an approximate verification of the meaning said by competent authority to have been traditionally given to it.

Pennant undoubtedly intimates that the word "Matfelson" was said to be Hebrew or Chaldaic, Chaldaic being formerly employed in a vague sense to express the almost identical dialects of Arabic and Syriac. This word, "Matfelson," after allowing for the corruptions and abbreviations naturally incident to its use for centuries, bears so strong a resemblance to the Arabic participle equivalent to the word "Paritura," that even if I quoted Pennant incorrectly, yet I think it more probable that he should be mistaken in citing a current tradition, than that so curious a coincidence should be entirely unfounded. * But my impression is that I quoted Pennant correctly; and, at all events, if we credit Pennant's testimony to a matter of fact, i. e. the existence of such a tradition, the word "Matfelson" was supposed to express one of the sacred functions assigned by the divine counsels to the Blessed Virgin Mary in her relation to the incarnation of her adorable Son.

Since I last wrote I find that it is not at all necessary to regard "Matfelson" as feminine, and abbreviated from "Matvaladatum," because, although in opposition with "Mary," Eastern syntax commonly admits the agreement of an epithet in gender with the more worthy masculine to which it may refer. In tracing also the word "Matfelson" to the Arabic "Matvaladon," or "Matfaladon," I should be glad if one of your correspondents would supply me with examples of *d* being passed over in rapid pronunciation. The *d* is nearly = the hard *th*, and this is dropped in the pronoun *them*. In Greek and Sanscrit there is a kind of interchange of the letters *d*, *s*, and *h*; some Latin supines lose the *d*. In English Cholmondeley makes *Chomley*, Sawbridge-worth, *Sapsworth*. In Scottish bridge makes *brigg*, &c. I should be pleased with some more examples.

My learned friend A. A. appears to ignore Pennant's tradition, and therefore my remarks do not apply to his suggested interpretation. But, I would ask, are any examples of a similar form in dedicating churches? Would the name of God be subjoined even to that of his greatest saints? J. R.

St. Mary's, Great Ilford.

QUOTATIONS WANTED (3rd S. v. 62.) — I have been accustomed to the following form of the verses: "Hoc est nescire," etc.:—

"Qui Christum nescit, sat est si cetera nescit:
Qui Christum nescit, nil scit, si cetera nescit."

I have seen these verses attributed to St. Augustin. The thought was very likely his originally, but the verses smack rather of mediæval quaintness. F. C. H.

MRS. FITZHERBERT (3rd S. iv. 411, 522; v. 59.) I was personally acquainted with Mrs. Fitzherbert, and have long been intimate with her relatives and connexions; and I have always heard that she never had a child at all. Indeed I have not the least doubt that this is correct. F. C. H.

"ONE SWALLOW DOES NOT MAKE A SUMMER" (3rd S. v. 53.) — The late ingenious Dr. Forster, in his *Circle of the Seasons*, quotes a line from Horace, connecting the Zephyrs of Spring with the arrival of the swallow:—

"Cum Zephyris si concedes et hirundine prima."

He also mentions that the swallow's return was a holiday for children in Greece, in anticipation of which they used to exclaim:—

"Ω Ζευς χελιδον ανακτορε φαιρησθαι."

He quotes some poet, to him unknown, who says, writing of Spring:—

"The swallow, for a moment seen,
Skimmed this morn the village green;
Again at eve, when thrushes sing,
I saw her glide on rapid-wing,
O'er yonder pond's smooth surface, when
I welcomed her come back again."

Dr. Forster gives the 15th of April as "Swallow Day," and as named in the Ephemeris of Nature, *Χελιδονοφορια*; and he mentions that the west wind is called in Italy *Chelidonius*, from its blowing about the time of the swallow's appearance. All these passages bear upon the subject of MR. HEATH's enquiry, as connecting the swallow with the first return of Spring. F. C. H.

I can refer MR. HEATH to one *modern* poet, who, in a well-known passage, connects the swallow with the earlier of the two seasons:—

" . . . underneath the eaves,
The brooding swallows cling;
As if to show me their sunny backs,
And twit me with the Spring."

Hood's *Song of the Shirt*.

ALFRED AINGER.

Alrewas, Lichfield.

PSALM xc. 9. (3rd S. v. 57.) — The following extract, from a very striking sermon by the Rev. A. J. Morris (I believe) an Independent minister, may be interesting to Mr. Dixon, and to other readers:—

" 'We spend our years as a tale that is told.' The words scarcely give the true idea. 'That is told,' is in italics, the sign of insertion by the translators: there is nothing answering to it in the original. Instead of 't' the margin has 'meditation;' 'we spend our' as a meditation.' But even this hardly gives it

thought. Hengstenberg observes, that the word 'cannot signify a conversation, a tale: for it always denotes something inward, and is never used of a conversation with another. As little can it denote a pure thought, for the noun in the other two passages where it occurs stands for something loud; and the verb properly denotes, not the pure thought, but what is intermediate between thought and discourse. The Psalmist compares human existence, as regards its transitory nature, to a soliloquy, which generally bears the character of something transitory and broken. The mind does not advance beyond single half-uttered words and sentences, and soon retires again into the region of pure thought. To such a transitory murmur and ejaculation is that human life compared, which stupid dreamers look upon as an eternity.'

"The word occurs twice: in Job xxxvii. 2,—'Hear attentively the noise of his voice, and the sound that goeth out of his mouth;' and Ezekiel ii. 10,—'And there was written therein lamentations, and mourning, and woe.' In the first passage, the reference is to the thunder, the loud and sudden claps of thunder, which is the voice, the utterance, the grand soliloquy of God. In the second passage, the word describes the broken accents of grief—the abrupt and incomplete exclamations of deep and overwhelming sorrow. So when life is described in the text: the meaning is, that it is a brief and broken exclamation, a hurried voice, a short and startling sound, which soon is lost in the silence of eternity."

ALFRED AINGER.

Alrewas, Lichfield.

QUOTATION: "AUT TU MORUS ES," ETC. (3rd S. iv. 515; v. 61).—The story mentioned by your correspondents is of very doubtful authority. Jortin ignores it. Knight knows nothing of it. It is nowhere noticed in Erasmus's own works. The German writers, Hess and Müller, do not even allude to it. Burigni narrates the tale on very doubtful evidence. His words are:—

"Des Auteurs, dont le suffrage à la vérité n'est pas d'un grand poids, ont prétendu que la connaissance de Morus et d'Erasmus avait commencé d'une façon singulière," etc.

And he refers, for the origin of the incident, to "Vanini et Garasse, *Doctrine curieuse*, lib. i. s. 7, p. 44." (*Vie d'Erasmus*, i. 184.) There is one circumstance which seems at once to render the story incredible. The scene of it is laid in London, after More had become famous. Now Erasmus was at Oxford in 1479, probably at the very time that More was resident there. He distinctly mentioned More (ep. 62) among the friends whose acquaintance he had made at Oxford, Charnock and Colet. It is scarcely likely that two such men should have been residing at the University at the same time; and have possessed mutual friends, and yet have never met till a later period in London. But if the date of the story be referred to the time when More had become Chancellor, i. e. in 1529, or even after he had been knighted, i. e. about 1517, its absurdity is manifest; as it is quite certain, from numerous letters, that Erasmus and More had often met before these dates; and we know that the *En-*

comium Moria was completed, in 1510, in More's own house.

W. J. D.

SIR EDWARD MAY (3rd S. v. 35, 65).—R. W. should have mentioned where, in Burke's *Extinct and Dormant Baronetcies*, the pedigree of this baronet is given. From his arms, "Gu. a fesse between eight billets or," he was clearly of the family of the Mays of Kent, of which one of the late representatives, the eccentric but amiable and worthy Walter Barton May, Esq., built Hadlow Castle, near Tunbridge, a singular and handsome structure, after the fashion of Beckford's Fonthill Abbey. It is now the property of Robert Rodger, Esq., J. P. Δ.

SCOTTISH GAMES (3rd S. iv. 230).—Permit me to help in the elucidation of my own queries on this subject. I would remark that I naturally thought it needless to refer to Jamieson's *Dictionary*, when one so learned in Scottish matters as Mr. Fraser Tytler indicated ignorance; but I have done so, and the following is the result:—Prop = a mark or object at which to aim (only reference, Dunbar's *Poems*, Bannatyne ed. p. 53.) Sax. *Prap*. It means a thing supported, propped up. This justifies my "Aunt Sally" conjecture. "Lang Bowlis," = "a game much used in Angus, in which heavy leaden bullets are thrown from the hand. He who flings his bowl furthest, or can reach a given point with fewest throws, is the victor. It is not "Golf" then; but "Row-bowlis," as distinguished from "Lang Bowlis," is likely to be our modern game of bowls—the bowls used in it resembling (and perhaps originally they were) bullets. There is no trace of the game in Jamieson. "Kiles" are referred to in Jamieson as "Keils," not, however, as Scotch; and the definition given of cognate words supports my suggestion that "nine pins" is meant. There is no trace, so far as I can see, of "Irish Gamayne" in Jamieson. "Tables" must be chess or draughts. Jamieson quotes "Inventories, A 1539, p. 49," in which distinction is made between "table men" and "chess men," but he thinks "tables" never meant draughts, only chess and dice. Perhaps Mr. Tytler's construction misled me in thinking he asked the meaning of "Tables." He must have known. J. D. CAMPBELL.

CENOTAPH OF THE 79TH REGIMENT AT CLIFTON (3rd S. v. 11).—In compliance with the suggestion of your correspondent M. S. R., I send you the following, copied from the cenotaph in front of Manila Hall, Clifton:—

OFFICERS OF THE 79TH REG. WHO FELL IN ASIA.

Field Officers.—C. Brereton, J. Moore.

Captains.—Huntcall, Stewart, Wingfield, Delaval, Chisholm, Chesvye, Upfield, Strachan, Muir, Moore.

Lieutenants.—Whaley, G. Browne, Hopkins, Robinson, T. Browne, Le Grand, Winchelsea, Roston, Campbell, Fryer, Turner, Richbell, Bouchier, Bristed, Hardwick.

Ensigns.—Collins, Pasetta, La Tour, Hosler, M'Mahon.
Surgeons.—Smith, Atherton.

As your correspondent points to the particular volumes of the *Annual Register* and *Gentleman's Magazine*, in which the Latin inscription and a translation are to be found, I do not send them with this, but the names and dates of the battles (of which he desires to be informed) inscribed on the cenotaph are as follow :—

The lines of Pondicherry stormed, Sept. 10, 1760.
 Pondicherry surrendered, Jan. 16, 1761.
 Carricall taken, April 5, 1760.
 Siege of Madras raised, Feb. 17, 1759.
 Battle of Wandewash, Jan. 22, 1760.
 Arcot recovered, Feb. 10, 1760.

Manilla Hall, which was built on Clifton Downs by Sir Wm. Draper soon after his return from the capture of Manilla from the Spaniards, is now the Boarding School of C. T. Hudson, M.A. of St. John's College, Cambridge, for some years Head Master of the Bristol Grammar School.

The cenotaph in question stands on the right-hand of the portico (as you come out of the hall), and on the left-hand is a handsome obelisk, some twenty-five or thirty feet high, to the memory of Lord Chatham, bearing this inscription :—

"GULIELMO PITT, Com. de Chatham: Hoc Amicitia^e privata^e Testimonium, simul et Honoris publici Monumentum posuit Gulielmus Draper."

J. C. H.

RELIABLE (3rd S. v. 58.)—The strictures of J. C. J. on the new-coined word "reliable," are more confident than convincing.

As I have not had the advantage of seeing what he may have previously written on the subject, I cannot judge whether he has shown that it is "a mistake to consider the terminations -ble and -able equivalent to Passive Infinitives," but as the word under discussion is intended by those who employ it to come under that rule, this is immaterial. The objection to its construction is obvious. It expresses only "to be relied," whilst it is meant to express "to be relied upon." It may possibly be that other words in common use have an equally defective formation, but that is no justification for encumbering the language with more of such awkwardnesses. "Dependable" is, to use J. C. J.'s phrase, an "exactly corresponding word" with reliable, which "credible" (to be believed) is not.

J. C. J. maintains that the word supplies a deficiency in the language, and he rests his plea on the broad allegation that "trust" and its derivatives are "properly" limited to *personal* application. I altogether demur to so arbitrary a restriction. To "trust a tale," "trust his honesty," "trust his heels," &c. &c., *vide* Shakspeare, *passim*.

"He might in some great and *trusty* business in a main danger fail you."—*All's Well that Ends Well*.

In what old romance does the valiant knight fail to boast of his "trusty blade"?

"Trustworthy data"—"trustworthy facts," "trustworthy documents," &c. &c., are phrases of everyday occurrence, and I must take leave to assert not less correct than common.

"Trustworthy" itself is not a word of great antiquity; but as I consider it, till better proof be offered to the contrary, to answer every purpose for which "reliable" or "dependable" can be required, I must unite in the protest against the intrusion of adjectives—

"... Scarce half made up,
 And that so lamely and unfashionably;"—

and it is a satisfaction to me to observe that the use of "reliable" is hitherto confined to a class of writers little likely to influence aspirants to a pure English diction. X.

LEWIS MORRIS (3rd S. v. 12.)—I have amongst my books a large-paper copy of the first edition of *Cambria Triumphans*, by Percy Enderbie, which was once the property of Fabian Philipps, the author of *Veritas Inconcussa*, and has his autograph on the title-page. One hundred and two years after its publication, the book became the property of Lewis Morris, the antiquary; whose autograph, with the date 1753, is also on the title-page. On one of the fly-leaves is the following note :—

"This copy of *Cambria Triumphans* belonged to that distinguished antiquary, Lewis Morris; the marginal notes are in his own handwriting. This book was given to me by his son William Morris, of Gwaelod, near Aberystwith, Cardiganshire, S. W.—*Robt. F. Greville*."

This very rare book passed into my hands after the dispersion of the library of the Hon. Robert Greville about two years ago. I wish that I could afford H. H. more information on the subject of Lewis Morris; but I have shown that, not many years ago, he had a son living at Gwaelod, who is perhaps yet alive.

JOHN PAVIN PHILLIPS.

Haverfordwest.

SOCRATES' DOG (3rd S. iv. 475.)—G. R. J. will find the following in Bryant's *Mythology*, vol. ii. p. 34 :—

"It is said of Socrates that he sometimes made use of an uncommon oath, *καὶ τὸν κύνα καὶ τὸν χίῆνα*, by the dog and goose, which at first does not seem consistent with the gravity of his character. But we are informed by Porphyry, that this was not done by way of ridicule: for Socrates esteemed it a very serious and religious mode of attestation: and under these terms made a solemn appeal to the son of Zeus."

Thus far the learned Bryant; what reference the oath has to Bible matters, I cannot now discuss; but Daniel, xii. 1, has reference to it.*

LE CHEVALIER DU CIGN^e.

* "And at that time shall *Michael* stand up."

Miscellaneous.

NOTES ON BOOKS, ETC.

The Psalms interpreted of Christ. By the Rev. Isaac Williams, B.D. Vol. I. (Rivingtons.)

Those of our readers who are acquainted with Mr. Williams's volumes on the Gospels, will know what to expect in this Interpretation of the Psalms. They will find the same accumulation of patristic learning, the same devotion to the very letter of Holy Scripture, the same vein of kindly thoughtful piety. Mr. Williams (as might be expected) adopts that system of interpretation, which supposes all the Psalms of David to be spoken in the person of Christ, which St. Augustine has worked out in his *Enarrationes*, and with which English readers have been familiarised by the *Exposition* of Bishop Horne. It is matter of interest to see this old patristic interpretation rising up now-a-days, and not afraid to confront the rude trenchant spirit of modern criticism.

Alexandri Neckam De Naturis Rerum Libri Duo. With the Poem of the same Author, *De Lapidibus Divine Sapientie.* Edited by Thomas Wright, Esq., M.A., &c. Published under the Direction of the Master of the Rolls. (Longman.)

The present volume furnishes a very curious addition to the Series of Chronicles and Memorials of Great Britain and Ireland during the Middle Ages, now publishing under the direction of Sir John Romilly, for it supplies us, in Neckam's Treatise *De Naturis Rerum*, with a manual of the scientific knowledge of the close of the twelfth century, made yet more interesting and instructive by the contemporary anecdotes so freely introduced by its author. Alexander Neckam, for so was the author of the two documents now first published generally designated, was foster-brother of Richard Cœur de Lion, having been, moreover, born on the same day in the month of September, 1157. He was educated at St. Albans, then became a distinguished professor at Paris, and afterwards, according to Mr. Wright (p. xii.), proceeded to Italy, though that gentleman seems subsequently (p. lxxiv.) to doubt such visit. Neckam eventually became Abbot of Cirencester, and, dying at Kempsey in 1217, was buried in Worcester Cathedral. Mr. Wright's intimate knowledge of Mediæval Literature and Science, pointed him out as a fitting editor for this very curious Mediæval Encyclopædia.

The Divine Week; or, Outlines of a Harmony of the Geologic Periods with the Mosaic Days of Creation. By the Rev. J. H. Worgan, M.A. (Rivingtons.)

Mr. Worgan's title sufficiently explains the subject of his work and the method by which (in his judgment) the Mosaic Account of the Creation is best squared with the discoveries of geology. Instead of understanding the sacred writer to be describing the preparation of the globe for man, its present highest occupant, and to ignore (as not coming within the compass of his design) the previous revolutions which it had experienced—a view adopted by the late Dr. Buckland—our author maintains the theory which at one time found favour with the late Hugh Miller, that the Mosaic Narrative exactly covers the geological period, each "day" coinciding with some well-marked epoch in the formation of the crust of our earth.

The Quarterly Review, No. 229.

The new Number of *The Quarterly* opens with a paper on "China," to which the recent ill-judged proceedings of Prince Kung give peculiar interest. It is followed

by one on "New Englanders and the Old Home," in which we are vindicated from the sneers of Mr. Hawthorne. The paper on Forsyth's "Life of Cicero," like that book, holds a mean between the excessive adulation of Middleton and the unwarrantable aspersions of Drumann. A good paper on "Captain Speke's Journal" is followed by one on "Guns and Plates," which goes to show that we are a-head of all other nations in respect of artillery. The writer of the paper "On Eels" has certainly "caught the eel of learning by the tail." A learned paper on "Rome in the Middle Ages" next follows, and the *Quarterly* winds up with a long paper on that most intricate and vexed question, "The Danish Duchies."

Journal of Sacred Literature. By B. Harris Cowper. No. VIII., New Series. (Williams & Norgate.)

Among the more interesting articles are, "A few Days among the Slavonic Protestants of Central Europe," "Oriental Sacred Traditions," and a translation of selected Ethiopian Hymns, Liturgies, &c., by Mr. Rodwell.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:—

ERCK'S IRISH ECCLESIASTICAL REGISTER. 1824.
TROM'S IRISH ALMANAC AND OFFICIAL DIRECTORY FOR 1844.
DUBLIN UNIVERSITY CALENDARS FOR 1814, 1819, 1853, 1854.
SAINTHILL'S (RICHARD) OLLA PODRIDA. Vol. II.
CHALMERS'S (THOMAS, D.D.), CHRISTIAN AND CIVIC ECONOMY OF LONDON TOWNS. 8vo. Vol. III.

Wanted by Rev. B. H. Blacker, Rokeby, Blackrock, Dublin.

FRENCH GRAMMAR, by P. A. DUTRUC. 4th ed., stereotyped. London, 1850.

Wanted by Rev. H. Gardiner, Catton, York.

S. P. L., ONE-AND-FORTY DIVINE ODYS. 12mo, 1627.
DARBY (C.) A NEW VERSION OF THE PSALMS. 12mo, 1704.
TOWERS (S.) THE PSALMS IN VERSE. 8vo, 1811.
NEELMAN (REV. J. A.) THE PSALMS IN VERSE. Dublin, 1820.
FAIRBLES (REV. DR.) THE BURNOMANIA. Glasgow, 1811 or 1812.

Wanted by Mr. A. Gardyne, 184, Richmond Road, Hackney, N.E.

A Small 4to (Miscel or other Illustrated Religious Book preferred), size, 6½ in. by 6½ in., and 1½ in. thick, or a little larger, before A.D. 1510.

Wanted by Rev. J. C. Jackson, 5, Chatham Place East, Hackney, N.E.

Notices to Correspondents.

J. S. (Manchester) will find in the first and second vols. of our First Series upwards of a dozen curious articles on the derivation of News.

J. will find a satisfactory explanation of the word Handicap in our 1st S. xl. 491.

X. Y. Z. Our Correspondent will get at the value of an imperfect copy of Dr. Morgan's Welsh Bible, 1584, from the following sums given for perfect copies at sales. In 1821, 5*l.* 18*s.*; in 1841, 38*l.*; in 1851, 2*l.* 10*s.*

HUBERT BOWER. Some particulars of William Cruden, author of Hymns on a Variety of Divine Subjects, 1761, may be found in our 2nd S. iii. 516.

T. BENTLEY. The Query must be accompanied with our Correspondent's address, as the particulars, not being of general interest, may be forwarded direct to him.

ERRATA.—In 3rd S. iii. 446, col. ii. second line from bottom, for Jane Fynte read Tynte; p. 447, col. i. line 7, for 1663 or 1684, read 1683 to 1689.

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"NOTES & QUERIES" is registered for transmission abroad.

LONDON, SATURDAY, JANUARY 30, 1864.

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Notes.

ERRONEOUS MONUMENTAL INSCRIPTIONS IN BRISTOL.

ROBERT FITZ-HARDING.

Beneath an arch cut in the wall which separates the Elder Lady Chapel from the north aisle of Bristol Cathedral is an altar tomb, which is usually ascribed to Robert Fitz-Harding, the founder of the Berkeley family, and Eva his wife. Mr. Britton, however, says (*Bristol Cathedral*, p. 57), it "may with more certainty be referred to the third Maurice, Lord Berkeley, who died in 1368, and Elizabeth his wife." Both of which statements are, I believe, incorrect.

At the foot of this tomb is a *modern* inscription on a plain marble tablet, which records that it is—

"The Monument of Robert Fitz-Harding, Lord of Berkeley, descended from the Kings of Denmark; and Eva his wife, by whom he had five Sons and two Daughters: Maurice, his eldest Son, was the first of this Family that took the Name of Berkeley: This Robert Fitz-Harding laid the Foundation of this Church, and Monastery of St. Augustine, in the year 1140, the fifth of King Stephen; dedicated and Endowed it in 1148. He died in the year 1170, in the 17th of King Henry the Second."

On the summit of this tomb repose the effigies of a male and female; the former habited in the mixed armour of the fourteenth century, and the latter in the female attire of the same period.

From this circumstance it is clear that these figures could not be intended to represent Robert Fitz-Harding and his lady, who flourished two centuries before; and it will appear also upon examination that it is equally incorrect to appropriate them to a warrior who died in 1368, and his wife.

The head of the male figure is covered with a conical skull-cap or helmet which is attached to a hawberk or tippet of mail by an interlaced cord. Chain mail also appears on the lower part of the body and the feet; but the upper portion, as well as the front of the arms and legs, are covered with plate armour. This kind of mixed body-armour was introduced in the reign of Edward II., who ascended the throne in 1307. The dress of the female effigy also refers to the same period—namely, the beginning of the fourteenth century, when the attire of ladies of rank was composed of the coif, hood, or vell, and wimple covering the head, neck, and chin; whilst the body was enveloped in a long loose robe, over which was worn a cloak or mantle. This fashion appears to have changed early in the reign of Edward III., who succeeded his father in 1327, when the loose dress was superseded by the tight-bodied gown conforming to the shape of the person.

These particulars clearly decide the age of this monument, and fixes the date of its erection at the commencement of the reign of the last-named monarch. If additional evidence were required, we find it in the tomb itself on which these effigies repose, for the sides are embellished with a series of recessed canopied niches and buttresses, of a style clearly indicating that the monument belongs to the same period as the figures resting upon it.

A comparatively recent inscription on a small brass plate, on the south side of this tomb, records that it "was erected to the memory of Maurice, Lord Berkeley, ninth Baron, of Berkeley Castle, who died the 8th day of June, 1368. Also of the Lady Margaret, his mother, daughter of Roger Mortimer, Earl of March, and first wife of Thomas, eighth Lord Berkeley. She died the 5th day of May, 1337." Why a female should in this case be represented on a tomb by the side of a man who was the husband of another, it is difficult to conceive. Mr. Britton is assuredly wrong in assigning these effigies to so late a period as 1368, when the *fourth*, and not as he says, the *third* Maurice, Lord Berkeley, died; for the attire of both figures is too early for that date. The *third* Maurice, Lord Berkeley, died in 1326. He was twice married, his first wife being buried at Portbury, a manor belonging to the family, about seven miles from this city, and in the county of Somerset; but his second wife, who was Isabel, daughter of Gilbert de Clare, whose arms appear over the high altar of the church, is, I have no doubt,

the female represented with this *third* Maurice, her *husband*, on the monument referred to.

JUDGE CRADOCK.

On a chantry tomb in the Newton Chapel also in the cathedral, is the following inscription, which was placed there "by Mrs. Archer, sister to the late Sir Michael Newton of Barrs Court, 1748"—

"In memory of Sir Richard Newton Cradock of Barrs Court, in the County of Gloucester, one of his Majesties Justices of the Common Pleas, who died December the 13th, 1444, and with his Lady lies interr'd beneath this monument."

The above inscription remained undisputed by any writer until the meeting of the Archæological Institute for 1851 was held in this city, when, in a paper by the REV. H. T. ELLACOMBE, M.A., F.S.A., the statement it contains was completely refuted. It was there shown that, although its erection "may have been to the memory of a Cradock, the notion that the judge was buried there must have arisen from some misapprehension, and it is not true that he died in 1444; (for) the last fine levied before him was in November, 1448."

MR. ELLACOMBE then proceeds "to prove, beyond a doubt, that Judge Cradock and his lady rest in Yatton church, Somerset;" where, in the centre of the De Wyck Aisle, or north transept, stands a very handsome alabaster altar tomb. Its sides are enriched with five beautifully-wrought niches, within which are full-length figures of angels holding shields, which Collinson says (*Hist. of Somerset*, vol. iii. p. 619), were once charged with the arms of Newton and Shirburn, impaled with Perrott; but they are now almost entirely obliterated. The east and west ends of the tomb have each two niches, with figures and shields corresponding with those on the sides. On the summit, the venerable judge is represented in the costume of men of his rank at the time in which he lived—a skull-cap (beneath which his hair is seen) tied under his chin, and his person is covered with a robe reaching to his feet; over his shoulders he wears a tippet extending halfway down his arms. Covering all is a cloak or mantle, falling nearly to the ankles. This is fastened on the right shoulder by a button, and beneath it round the neck is a collar of esees. This cloak hangs gracefully on the left side, and is passed over the left arm after the manner of the chesible on that of ecclesiastics. Round the middle is an ornamental girdle, from which depends a short sword in an enriched scabbard; and also the gypciere or purse, common in the reigns of Henry VI. and Edward IV. The head of the judge rests on what appears to have been a helmet, surmounted with a wreath crowned with a ducal coronet, from which issues a garb, the crest of the family; his feet rest against two dogs.

On the left side of the judge lie the effigies of a slender female habited in a flowing robe, reaching to the feet; but to the upper part of the person it fits tight down to the wrists, where it is laced, leaving however the breasts exposed. Over this is another robe reaching to the knees, and terminating with a broad hem; it is suspended from the neck by narrow bands, passing over the chest, and leaving the under robe, which sits close at the hips, exposed below the waist, which is encircled with a small ornamented girdle. From a curb-chain round the neck was apparently suspended a cross, beneath which a cord, reaching to the knees, terminates with small tassels. Higher up in the neck is an ornamental collar or band, from which hangs a jewel. A cloak or mantle, fastened across the breast by a cordon and jewels, extends to the feet, which it nearly envelopes. The head, once supported by angels, is covered with the mitred head-dress, the front having a broad turned-up lappet above the forehead, from whence the mitre issues. On each side at the feet is a small dog, and the hands of both figures are raised as in supplication; but the entire monument, with its effigies and beautiful sculpture, is much mutilated.

"This tomb (says Mr. Ellacombe) is by tradition ascribed to Judge Cradock. The female figure is supposed to represent Emma de Wick. The inscription is gone. There can be no doubt, from the costume, that the male effigy is that of a judge. That it is a Cradock is confirmed by the *garb* or wheat-sheaf, on which his head is laid. Besides, in the interesting accounts of the churchwardens of Yatton, anno 1450-1, among the receipts there is this entry: 'It. recipimus de D'no de Wyke per manu' J. Newton, filii sui de legato Dn'i Ricci. Newton, ad—p' Campana xx'."

"That this date is nearer the time of his death than 1444, as stated on the monument in the Cathedral, is confirmed by the fact of the fine levied in 1448."

MR. ELLACOMBE then proceeds to give other reasons for his opinion, and finishes his remarks as follows:—

"I conclude, therefore, that Judge Cradock's tomb is in Yatton Church, and that the tomb in Bristol Cathedral is not his. I have not been able to assign that tomb to any other of the family, unless it be to *Richard* Newton, a grandson of the judge, the time of whose death, 1500, would accord well with the design of the monument; and it is not known where he was buried. If my view be correct, the circumstance of his being called *Richard*, after his grandfather, might have led to the mistake."—(*Proceedings of the Archæological Institute*, 1851, pp. 237-242.)

A third erroneous monumental inscription in Bristol Cathedral is that to the memory of

ROBERT SOUTHEY,

which is chiselled on a pedestal of marble, after the manner of the Perpendicular style of English architecture, beneath a bust of the poet laureate, and is as follows:—

"Robert Southey,
Born in Bristol
October iv., MDCCCLXXIV.
Died at Keswick,
March XXI., MDCCCXLIII."

This error is perhaps the most inexcusable of all. Southey himself says (*Selections from his Letters*, vol. iv. p. 334), I was born August 12th, 1774, in Wine Street, Bristol, where my father kept a linen-draper's shop; and in another place he says that he "was born at No. 11, Wine Street, below the pump;" the house now occupied by Messrs. Low and Clark, furriers, &c. Southey's family seems, in its elder branch, to have "long since disappeared;" but a younger son "emigrated from Lancashire, and established himself as a clothier at Wellington, in Somersetshire." From this younger son the poet derived his descent.

The last error of the same character which I shall notice at present, is on a tablet erected in Highbury Nonconformist Chapel in this city, to commemorate the names of *five* sufferers, and the date of their martyrdom, who, in the reign of Queen Mary, rather than abjure the Protestant faith, sealed the truth with their blood on this spot. The tablet records as follows:—

"In Memory
of the undernamed
Martyrs
who, during the reign of Queen Mary,
for the avowal of their Christian faith,
were burnt to death on the ground
upon which this Chapel is erected.

Richard Shapton, suffered Oct. 1555.	Richard Sharp, May 17th, 1557.
Edward Sharp, Sept. 8th, 1556.	Thomas Hale, May 17th, 1557.
Thomas Banion, August 17th, 1557.	

"Be not afraid of them that kill the body, and after that have no more that they can do."

The error on this tablet is in the *number* of the sufferers, and not in the *fact*; and it occurs in the names of the first two martyrs there mentioned, the mistake resting with Mr. Seyer, the author of the *Memoirs of Bristol*, who perpetually, throughout his work, quotes the dubious manuscript calendars relating to this city, which I have before shown were, according to his own testimony, utterly unworthy of credit (2nd S. v. 154). One of these records (says Mr. Seyer) contains the following:—

"1555. On the 17th of October, one William Shepton (*alias* Shapman, *alias* Shapen), a weaver, was burnt for religion."

Another calendar (he continues) is thus:—

"1556. This year two men, one a weaver, the other a cobbler, were burnt at St. Michael's Hill for religion. And (it is added) a sheerman was burnt for denying the sacrament of the altar to be the very body and blood of Christ really and substantially."

Does he then mean to say there were three? He then cites a *third* of these mischievous calen-

dars, in which the name of Edward Sharpe occurs, and this, I have no doubt, has caused the error referred to: for there is no mention whatever of such a person having suffered martyrdom in Bristol by any writer deserving the name of an authority. In the best edition of Fox's *Martyrs*—that of 1646—four only are recorded, namely, William Sarton, who was burnt September 18, 1556; Richard Sharp, May 7, 1557; Thomas Hale, burnt in the same fire with Richard Sharp, and Thomas Benion, who suffered on the 27th of the same month and year. (*Acts and Monuments*, vol. iii. pp. 749, 750, 855.)

GEORGE PRYCE.

Bristol City Library.

REDUCTION OF RATHLIN IN 1575.

Many are of opinion that Milton's well-known similitude of English history, prior to the accession of Henry VII., applies better to the early state of Ireland than to his own country. Notwithstanding, however, the deliberate judgment of so eminent an authority in the one case, and its very ready acceptance by the multitude in the other, I fully concur with your correspondent, MR. GEO. HILL, that the history of the Conquest or "Plantation" of Ulster, in the sixteenth century, is deserving of more extended treatment than it has hitherto received at the hands of the professed historian, more particularly in our own time. Happily, the day has dawned when the governing policy of Queen Elizabeth and her immediate successors in the land of St. Patrick, can be discussed by all sincere loyalists and lovers of truth and justice, as well there as here, without any danger of rekindling the extinct fires of national bigotry. In the lapse of three centuries, the angularities of the Celtic and Saxon natures respectively have been rounded off, old factious rivalries have ceased, and, under the more benign sway of our present most excellent sovereign, the two peoples have become one indeed, cherishing the same loyal sentiments, the same political aspirations. The experience of the Past is the property of both, and both may deduce from it, if they will, many invaluable lessons for the Present and Future. But this, by-the-way. My purpose is, in some measure, to supplement the paper of MR. HILL (*vide supra*, p. 47.) I do not pretend to have studied so deeply the various incidents of the sanguinary struggle in Ulster, in the beginning of Elizabeth's reign, as that gentleman has done; but when investigating, some months ago, the early career of Sir Francis Drake, I had occasion to consult sundry documents and correspondence of the period bearing upon it, which are preserved in the State Paper Office. That labour resulted in the discovery (or that which is tantamount to it) of very interesting passage in the life of the

After his successful voyage to the West Indies in 1572, Drake, in the following year, joined the standard of Walter Earl of Essex, when that easily-gulled courtier was moved to undertake his quixotic expedition to "the gall and nursery of all evil men in Ireland," as in one of his despatches thence to the Lord Treasurer, he designated Ulster, the scene of his exploits.* Ostensibly his object was "to rid her majesty's subjects of the tyranny of the Scots;"† but really to seize upon the district of Clanheboy or Clanhughboy (co. Antrim), the ancient territory of the O'Neils, descendants of the princes of Tyrone; which, after its conquest, the too confident adventurer proposed to divide amongst the most distinguished of his followers. This pretty little scheme of spoliation was patronised by, if it did not originate with, the queen, and was finally brought to bear by the intervention of Leicester, who only desired to banish his rival from the court. It generally happened, whenever Elizabeth condescended to participate with any of her subjects in speculations of a pecuniary or political nature that she got the best of the bargain, and such was the case in the present instance. She bestowed upon Essex two birds in the bush for the one which he placed in her hands. In other words, the earl was compelled to surrender fifteen of his manors in England for the possible acquisition of half a county in Ireland. Amongst his followers were, besides Drake, the Lords Dacre and Rich, Sir H. Knollys and his four brothers, and three of the "black" sons of Lord Norreys.

According to all the published biographies of Drake, the fact of his service in Ireland, between the years 1573-1575, is known only by tradition. It has been said that he fitted out, at his own expense, "three frigates" (or rather *frigates*, a very different class of vessel to our frigate, which was not introduced into the royal navy until at least a century later), with which he rendered material aid to the filibustering cause; but in what particular way, or in what particular place, had passed out of remembrance. The facts which I have disinterred from the national archives show, that he was commissioned for the service by the queen, and that he commanded the squadron which conveyed Essex and his force, comprising 1200 horse and foot, to the scene of their adventure. He landed them at Carrickfergus in the last week of August, 1573. His own ship, called the "Falcon," was probably a hired one, as also her consorts. If so, the duty of selecting them had devolved upon himself, and hence the tradition of his having supplied them at his own cost.

How Essex fared on his arrival in Ireland; how he was persistently thwarted by a jealous Lord-Deputy; how he was gradually deserted by his followers of every degree; and how, in fine, he

was crushed to death by an ever-increasing weight of disappointment, sorrow, and anguish, are matters too well known to need recapitulation in this place. The only real success he could boast of, in his Irish campaign, was the surprisal and reduction of the island of Rathlin—a service in which he had no personal share. It was effected by the naval skill and military courage of Francis Drake and John Norreys.

Of the early history of Rathlin or Raghery* I know very little, beyond the fact that, from a very remote period, it served for a stepping-stone to the Scots, "who came (as that marvellously industrious compiler, Mr. Rowley Lascelles, expresses it) swarming from the Hebrides into Ulster." It lies about five miles off the northern coast of Antrim, immediately opposite to Ballycastle. Its shape is that of an acute angle, of which the upper or horizontal line extends (according to the Ordnance survey) four miles, and the lower or perpendicular line three miles. Access to its shores is, I believe, at all times difficult, so many shoals encompassing them; and, owing to a very singular and violent confliction of the tides, known locally as the "Sloghnamorra," or gulp of the sea, it is sometimes exceedingly dangerous, if not altogether impracticable. The Kinraver, or western end of the isle, is craggy and mountainous, and the coast destitute of a harbour; but the Ushet, or eastern end, is more level and fertile, besides being supplied with several small ports.

At the time when Essex resolved to surprise it, the island was subject to Sorley Boy, or Somhairle M'Donnel (youngest son of Alexander M'Donnel, *quondam* Lord of the Isles), who, on the death of his brother, Alexander Oge M'Donnel, possessed himself of it, assuming at the same time the chieftainship of the Irish-Scots, and seizing upon the person of his nephew, the son of his deceased brother, whom he detained there as an hostage. This captive is "the pledge" mentioned below by the Earl, in his despatch to the Queen, and one of the few who was specially exempted from butchery by his exasperated troops.

The want of provisions, although it was the height of summer, obliged Essex to break up his camp, which was then in the vicinity of Carrickfergus, and betake himself to the Pale. Before his retreat, he garrisoned the town, and left it in charge of John Norreys. Its safety was further insured by the presence of Drake. Although, as before intimated, Essex took no personal share in the attack upon Rathlin, the plan and all its de-

* I have read somewhere, that the name of the island has suffered so many variations in its orthography as renders it now impossible to determine what may be the most proper. From the days of Pliny to our own, it has been spelled in ten or a dozen different ways.

* Essex to Burghley, 23 June, 1574, *S. P. O.*

† *Vide* his Proclamation, 20 Sept. 1578.—*It.*

tails originated with, and were perfected by himself. The whole shows that he was not deficient in military sagacity or skill. In his despatch to Elizabeth he says :—

"I thought good to leese no opportunity that might serve to the annoying of the Scot (against whom only I have now to make war), and finding it a thing very necessary to leave a good garrison at Carigfergus, for that purpose I appointed CCC footmen and liii^{xx} horsemen to reside there, under the rule of Capt. John Norroyce, to whom I gave a secret charge, that having at Carigfergus the three frigates, and wind and weather serving, to confer with the captains of them, and on the sudden to set out for the taking of the island of the Raughliens (with care in their absence to leave a sufficient guard for the keeping of the town of Carigfergus); and when I had given this direction (to make the Scots less suspicious of any such matter pretended), I withdrew myself towards the Pale, and Capt. Norroyce with his company to Carigfergus, with my letters of direction unto the captains of the three frigates, which he found there ready for my service."*

Norreys, accordingly, on the departure of his chief, took counsel with Drake, Potter, and Syday, "the captains of the three frigates," who, readily assenting to the practicability of the proposed scheme, concluded to take it in hand at once. They collected all the small boats belonging to the town, which would suffice for transports, and on July 20th, the expedition got under weigh from Carrickfergus. It is not added what number of men was told off for this service. Owing to the variableness of the winds the fleet, when at sea, parted company, and nearly three days were consumed in making the island. No other inconvenience, excepting the loss of time, resulted from this delay; for (says Essex), "all so well guided themselves, that they met at the landing-place of the Raughliens the xxij day in the morning at one instant." The spot chosen for the debarkation of the troops was probably in Church Bay.

The islanders, perceiving the tardy approach of the English, and fully comprehending their object, had ample time to prepare for resistance. They drew up all their forces on the beach, every foot of which they obstinately contested; but being at length overpowered by the invaders, they fled, panic-stricken, "to a castle which they had, of very great strength," where, outstripping their pursuers, they shut themselves in. The castle referred to by the Earl was probably that which bore the name of the Bruce, from the fact of his having found an asylum there, in the winter of 1306, when driven out of Scotland by Baliol. The foundations of it are still visible in the north-eastern corner of the island.

The English proceeded to invest the place, and, after much hard fighting, in which several fell on either side, including "the captain" of the besieged, the latter were compelled, on the 26th,

to capitulate, almost unconditionally. Only the lives of the "Constable," and of his wife and child, were guaranteed; "all the rest were to stand on the curtesy" of the victors. What followed is best described in the language of Essex :

"The soldiers being moved and much stirred with the loss of their fellows, which were slayne, and desirous of revenge, made request, or rather pressed to have the killing of them, which they did all, saving the persons to whom life was promised, and a pledge which was prisoner in the castle was also saved, who is son to Alexander Og M'Alyster Harry. . . . There were slayn that come out of the Castle, of all sorts, CC; and presently news is brought me, out of Tyrone, that they be occupied still in killing, and have slayn [all] that they have found hidden in caves and in cliffs of the sea, to the number of CCCth more."

Deteriores omnes sumus licentiâ! For myself, I am thankful to have lived in the age of Mormon and Zadkiel, instead of in that of Bacon and Shakspeare.

The spoil taken in the island amounted to 4000 sheep, 300 kine, 200 stud mares, and sufficient "beer-corn" to supply 300 men for a whole year, besides other more valuable household property.

If ferocious to his enemies, Essex was grateful to his friends, more especially to the conquerors of Rathlin. In beseeching the queen to favour them with a letter of thanks for their services, he assures her majesty that, "both for captains and soldiers, there is no prince in Christendom can have better, nor more willing minds to serve her" than these. He reiterated this request to the lords of the Council, as well as to Walsingham, to whom, in a private communication, he adds in a postscript,—

"I do understand this day by a spy, coming from Sorleboy's camp, that upon my late journey made against him, he then put most of his plate, most of his children, and the children of the most part of his gentlemen with him, and their wives into the Raughliens, which be all taken and executed, as the spy saith, and in all to the number of vij^Cth. Sorley then also stood upon the mainland of the Glynnys, and saw the taking of the island, and was likely to run mad for sorrow (as the spy saith), tearing and tormenting himself, and saying, that he then lost all that ever he had."

"As the spy saith,"—*twice repeated!* Let us flatter ourselves with the idea, that the writer's humanity was slightly touched—that he was harbouring an agreeable suspicion that some, if not all, of these helpless women and children had escaped from the swords of his fiendish soldiery.

Essex set great store by his conquest of Rathlin: it was the only fruit of his costly labours in Ulster. Among the Cott. MSS. in the British Museum, there is one (Titus, B. xii. f. 417), entitled "The Earle of Essex Declaracon in what Estate he founde Ulster at his arrival there, and how he left it at his coming awaye." The Earl remarks therein, *inter alia*, "when I was discharged, I left the Raughliens in her maj^{ty} possession, as the best mean, in my opinion,

* *Irish Cor. S. P. O.* Essex to the Queen, July 31, 1575.

banish the Scot." He is asked (probably by Burghley): "What is meant to be done with the isle of Raughliens; and how may it be recovered and kept; and what profit may grow thereby?" To which Essex replies: "A fortification in the Raughliens, with a sufficient force to resist their landing at the first, is the most requisite; within short space [it] will bear the charge with a gain."

Of the subsequent fortunes of the island, I know nothing. B.

FASHIONABLE QUARTERS OF LONDON.

[NO. III.]

The Revolution introduces us to the great Lord Somers; who, soon after he was appointed Lord Keeper of the Great Seal, removed from the Temple to Powis House, in Lincoln's Inn Fields. This house King William determined should be for ever appropriated to the use of the Chancellor or Keeper. It was, therefore, purchased by the government, in 1696, for that purpose; and Lord Somers, and his successor Sir Nathan Wright, both remained in it while they held the office.

Lord Cowper, during his first Chancellorship in Queen Anne's reign, also resided in the same house, as also did his successor Lord Harcourt; but before Lord Cowper's second Chancellorship, in the beginning of the reign of George I., the house had come into the possession of the Duke of Newcastle, and was thenceforward called Newcastle House. It still exists, and forms the north-west angle of Lincoln's Inn Fields, leading into Great Queen Street. After leaving this house, Lord Cowper removed to Great George Street, Westminster.

I am not certain where Sir Thomas Parker, the unfortunate Earl of Macclesfield, resided while he was Lord Chancellor of George I.; but he was at the time of his death building a house in St. James's Square; and he died, in 1732, in his son's house in Soho Square.

Of George II.'s first Chancellor, Peter, Lord King, I do not know the town residence. His second Chancellor, Charles, Lord Talbot, lived and died in Lincoln's Inn Fields, but in what house is not stated. His third Chancellor, Philip, Lord Hardwicke, who held the Great Seal nearly twenty years, died seven years after his resignation in a house so far west as Grosvenor Square; but his residence, while he was in office, was in another Powis House in Great Ormond Street, the site of which is now occupied by Powis Place.

Of the numerous Chancellors of George III., I do not know the official residences of Robert Henley, Earl of Northington, nor of Charles Pratt, Lord Camden; but the latter died at his house in Hill Street, Berkeley Square, in 1794,

twenty-four years after his retirement, when migration to the west had become common.

Henry Bathurst, Lord Apsley and Earl of Bathurst, on receiving the Great Seal, resided in Dean Street, Soho; but afterwards built Apsley House, in Piccadilly, now the residence of the Duke of Wellington.

For the town residences of the Hon. Charles Yorke, of Edward, Lord Thurlow, of Alexander, Lord Loughborough, and of some others with which I am unacquainted, I must rely upon your numerous correspondents.

John Scott, Earl of Eldon, resided when Lord Chancellor, at first in Bedford Square, and then in Hamilton Place, Piccadilly.

Thomas Erskine, Lord Erskine, during the brief period in which he held the Great Seal, resided on the south side of Lincoln's Inn Fields, in the house afterwards occupied by the Verulam Club.

John Singleton Copley, Lord Lyndhurst—Lord Chancellor to three sovereigns, George IV., William IV., and our present Queen—died the other day (as we all have cause to lament) at the patriarchal age of ninety-two, in the house in George Street, Hanover Square, which he occupied while in office.

Lord Brougham's residence while Lord Chancellor to William IV., was in Grafton Street, New Bond Street.

With regard to Queen Victoria's Chancellors, I require information as to the residences of the Earl of Cottenham, Lord Truro, and Lord St. Leonard's, while in office; but they were all in the west.

Lord Cranworth resided in Upper Brooke Street, Grosvenor Square.

Lord Chelmsford's house was, and is, in Eaton Square.

Lord Campbell carried the Seal as far south-west as Stratheden House, Knightsbridge; and the present Chancellor, Lord Westbury, lives at much the same distance north-west, in Hyde Park Gardens, Bayswater Road.

Having thus shown the migration of these legal functionaries from one extreme to the other, I hope some of your correspondents will supply you with the progress of fashion which has led other classes and professions from the east to the west. And I shall be obliged by any additions to, or corrections of, the details which I have offered you.

EDWARD FOSS.

JOHN FREDERICK LAMPE.

The statements made by the musical historians and biographers concerning the time and place of the death of this excellent composer (whose music to Henry Carey's *Dragon of Wantley*, and to the mock opera of *Pyramus and Thisbe*, is conceived

in the true spirit of burlesque,) are very contradictory.

Hawkins (*History of Music*, London, 1776, v. 371), says "Lampe died in London about twenty years ago." Burney (*History of Music*, iv. 672, London, 1789,) tells us that Lampe, "quitting London in 1749, resided two years at Dublin; and in 1750 went to Edinburgh, where he settled, very much to the satisfaction of the patrons of music in that city, and of himself; but in July, 1751, he was seized with a fever which put an end to his existence at the age of fifty-nine." This statement is repeated, in nearly the same words, in the article "Lampe" in Rees's *Cyclopædia* (also written by Burney), the date 1748, however, being substituted for 1749. The account given in Burney's *History* is copied in Gerber's *Lexicon der Tonkünstler* (iii. 166, Leipzig, 1813), and in Schilling's *Lexicon der Tonkünstler* (iv. 312, Stuttgart, 1837). The *Dictionary of Musicians* (London, 1824,) states that "Lampe died in London in the year 1751;" and Fetis (*Biographie des Musiciens*, Brussels, 1840, vi. 34), says, "Il mourut en 1756."

The *General Advertiser*, London newspaper, of Thursday, September 12, 1751, has the following paragraph:—

"By letters from Edinburgh, we have the following inscription, taken from the monument of Mr. Lampe, the celebrated Master of Musick, who lately died there:—

"Here lie the mortal Remains of John Frederick Lampe, whose harmonious Compositions shall outlast monumental Registers, and with melodious Notes through future Ages perpetuate his Fame, 'till Time shall sink into Eternity. His Taste for moral Harmony appeared through all his Conduct. He was a most loving Husband, an affectionate Father, Friend, and Companion. On the 25th Day of July, 1751, in the 48th Year of his Age, he was summoned to join that heavenly Concert with the blessed Choir above, where his virtuous Soul now enjoys that Harmony which was his chief Delight upon Earth."

It is curious (supposing this inscription to be accurate) that the statements of all Lampe's biographers should be more or less tainted with error: Burney, whose account in other respects is correct, erring with respect to the deceased's age.

Can any of your readers inform us in what church, churchyard, or other place of sepulture in the Scottish metropolis, Lampe's remains rest? What is the character of his monument, if existing? And whether the copy of the inscription, given in the *General Advertiser*, is correct or not?

W. H. HUSK.

PALINDROMICAL VERSES: JANI DE BISSCHOP
CHORUS MUSARUM.

The pages of "N. & Q." have repeatedly contained specimens of Palindromical verses and other kinds of misdirected literary labour; but I

do not recollect of having ever met with any notice of a work now before me, which I should imagine to be unparalleled in the annals of such trifling.

I subjoin its title, verbatim:—

"Jani De Bisschop Chorus Musarum, id est, Elogia, Poemata, Epigrammata, Echo, Ænigmata, Ludus Poeticus, Ars Hermetica, &c. Lugduni Batavorum,

Ex Officina { Joh: Du Vivie, }
 { et }
 { Is: Severini } MDCC."

The volume, a stout small 8vo of 434 pages, commences—after two dedications, one of them to Cornelius De Witte, Baro de Ruiter—with a series of elegia on different members of the De Ruiter family. A poem on the Birth-day of William III. and others on the Praise of Amsterdam, the Fire of London, &c. succeed. Next in order are the Epigrams, occupying nearly 160 pages, and for the most part wofully deficient in point, all at least I have had patience to read. Here is one of the best:—

"*Erasmus infans.*

"Parvus eras, nec Erasmus eras mus, dictus Erasmus,
Dic age, si Sum mus, tunc quoque summus ero."

The next division of the work, and the first which is characteristic of it—entitled *Ludus Poeticus*—begins with a Palindromical poem; apparently, however, not written by Bisschop, as it is termed *Melos retrogradum ἀνδρογρον*.

This composition extends to no less than sixty lines, but the first six will probably be enough for the readers of "N. & Q."—

"Sumere tironem si vis, me norit eremus:

Jurem non animo, nomina non merui.

Aspice: nam raro mittit timor arma, nec ipsa,

Si se mente reget, non tegeret Nemesia.

Me tum animat rectæ, me dem, et certamina mutem,

Si res una velit utile, vanus eris."

It will be observed that each line may be made the same syllabically, whether read from right to left, or *vice versâ*.

Next in order is a poem, *In Natalem Christi*, extending to eighteen lines, and constructed on a model which will be best understood by a specimen:—

"Magne puelle, jaces lectâ, te stringit egestas;

Agne tenelle, taces tectâ, me cingit honestas.

Æthera pax spernit, dux majestate tremendâ:

Sidera fax cernit, lux libertate verendâ."

Various classes of similar verses succeed, which I shall name in order, giving a specimen of each.

"*Concordantes Versus.*

 ventus quas obruit
Accendit flammas, unda.
 vinum quod temperat

"*Correlativi Versus.*

Predator, miles, lictor, neco, sancio, macto,
Plebem, hostem, furem, fraudibus, ense, cruce.
Sic legito præcedentes versiculos: prædator neco plebe

fraudibus: miles saucio hostem ense; licor mactio furem cruce.

Scalaris gradatio.

Sol solus solidat solamina sollicitorum
Sollicitatorum sollicitudinibus.

Gigantei Versus.

"Terrificaverunt Otthomannopolitanos
Intempestivis anxietudinibus.
Debellerunt Gratianopolitanos,
Terriculamentis, Carlomontesii.
Depugnaverunt Constantinopolitani,
Opprobamentis illachrymabilibus."

Versus recurrentes seu reciproci, ex heroico Pentametrum.

"Agros cultor aro non pigra sedulitate.
Sedulitate pigra non aro cultor agros."

Litteræ Retrogradæ.—This is a letter regarding a young man to his father, which, read from the beginning, expresses praise, and, from the end (the punctuation at the same time being slightly altered), censure. One sentence, forming about one-fifth of the whole, will suffice:—

"Pater, filius tuus frugi vivit, nec preciosius tempus, et pecuniam dilapidat; frequentandis identidem templis et gymnasiis, non computationibus, comessationibus, venatui, aleis, ludis operam dat. *Vice versâ.*

"Dat operam ludis, aleis, venatui, comessationibus, computationibus, non gymnasiis et templis identidem frequentandis: dilapidat pecuniam et tempus preciosius, nec vivit frugi tuus filius, pater."

Lusus in literâ A. Latus Gulielmi III., &c.

"Agglomerata acies, addensans agminis alas,
Advolat auxiliis, arvoque affulget aperto:
Auriacusque ardens animis, animosior arte,
Auctoratus adest, arma aureus, aureus arma
Adfremit; auratis armis accingitur armos."

And so on for thirty-three lines more.

Echo in Ignaticolas.—This is a long poetical invective against the followers of Ignatius Loyola, extending to fifty-two pages, and containing many references to notorious members of the order and their nefarious doings. Each line ends with an "echo," thus—

"Patres, Jesu nomen sibi arrogantes, furantur,—urantur.
Est societas superba, famosa, passim invisa, orbi fatalis;
—talis.

Patres querunt gloriam sui, non Dei majorem;—o rem!
Ignatum, hominem militarem Deo, assimulant,—simulant."

Logographi.—Virtus, virus, vir, tus.

T si sustuleris medio de nomine; rerum
Optima quæ fueram, rerum tunc pessima fio.
Mas caput est; mea cauda petit sibi funus, et ignes."

Ænigmata.—Of these there are upwards of three hundred. We subjoin the sixty-ninth, on a telescope:—

"Non video; per me facio vidisse remota:
Extendor, minor; manus adjuvat. Aspicias ex me
Sidera, quæ fugiunt oculos. Ego servio nautis."

We also subjoin one of a different class:—

"Oo papapa, ii mamâma: mors rumrum erit phusphus-
phus ææææus, et miniminus vitæ rererene: feliceici iii
ad pamm mlimminare popopount.

"Sic legito voces præcedentes: Obis pater, ibis mater:

*mors duorum erit triumphus æternus, et terminus vitæ ter-
renæ: feliciter iter ad patriam terminare poterunt."*

Among some *Sententiæ retrogradæ*, p. 414, occurs the famous line which has been discussed in "N. & Q.":—

"Sator erepo tenet opere rotas."

It will be observed there is a slight difference between this version and the common one. If we suppose Erepo to be a proper name, then, some such meaning as this might be deduced from this puzzling line, which it is worth noting Bisschop speaks of as ancient (*antiquum*)—The planter Erepo holds (or arrests) by an effort the wheels:

Anagrammata.

"Quid est veritas? Est vir qui adest.

Ignatius Xaverius. Gavisi sunt vexari.

Cornelius Jansenius. Calvinus sensus in ore."

I have now furnished the readers of "N. & Q." with sufficient materials for forming an estimate of this extraordinary volume. Their astonishment will be immeasurably enhanced when they read the following sentence, which comprises the whole of a preliminary address to the reader, with the exception of a reference to the very numerous typographical errors which occur throughout the work:—

"Si poematum meorum fontes, ingenii tui palato sapiunt, addam præterea ferculorum delicias, quinque alia volumina, eadem, ut hic libellus, forma in octavo imprimenda; quorum secundum volumen erit Heroicorum poematum; tertium Elegiacorum variorum plurimorum: quartum Elegiacorum in Patrem Commire Jesuitam Gallum, qui MARIE STUARTÆ reginæ Manes consceleravit: quintum Lyricorum: sextum Elogiorum: septimum undecim milium sententiarum fere novarum: octavum Comœdiarum ac Tragœdiarum Latinarum: nonum denique imaginem secundæ sæculi Jesuitarum."

The discrepancy between the general and specific enumeration of these MS. volumes is very curious, and not corrected in the list of errata.

I suspect the work is rare. Besides my own copy, I have only traced it in three Catalogues—one of these that of Dr. Parr's Library, where it occurs under the head of "Recentiores Poetici, Satirici, Faceti, &c." No note appears to have been found in Dr. Parr's copy, but I may quote what he says of the whole class in which he had placed it: "Most of them very rare, and very expensive; all expensive except one, and that not a very cheap one."

Should any of the readers of "N. & Q." desire to see some further specimens of Bisschop's labours, I shall be happy to transmit a few for insertion in its pages.

J. D.
Edinburgh.

ESQUIRE.—I have just found the following among some papers, which may be interesting to readers of "N. & Q.":—

"In the year 1825, at the Gloster Spring Quarter Sessions, three vinegar-makers indicted certain thieves for a

robbery, and called themselves Esquires in the indictment. In proving the case they proved themselves to be vinegar-makers, and the witnesses who swore to that fact, were cross-examined at length as to the fact of their being esquires, which they negatived. On this, Counselor Ludlow took an objection to the indictment on the ground of misdescription, which was fully argued. He said, that if the culprits were convicted on such an indictment, they might be indicted at a future time for the same offence by the same parties under the true designation of vinegar-makers, without being able to support a plea of *autrefois acquit*, by the production of the first indictment. It was argued on all hands, that if a person be an *esquire*, and also a vinegar-maker, he may call himself by his more worthy addition; but it was contended that a person who was not an esquire had no right to call himself so to the detriment of a party accused. In support of the indictment, it was said among other things, that the vinegar-makers might be esquires by reputation, such esquires being mentioned in some old law books; but this was opposed by the *dictum* of Coke, *Reputatio est vulgaris opinio ubi non est veritas*. The Court decided against the validity of the indictment, and the thieves were acquitted. Shutt and Justice were the counsel for the prosecutors."—*From a note given many years ago by a Barrister who was in the court at the time.*

H. T. E.

LORD GARDENSTON, one of the Judges of the Court of Session in Scotland founded about a century ago the present village of Laurencekirk, on his property in Kincardineshire. To encourage strangers to settle in it, he gave Free Rights (copyholds) at an unusually low rate, and consequently got several of them taken by parties of questionable respectability. He built an inn in the village, and put into one of the rooms an album, inviting travellers to write in it any suggestions or observations; and he called frequently to look at the contents. It is said that he felt much nettled on finding in it one morning the following lines:—

"From small beginnings Rome of old
Became a great and populous city,
Though peopled first, as we are told,
By outcasts, blackguards, and banditti;
Quoth Thomas, 'Then the time may come
When Laurencekirk shall equal Rome.'"

G.

Edinburgh.

ENGLISH WOOL IN 1682.—In turning over the pages of a learned disquisition written by a German and published "Francofurti ad Viadrum" in 1682, I found the following passage relative to the merits of English wool, which may be worth transferring to your columns:—

"Post Hispanicam præcipua bonitas est lanæ Anglicanæ; ut enim oves Anglicanæ nostras Germanicas magnitudine ac pinguedine superant; sic melior etiam illarum lana; cujus rationem reddunt, tum quod pabulis alantur minus lætis, quæ opilioes fugere jubent, tum quod ea regione oves vix bibant, sed ad sitim extinguendam cœlesti fere rore sint contentæ. Quibus alia adhuc adjicitur quod Angli lac agnis non subducant, ut in Germania contingit, sed ejus usum continuum ipsis concedant."

This occurs at section 64 of a *Dissertatio juridica de Lana et Lanificiis*, by David Coffler. In the

summary of contents the passage is thus indicated: "Lana Anglicana melior est Germanica, et quæ ratio ejus." J. M.

A TESTIMONY TO OUR CLIMATE.—*The Times* of the 20th instant chronicles the death of eight persons between seventy and eighty, of five between eighty and ninety, and of four over ninety. The united ages of these seventeen persons giving an average of eighty-two years for each. On the 21st we read of fifteen dying between seventy and eighty, of eight between eighty and ninety, and one over ninety. The average of these twenty-four being very nearly seventy-six years a-piece. On the 22nd there appeared two over ninety, six between eighty and ninety, and ten between seventy and eighty. The average here being nearly seventy-nine. On the 23rd, thirteen between seventy and eighty, seven between eighty and ninety, and one over ninety, making an average of seventy-nine and a half each. We suppose our American cousins would say, if these eighty individuals, whose longevity we have noticed, had lived anywhere else but in our own land of fogs and changeable weather, they would never have died at all. R. C. L.

Queries.

MILTON'S THIRD WIFE AND ROGER COMBERBACH OF NANTWICH.

In turning over the leaves the other day of a little book, entitled *Description of Nuneham-Courtney, in the County of Oxford, 1797*, 8vo, I met with the following note, in the catalogue of pictures in the library, given at p. 28:—

"Milton, by Vandergucht, after the original in the possession of Lord Onslow; at the back of which is the following inscription:—

"'This original picture of Milton* I bought in the year 1729 or 1730, and paid twenty guineas for it, of Mr. Cumberbatch, a gentleman of very good consideration in Chester, who was a relation and executor of the will of Milton's last wife, who died a little while before that time. He told me it hung up in her chamber till her death, and that she used to say her husband gave it her, to show her what he was in his youth, being drawn when he was about twenty-one years of age.

'AR. ONSLOW.'"

In Mitford's edition of Milton's *Works* (p. vii., note), I read: "The picture of Milton, when about twenty, was in the possession of the Rt. Hon. Arthur Onslow." This portrait forms a frontispiece to Masson's *Life of Milton*. My object in troubling you with this Note, is, to ascertain the connection between Mr. Comberbach and Mrs. Milton, alluded to in the above

* An account of the different portraits of Milton will be found in the *Lancashire and Cheshire Illustrations*, vol. xii. p. 185.

extract; and I may add, that any information relative to the family of Comberbach, or, as it is frequently spelt, *Cumberbatch*, will be very acceptable to and gratefully received by me.

In the first volume of Pickering's edition of Milton's *Works*, 1851, there is a pedigree of the family of Milton by Sir Charles Young, Garter. From this, it appears that Milton married three times: first, to Mary, daughter of Richard Powell; second, to Catherine, daughter of Captain Woodcock; both of whom died in child-bed, having had issue. By his third wife—"Elizabeth Minshull of Stoke, near Nantwich, co. Chester, marr. lic. dated 11 Feb. 1662; died, very old, at Nantwich, in 1729 (a relation to Dr. Paget); will, in which she is described as Elizabeth Milton of Nantwich, co. Chester, wid., dated 22 Aug. 1717, proved at Chester, Oct. 10, 1727,"—he had no issue. To this extract (from Sir G. C. Young's pedigree) there is this note:—

"Elizabeth Milton, after payment of debts and funeral expences, gives the residue of her effects to her nephews and nieces in Namptwich equally to be divided, without naming them, and appoints her loving friends Samuel Acton and John Alcock, both of Namptwich, exors: the latter only proved the will."

From this it would appear that Mr. Comberbach was *not* an executor. That he knew something of the Milton family, is shown by the annexed extract and note from Peck's *New Memoirs of Milton*, p. 1:—

"Mr. Milton's mother (I am informed *) was a Haughton of Haughton Tower in Lancashire."

"* From a letter of Roger Comberbach, of Chester, Esq., to William Cowper, Esq., Clerk of the Parliament, dated 15 Dec. 1736."

This letter is, I suppose, lost; but, if extant, it might afford some information.

I have consulted the accounts of the Minshull family given by Ormerod (*History of Cheshire*, vol. iii. pp. 181, 191), and in the Publications of the Historic Society of Lancashire and Cheshire (Session II. pp. 85, 232), but am not able to discover the connection between Elizabeth Minshull and Mr. Comberbach from them.

Mr. Masson (*Life of Milton*, vol. i. p. 23), says:—

"Roger Comberbach was Roger Comberbach* the younger, son of an elder of that name, who was born in 1666; and became recorder of Chester, and author of some legal works. Both father and son were interested in the antiquities of Cheshire, and both knew Nantwich well, where the elder had been born. Milton's widow died at Nantwich in 1727, and might have been known to both."

I cannot tell in what way the Comberbachs, father and son, evinced an interest in the antiquities of Cheshire. I must say I doubt it. At

* See an account of his descendants in Ormerod, vol. iii. pp. 229, 232; Burke's *Commoners*, vol. ii. p. 461; Burke's *Landed Gentry*, art. "Swettenham of Somerford Booths."

the last Visitation of Cheshire, we find Roger Comberbach, of Nantwich, among those who disclaimed their right to arms. And as far as I can learn from the College of Arms, no grant has ever been made. My desire to obtain information concerning this family, must be my apology for trespassing so much on your valuable space.

GEORGE W. MARSHALL.

AMERICAN AUTHORS.—Can any of your American readers give me any biographical particulars regarding two American poets and dramatists?

1. Jonas B. Phillips, author of *Camillus*, a play, acted at the Arch Street Theatre, Philadelphia, in 1833. He was also author of several other plays. 2. Dr. Ware, author of *Dion*, a Play, acted at Philadelphia, about 1828. Who was this Dr. Ware? There are two or three American Dr. Wares. I find these authors mentioned in Rees's *Dramatic Authors of America*, Philadelphia, 1845.

R. I.

AN ALDINE BOOK.—Looking over a very high shelf of classical books during the Christmas holidays, I met with Pomponius Mela and Solinus, commencing with an address by Franciscus Asolanus, 12mo, Venice, 1518. On consulting A. A. Renouard, I find that it is an interesting edition, considered as science or literature; but I am only concerned here with it bibliographically. Renouard (I write from memory) describes the book on two 8vo pages, but he omits to say that it is printed in Italic letter, that large square spaces have been left for an illuminated or ornamental letter at the beginning of each chapter, which (in my copy) is only a *piccolo* in the middle of the square. But, in the collation, after mentioning that there should be 233 *feuilles* and three more, the last with the anchor (one of the most elegant and delightful bookmarks I know), he says nothing of four at the beginning of the book, which there should be to make it complete. The register says that *a, b, &c. are in quaternions. Renouard has omitted altogether the four leaves with the star. Will some of those who enjoy the luxury of Aldus's editions, and of Renouard's *Alde* in 3 vols., be so good as to tell me whether I am correct, and whether the title-page is given literally correct by Renouard, and how it is arranged lineatim?

WM. DAVIS.

Hill Cottage, Erdington.

BALLOONS: THEIR DIMENSIONS.—Is M. Nadar's "Géant" balloon the largest that has ever been constructed? I should be particularly obliged to any of your correspondents who will furnish me with the dimensions of some of the most remarkable ones that have preceded it. Aeronautic Treatises disagree with one another so strikingly on this point, that I should be glad to know how to get at the truth.

R. C. L.

BEECH TREES NEVER STRUCK BY LIGHTNING. This is an opinion which prevails in Kent, but, strange to relate, in Buckinghamshire, which abounds in these trees, the saying is unknown. On taking some long rides through the woods there last summer, we observed Oak, Elm, and Ash, which had evidently suffered more or less from the thunder-stroke, but not one Beech, though they are often the loftiest trees in the forests. Since this time my friend has made repeated inquiries on the subject, and cannot meet with any one who has seen such a thing. Can any of your readers assist me with any further information? If it be true that the Beech is proof to the electric fluid, it will be very valuable information, as lives are lost almost every year by persons taking shelter from storms of rain beneath trees which are not so favoured. The same thing is said of the Bay (*Laurus nobilis*) in Italy.* A. A.

Poets' Corner.

JOHN BRISTOW.—Mr. Samuel Tymms, in his *Family Topographer* (vi. Cumberland, 37), makes the following statement:—

"Of Stainton was Mr. John Bristow, who published a *Survey of the Lakes* after attaining his 94th year. He never employed a surgeon or physician, nor gave a fee to a lawyer; his clothes were spun in his house, and made of the wool of his own sheep."

It will be seen that the material matter known as a *date* is wanting in this account. I cannot trace the publication alluded to. Under the circumstances I have recourse to your columns, in the hope of obtaining from Mr. Tymms or from some other quarter more definite and precise information respecting John Bristow and his book. S. Y. R.

BRITISH GALLERY AND BRITISH INSTITUTION.—I possess a landscape thus inscribed on its back: "Exhibited at the British Gallery, 1821." I want to know in what this designation differs from that of the British Institution (so called at present), where are exhibited the works of the ancient masters, in Pall Mall? L. F. N.

CURIOUS ESSEX SAYING.—They say in this county "Every dog has his day, and a cat has two Sundays." The former half of the proverb in some form or other may be said to be cosmopolitan, but what can the latter half mean? Does it allude to the supposed tenacity of life of the feline race, or is there any special folk lore attached to it? A. A.

Poets' Corner.

TO COMPETE.—Can any correspondent favour me with the earliest recognition, in an *English* work, of this *verb*? In reading an old smoke-

dried Scotch book, Guthrie's *Great Interest*, Glasgow, 1736, I find the verb, and I find *Jamieson* has no other authority than the passage in which I found it independently. He mentions that the verb has no existence in English. It is not in Walker's *Dictionary*, 1831. J. D. CAMPBELL.

EARLDOM OF DUNBAR.—Can any of your readers inform me whether anything more than may be read in Douglas's *Peerage*, is known respecting this earldom having been claimed or assumed after the death of George Home, or Hume, created Earl of Dunbar in 1605? A "Lord Dunbar" is mentioned in a paper now before me, dated Feb. 2, 1613-14: who was he? George, Earl of Dunbar, died in January, 1610-11.

JOHN BRUCE.

5, Upper Gloucester Street, Dorset Square.

ELMA, A NEW FEMALE CHRISTIAN NAME.—The late much-lamented Earl of Elgin and Kincardine has left an only surviving daughter by his first wife Elizabeth-Mary, only child of Charles Lennox Cumming-Bruce, Esq. Her name is Lady Elma Bruce. This name of Elma is one I never saw before. Is it a composition from the first syllables of her mother's two names—Elizabeth and Mary? J. G. N.

FREEMASONS.—I have lately found an allusion to the craft in a place where it would be least expected. In the edition of the letters and panegyric of Pliny the younger, published at Leipsic in 1805, with notes by Gesner and others, I find the following passage in a note of Gesner:—

"Novimus, quid nuper de Collegii Fabram Liberalium Britannici colonis per Franciam et Italiam metuerint quidam principes."—P. 528.

Perhaps some member of the craft will elucidate this historical allusion of the German annotator. H. C. C.

GAINSBOROUGH PRAYER-BOOK.—Is anything known of the editor of an edition of the Common Prayer Book, with notes, and "ornamented with a set of elegant copper plates;" bearing the imprint, "Gainsborough: Printed by J. Mozley, MDCCCLXXVIII?" The volume is octavo, and contains the Common Prayer; the New Week's Preparation; a Manual of Private Devotions; and Brady and Tate's Psalms. The plates are original enough, and are all inscribed "Gurnill, *Sculpt.*" The book is curious as an edition of the Prayer Book, and as a specimen of the Lincolnshire press. Probably, with a view to escape danger from prosecution, Mr. Mozley put at the head of his title-page: "The Christian's Universal Companion." B. H. C.

HACCOMBE AND ITS PRIVILEGES.—Prince, in his *Worthies of Devon*, under "Thomas Carew," speaking of Haccombe, says—

[* For several articles on this subject see "N. & Q." 1st S. vi. 129, 231; vii. 25; x. 513.—Ed.]

"It is, as to the number of dwellings, the smallest parish in England; consisting but of two dwellings, the mansion-house and the parsonage; but it enjoys privileges beyond the greatest. For it is out of any hundred, and beyond the precincts of any officer, civil or military, to take cognizance of any proceeding therein. And by royal grant from the crown, it is exempted from all duties and taxes, for some noble service done by some of the ancestors of this family [Carew], towards the support thereof."

What were the services rendered, to gain for this parish such extraordinary privileges? Mr. Maclean, in his *Life and Times of Sir Peter Carew*, reproduces in a note this account from Prince, but offers no explanation. It is also given in Gorton and other topographical dictionaries. It appears from the Carew pedigree given by Mr. Maclean, that the founder of the Hacombe branch was Nicholas Carew, who lived in the middle of the fifteenth century; it is therefore to be presumed that the services in question were rendered by him, or at a subsequent period. I have not been able to find a notice of any grant of the kind in Rymer, but the Index to that work is very faulty.

Prince further says that the Rector of Hacombe "'tis said," may claim the privilege of wearing lawn sleeves, and of sitting next the bishop; and is under the visitation only of the archbishop of Canterbury: a kind of chorepiscopus. Lysons, however (*Hist. of Devon*), denies that the rector has any such privileges.* E. V.

THE HAIGHT FAMILY.—I would feel truly obliged for any facts regarding the locality and genealogy of the Haight family which any of your correspondents may be able and willing to communicate. I believe its origin is undoubtedly English, and the limited information I now have, tends to show that one branch of it, at least, settled in this country some little time prior to the middle of the last century, at Rye, Westchester County, N. Y. Perhaps your correspondent, A, who so kindly furnished important facts respecting the Tylee family, may possess and be willing also to impart information touching this inquiry. D. K. N.

New York.

IRENÆUS QUOTED.—

"Irenæus ascribes to the personifications and suspension of the powers of nature by the evil spirits, the apparition of Castor and Pollux, the water carried in a sieve, the ship towed by a lady's hand, and the black beard which became red at a touch."—*A Letter to Dr. Gortin*, by Thomas Severn, B.D., London, 1759, p. 22.

The author quotes abundantly, but seldom by chapter or page. I have found him accurate in those quotations which I could trace. I cannot find the above, and shall be obliged by being told where it is, or where the delusions are mentioned. C. T. H.

[* These privileges are noticed in our 1st S. ix. 185.—Ed.]

THOMAS LEE OF DARNHALL, CO. CHESHIRE.—According to the pedigree of the Lee family given in Ormerod's *History of Cheshire*, vol. i. p. 466, Thomas Lee of Darnhall married Frances, daughter and coheir of R. N. Venables, of Antrobus and Wincham. The issue of this marriage was Nathaniel, born 1656; Thomas, born 1661; Robert, born 1664; John, and Elizabeth. Ormerod says nothing of this marriage or issue of the Thomas Lee born in 1661. In a pedigree I have seen, he is said to have married Jane, daughter of Thomas Davis, Esq. of Corby Park, Northamptonshire. Can any of your correspondents give me any information on this point? D. S. E.

LEPEL.—I should be obliged by any information on the following points relating to Brigadier-General Nicholas Lepel, father of the celebrated Mary Lepel, who was married in 1720 to Lord Hervey: 1. When did he enter the army? 2. What were his arms? 3. What the date of his death? 4. What is the name of his father?

FUSILIER.

COL. JAMES LOWTHER.—Col. James Lowther, who was M.P. for Westmoreland, died at Caen, in France, in 1837. Can any of your readers state the day and month? Also, the date of his birth and marriage? F. R. A.

WM. RUSSELL M'DONALD.—This gentleman, who died Dec. 30, 1854, is noticed in the obituary of the *Gent. Mag.* Feb. 1855, as editor or proprietor of a work called *The Literary Humourist*. What is the date of this publication? Was it a magazine? R. I.

SIR WM. POLE'S CHARTERS.—Can any reader of "N. & Q." inform me where is to be seen a copy of Sir William Pole's (the celebrated Devonshire antiquary) "great volume of MS. Charters," "as big," as he says himself, "as a church Bible?" I do not at present recollect to have seen it quoted in any work later than Collins's *Peerage of England*, by Brydges, published in 1812.

KAPPA.

POOR COCK ROBIN'S DEATH.—Is it a fact that in a church, the name of which I forget, about twenty miles from Stamford, there is a colored glass window containing a representation of the death of poor Cock Robin? If so, could you or any of your readers tell me the name of the church? And are there supposed to be any similar instances? W. P. P.

"LI SETTE SALMI."—Under this title I have a metrical version of the Seven Penitential Psalms, in MS. It comprises 118 verses of eight lines each; one verse to a page, with the Latin text above. The seven psalms are followed by fifteen lines, which I give below for the sake of the interweaving of the Latin lines. Book-worms have

almost destroyed this pious effort, and yet nearly all of it can be read. Unhappily, the enemy has devoured the more important portion of the author's name: "Can. Jacopo —nt—." I should be gratified to ascertain this author's name. The first line of the sixth psalm is —

"Signor' che uedi i miei pensieri aperti."

"TERZETTA D'UN PECCATOR CONVERTITO."

"Ecco che la mia morte s' auicina,
E di molti peccati ho colmo il petto,
Domine ad adiuvandū me festina.

"Hor tempo è ch' io pianga il mio difetto,
E spieghi auanti à te le mie querele,
Vt paster solitarius in tecto.

"Sempre fui peccator fero, e crudele,
Ma sol per tua bontà Signor ti pregho;
Omnes iniquitates meas dele.

"Auanti à te le mie genocchia piegho,
E in te sol la mia salute pende,
Quia unicus, et pauper sum ego.

"Dhe fa ch' io scampi quelle pene horrendé,
Che nel inferno si paton ai graui;
Deus in adiutoriū meū intende."

B. H. C.

STAMP DUTY ON PAINTERS' CANVASS.—Various conflicting statements have been volunteered as to the exact date at which a stamp duty was imposed by the government of the day on the canvasses used by artists.

The Excise mark is to be often found upon the backs of pictures of the period; and upon some said, by competent judges, to have been painted by Sir Joshua Reynolds † about the years 1780, 1781, 1782.

The mark is of this character:—

374	83	68
-----	----	----



G. R. (double cypher, reversed.)
J. J. O.

It is important to establish the above fact beyond controversy, as the genuineness and originality, and thus the great money value, or otherwise, of various pictures said to be by Thomas Gainsborough ‡ and Sir Joshua Reynolds, depend upon *firing of the date* (by official reference) on which this duty mark was first stamped on canvasses: as well as when the same mark ceased to be impressed thereon on the repeal of the duty. It is by some alleged to have been first imposed during the American war, which began in 1775, and terminated during the Pitt Administration in 1783; but the Excise duty is

said to have remained unrepealed till long afterwards.

The proprietors of theatres also are said to have loudly complained, during its imposition, of the oppressiveness of this tax; from the great expense added thereby to the canvasses used for scenery.

The recital of the Acts* of Parliament—both imposing and repealing this duty—would be important, as placing the question beyond dispute.

It is desired to know, decisively, at what date a duty was first imposed by the government of Great Britain on the canvasses used by artists? And also, the date of repeal of said duty?

L. F. N.

MR. THACKERAY'S LITERARY JOURNAL.—It is stated in the *Edinburgh Review* (1848), that Mr. Thackeray started and edited a weekly critical journal. Can any reader tell me the title of the journal referred to? The statement has lately been repeated in several quarters—the old *Parthenon* being named by Mr. Hannay; but I think a very slight perusal of the *Parthenon* would convince any one that Mr. Thackeray's hand was not there. T.

COLONEL ROBERT VENABLES.—This officer, author of *The Experienced Angler*, served in the Parliamentary army, and was Governor of Chester in 1644. In 1649, he was Commander-in-Chief of the forces in Ulster, and Governor of Belfast, Antrim, and Lisnegarvey. In 1654 he, with Admiral Penn, was joint commander of the expedition sent by Cromwell against Hispaniola; and on their return, in the following year, both commanders were committed to the Tower. Here I lose sight of Venables. Any other information respecting him will be thankfully received.

In the Harleian MSS. there is a paper, partly in the handwriting of Colonel Venables, detailing the time he served in Cheshire, and the amount of pay due to him from 1643 to 1646. A similar record of his services in Ireland, if it could be obtained, would be of great value and interest.

The notices of Venables in the Civil War tracts, Nickolls's *State Papers*, and the reprint of his *Experienced Angler*, are known to the inquirer. In the last work, there is a curious typographical error. Speaking of fish rising to the artificial fly, the author is represented to say: "and they will bite also near Tom Shane's Castle, Mountjoy, Antrim, &c., even to admiration." Who was Tom Shane, or where was his castle? one, who knew the district referred to, would be inclined to inquire—if he did not at once see that the words should be—"near Toome, Shane's Castle; Mountjoy, Antfilm, &c."

* The spelling is carefully copied.

† Sir Joshua Reynolds died Feb. 23, 1792.

‡ Thomas Gainsborough died August 2, 1788.

* The information might possibly be obtained by a reference to some of the Stamp Acts.

Venables must have left much curious documentary matter behind him; and it is with the hopes of discovering some of it, if still in existence, that this query is penned.

What was the connexion between Venables and Isaac Walton? The latter says that he never saw the face of the former, and yet he wrote a commendatory address for the *Experienced Angler*.
W. PINKERTON.

MR. WISE.—Warton, in a letter written in 1790, mentions "Mr. Wise, the librarian." I should be glad if any of your readers could kindly tell me who this Mr. Wise was, and what was the destination of his papers?
J. O. HALLIWELL.
West Brompton.

WORDS DERIVED FROM "ÆVUM."—Will you permit me to ask which is the correct way to spell words derived from the Latin *ævum*; whether *coeval*, *primeval*, and *medieval*, or with a diphthong? There is the authority of good authors for both?
P.

Queries with Answers.

ROYAL ARMS.—1. Do princesses, daughters of the sovereign, wear coronets similar to those worn by the younger sons of the sovereign? and is that of the Princess Royal different from those of her sisters?

2. When is the label of 5 points used to difference the royal arms? Should it be used in the case of the present Duke of Cambridge and his sisters?

3. Should the arms of a Royal Duke be impaled with those of his wife? and if so, the Duke being a Knight of the Garter, should the Garter encircle the escutcheon?

4. In emblazoning the arms of her Majesty and the late Prince Consort, would it be right to make use of two shields,—one with the Queen's arms, and the other with the Prince's? and should each shield have separate supporters, and be in fact in every way separate from the other?

H. F.

[Answers to such professional and technical queries can hardly be expected from the general readers of this work. Its pages would be outrun speedily by such questions. We have endeavoured to procure a satisfactory answer in this case.

1. The coronets of the Princesses, including the Princess Royal, are exactly similar to those of the brothers.

2. The label of 5 points has been used to difference the arms in the cases of grandchildren and nephews of the Sovereign; but it does not follow as a rule that the label of 5 points should be used. The Duke of Cambridge uses the label of 3 points granted to his father.

3. If the Royal Duke be a Knight of the Garter, the arms of himself and wife should be on separate shields, his own being surrounded by the Garter.

4. In emblazoning the arms of the Queen and her late Consort, two shields with separate supporters, crowns, &c., must be used under the same mantle (if mantle be included). In the case of a Princess of Wales, her arms would only be put in a separate shield by the side of her husband's; her coronet would be that of her husband. See answer 8.]

BACON QUERIES.—Lord Bacon heads the legacies to his friends by one of "my books of orisons or psalms curiously rhymed," to the Marquis Fial, late Lord Ambassador of France.

Was this a MS. or some early copy in English or French? Was it Marot's?

The great chancellor also orders the sale of his chambers in Gray's Inn, calculating the produce of the ground floor, with the third and fourth floors, at 300*l.* as a small relief to twenty-five poor scholars of the two universities.

Is the situation of those chambers now known, and is the tree that went by the name of this great philosopher and lawyer still standing? If so, at what part of the gardens?
J. A. G.

[The book of "orisons or psalms" was doubtless his own production, entitled *Certaines Psalmes en Vers*, by Francis Lord Verulam. Lond. 1625, 4to. Dr. Cotton mentions two editions of this work, one for "Street and Whitaker," the other for "Hannah Barrett and R. Whitaker." The Psalms are, i. xii. xc. civ. cxxvi. cxxxvii. cxlix. Walton, in his *Life of George Herbert*, informs us, that "Sir Francis Bacon put such a value on Mr. Herbert's judgment, that he usually desired his approbation, before he would expose any of his books to be printed; and thought him so worthy of his friendship, that having translated many of the prophet David's Psalms into English verse, he made George Herbert his patron, by a public Dedication of them to him, as the best judge of Divine poetry."

Lord Bacon's chambers were in Coney Court, looking over the gardens towards St. Pancras church and Highgate Hill; the site is that of No. 1, Gray's Inn Square, first floor. The house was burnt Feb. 17, 1679, with sixty other chambers. (*Historian's Guide*, 8rd edit. 1688.) The trees said to have been planted by Lord Bacon in Gray's Inn Gardens are probably destroyed; at any rate, "none now exist coeval with his time." Cunningham's *Hand-Book of London*, ed. 1860, p. 209.]

"HERMIPPUS REDIVIVUS; OR, THE SAGE'S TRIUMPH OVER OLD AGE AND THE GRAVE."—In Bohn's edition of Lowndes, this book appears under the heading of *Cohausen, John Henry*. In brackets is added ("translated by Dr. John Campbell"). A quotation from Dr. Johnson is appended, and a reference to the *Retrospective Review*.

The writer in the *Retrospective Review* (vii. 76) begins his account of the book thus:—

"The author of *Hermippus Redivivus* was John Henry Cohausen, a German physician, who did not quite make

good his own theory, but died in a sort of nonage, when he was only eighty-five years of age. His book was translated into English by Dr. John Campbell, and has always been considered curious, as giving a summary of the many facts and opinions which have been published respecting this very interesting subject," &c.

D'Israeli, in his *Curiosities of Literature*, under the head of "Literary Blunders," writes of this book as follows:—

"But the most singular blunder was produced by the ingenious *Hermippus Redivivus* of Dr. Campbell, a curious banter on the hermetic philosophy, and the universal medicine; but the grave irony is so closely kept up, that it deceived for a length of time the most learned. His notion of the art of prolonging life, by inhaling the breath of young women, was eagerly credited. A physician, who himself had composed a treatise on health, was so influenced by it, that he actually took lodgings at a female boarding school, that he might never be without a constant supply of the breath of young ladies. Mr. Thicknesse seriously adopted the project. Dr. Kippis acknowledged that, after he had read the work in his youth, the reasonings and the facts left him several days in a kind of fairy-land. I have a copy, with manuscript notes by a learned physician, who seems to have had no doubts of its veracity. After all, the intention of the work was long doubtful; till Dr. Campbell assured a friend it was a mere *jeu d'esprit*," &c., &c.

JOHN ADDIS.

Rustington.

[The person whom Dr. Campbell meant to represent under the character of *Hermippus Redivivus* was Mr. Calverley, a celebrated dancing-master, whose sister for many years kept a school in Queen's Square, London, where likewise he himself lived. A picture of him in the dancing-school was formerly there, drawn at the great age of ninety-one, May 28, 1784. *Vide* "N. & Q." 1st S. xii. 255; 2nd S. ix. 180.]

MAIDEN CASTLE.—I wish to know the derivation of the name Maiden Castle, which is applied to an ancient earthwork situated on an elevated plain between Dorchester and the sea-coast, and which appellation I believe attaches to several other similar camps or fortresses in England.

Midān is a word belonging to the Indo-European, or Aryan, class of languages, and means a plain. It is possible that the same word with the same meaning may have been employed by the early inhabitants of that part of Britain whose ancestors were Aryans. Were such the case, Maiden Castle, or *Midān* Castle, would be synonymous with the Castle on the Plain. H. C.

[Maiden Castle is one of the largest and most complete Roman camps in the west of England. Some derive the word Maiden from the British *Mod*, fair or beautiful (whence the Saxon word *Maid* or *Maiden*), and thence conclude that fortifications so called were deemed impregnable. Mr. Baxter's derivation (*Gloss. voc. Dunium*) is more probable, who deduced it from the British *Mai Dun*, the Castle of the great hill: in his opinion, it is the *Duniam* of Ptolemy, the capital of the *Durotriges*. Camden changes this into *Durnium* to make it correspond

with *Durnovaria*. Baxter calls *Dunium* "*Arx in excelsis monte posita ad mille fere passuum a Durnovaria*," now Maiden Castle, *q. d. Mai dun*, or the great hill, or hill of the citadel or burgh. *Vide* Hutchins's *Dorsetshire*, ii. 171.]

HORSES FIRST SHOD WITH IRON.—Can any of your readers inform me when horses were first shod with iron? I have just had brought me a stone about five inches over, on which is plainly impressed the mark of a pony's or mule's shoe. It was found near the scythe-stone pits on the Blackborough Hills, between Honiton and Cullompton.

HENRY MATTHEWS.

[Beckmann (*History of Inventions*, i. 442–454, ed. 1846) has a valuable article on the history of horse-shoes from the most remote period. Their early use in England is thus noticed by him: "Daniel, the historian, seems to give us to understand that in the ninth century horses were not shod always, but only in the time of frost, and on other particular occasions. The practice of shoeing appears to have been introduced into England by William the Conqueror. We are informed that this sovereign gave the city of Northampton as a fief to a certain person, in consideration of his paying a stated sum yearly for the shoeing of horses; and it is believed that Henry de Ferrers or De Ferrers, who came over with William, and whose descendants still bear in their arms six horse-shoes, received that surname because he was entrusted with the inspection of the farriers. I shall here observe, that horse-shoes have been found, with other riding furniture, in the graves of some of the old Germans and Vandals in the northern countries; but the antiquity of them cannot be ascertained."]]

BISHOP OF SALISBURY.—Who was *John*, Bishop of Salisbury in A.D. 1661? In Cardwell's *Synodalia* (sub anno 1661) p. 683, xxxi. Sessio cxxv., I find, "Introducto libro precum in Latina concept'. relatum fuit curae et revisioni reverendi in Xto patris Johannis permissione divina Sarum episcopi." Brian Duppa was Bishop from 1641 to 1660, and Humphrey Henchman from 1660 to 1663; John Earle, 1663 to 1665.

M. N.

[The Convocation summoned by Archbishop Juxon on May 8, 1661, continued its sittings until Sept. 26, 1666. Session 125 was holden on the 18th of May, 1663, at which time John Earle was Bishop of Salisbury, having been recently translated from Worcester to Sarum.]

Replies.

MUTILATION OF SEPULCHRAL MONUMENTS.

(3rd S. iv. 286, 363, 420, 457; v. 21.)

I have read with much interest the communication from your correspondent upon this subject. The matter is one well deserving the most careful

attention of all who are engaged either in the enlargement, or restoration of our churches; for it is while carrying on these works, that the destruction of ancient memorials is generally perpetrated; but it is extremely difficult to know what is to be done in some cases where really, if monumental absurdities are to be left untouched, there must be an end either to the enlargement of churches to meet the spiritual wants of an increasing population, or of such improvements as good taste would dictate in the restoration of fine architectural features wantonly cut away to make room for ridiculous and costly monuments encumbered with weeping cupids, heathen urns, lamps, festoons, and other inappropriate devices—mostly ill chosen, and badly executed. As far, therefore, as these mistaken designs are concerned, I can see no reason why they may not be removed (with proper sanction), when they interfere with church extension; but whenever this becomes necessary, the utmost care should be taken to preserve the inscriptions. Frequently it happens that the obituary occupies a very small part of a gigantic monument; surely the refixing of these small tablets, without their offensive framework, would be sufficient. In regard to brasses upon the floor, incised inscriptions and effigies on stone slabs, &c., it would really be well that these should neither be hid or materially altered in their positions, excepting under the most cogent circumstances; and then a regular entry of the fact should be made in the parish book. It frequently happens that, from excessive dampness, there is a necessity for raising the church floor, and sometimes in the re-arrangement of seating, parts of the floor formerly seen become concealed; and others, hitherto hid, are brought to view. Whenever this occurs, the altered state of things should be duly noted, and this seems all that can be done under the circumstances. Few will deny that there is much more beauty in well arranged encaustic tiles than in damp and broken grave slabs; but if this advantage is to be only gained by destroying memorials of well-known ancient families, it is certainly better to forego artistic feeling than to annihilate the records. Colour appears to be one of the inducements for substituting tiles for stone; and, no doubt, the flooring of a church may be as much an object of design and skill as any other part, but colour is not essential. Perhaps no floor is more beautiful than that of the Cathedral of Sienna, wholly devoid of colour, yet rendered exquisite by its numerous incised effigies and other devices. It is rarely, however, that such floors are to be met with. However, whether plain or enriched, I feel the force of your correspondent's observations; and hope that his remonstrance will induce those who are the authorised guardians of our churches to be a little

more careful when meddling with monumental inscriptions. And here I may add, that feeling the importance of this and kindred subjects, a standing Committee has been appointed by the Royal Institute of British Architects "for the conservation of ancient buildings and monuments;" and that the members will always be ready to aid those who are altering or adding to old structures, in resisting wanton and unnecessary spoliation.

BENJ. FERRY, F.S.A.

PSALM XC. 9.

(3rd S. v. 57.)

"We bring our years to an end like a tale [that is told]" is not quite correct as to the last word, *tale*; and the Greek and Latin versions are decidedly wrong in translating חֲזָזִי (= *hazazi* in pronunciation), *spider*. According to Calasius, this word occurs thirty-eight times in the O. T. The errors of Wycliffe and De Sacy arise from copying the Septuagint and Vulgate. This is remarkable in De Sacy, who was a Jew, or of Jewish extraction, and who altered his name, Isaac, by anagram, to De Sacy. The word חֲזָזִי (*hazazi*) has the same meaning as חֲזָזִי (*hazgo*) in Syriac, and حَزْزِ (*hazu*) in Arabic, namely, *meditation*, and the result of meditation. This meaning is very clear from Psalm i. 2: "And in thy law will I *meditate* day and night"; also from Psalm ii. 1: "The people *imagine* vain things." The word was used first by Joshua (i. 8), and is not found in the Pentateuch, although the ninetyeth Psalm is attributed to Moses. See Gesenius. Mendelssohn has *ein geschwätz*, a chattering; De Wette, *ein lauz*, a sound. Others translate it, a breath, a sigh, a thought. A Spanish Jew, who spoke Arabic, once told me that חֲזָזִי meant any thought that arose in the mind. In Arabic it means to compose a poem, and in that language, as well as in Syriac, it means to divide a word into syllables, as an effort of thought. From the same root the Chaldees derive its words for rhetoric and logic. The proper and only known Hebrew word for *spider* is עֲרַבְיָה, *accavish*, as Mr. Aldis Wright states in Smith's *Bible Dict.* (iii. 1370). See Job, viii. 14, and Isaiah, lix. 5. The Arabic, following the Syriac version, has *spider* in Ps. xc. 9,

حَزْزِ (*gogē*) in error, I conceive, for حَزْزِ (*hazgo*), a phantom, or an imagination; חֲזָזִי, *hazga*, being also a phantasm in Hebrew, which is the sense given by J. D. Michaelis to Ps. xc. 9. (See Eichhorn's *Heb. Lex.*, i. 415.) The inference may be drawn that the interpreter, mistaking the Hebrew word for the Syriac one signifying *spider*, gave that as the meaning to the

Greek amanuensis of the LXX. Similar errors of *hearing* occur in this Greek version. In Eichhorn's *Repert.* (xviii. 137), Köhler quotes Schulz on this word (Prov. xxv. 4), "ut vaporem exæstuantem," but attributes to Kimchi a better sense, who says, "the word נִנִּי denotes *speech*, which comes from the mouth; as this passes swiftly, so swiftly fly our years." In such way also do Rashi and Aben Ezra explain the word, and so Jerome translates "ut sermonem."

T. J. BUCKTON.

Lichfield.

I venture to send you some further remarks—in addition to your own—respecting the meaning of the latter portion of Psalm xc. 9; Vulgate, Psalm lxxxix.

The only difficulty arises from the obscurity of the Hebrew word נִנִּי. Professor Lee, in his Hebrew, Chaldee, and English Lexicon (*sub voce*), translates it as meaning a *murmur, which gradually declines and fails*. Winer renders it by *cogitatio*: so also does Gesenius (*Lexicon Manuale Heb. et Chaldaicum*). Castell (*sub voce*) gives several meanings, as, *sermo, loquela, gemitus, murmur*, and refers to this Psalm. Hengstenberg (*Commentary on the Psalms*, vol. xii. in Clark's *Foreign Theological Library*, Edinburgh, 1848), will not admit that the word can mean a *conversation, or tale*; but prefers the translation—a *soliloquy*, because it generally bears the character of something transitory.

In examining the ancient Syriac, Arabic, and Æthiopic Versions, such as we find them in Walton's *Biblia Polyglotta* (Londini, 1656, tom. iii.), it is remarkable to see how closely they agree with the rendering of the Septuagint Version, and with the Vulgate. Thus, in the Syriac we have—to quote the Latin translation: "Nam cuncti dies nostri confecti sunt indignatione tuâ; et defecerunt anni nostri sicut aranea."

In the Arabic we have: "Nam cuncti dies nostri finierunt, et in irâ tuâ consumpti sumus: anni nostri ceu textura aranæ sunt labentes."

In the Æthiopic version, the translation runs thus: "Quoniam omnes dies nostri defecerunt; et in irâ tuâ defecimus. Anni nostri sicut aranæ meditati sunt."

The Chaldee Paraphrase (Targum) gives, however, a different meaning to the Hebrew word נִנִּי, as if it originally signified the *breath of the mouth*: "Consumpsimus dies vitæ nostræ ut halitum oris in hyeme." Rosenmüller (*Scholia in Vetus Testamentum*, Pars Psalmos continens, tom. iii. Lipsiæ, 1804, p. 2298) remarks, that this meaning is by no means to be rejected.

It seems to me, that all the various renderings of the Hebrew word can easily be reconciled one with another, and be made to express the meaning of the Psalmist—which is, to show us with

what *rapidity* our years pass away. The translators of the *Bible Version* may have intended the words, *a tale that is told*, to correspond with the Latin words *sermo or loquela*. Rosenmüller (*ut supra*) appears to give the meaning of the expression: "Evanescent vitæ nostræ dies, sicut verbum emissum in ærem statim dissolvitur, neque revocari amplius potest."

But I am inclined to consider the *ὡσεὶ ἀράχνη* of the Septuagint version, and the *sicut aranea* of the Vulgate, the most correct rendering of the Hebrew, particularly as the Syriac agrees with them.*

Bochart, in his *Hierozyicon* (Cap. XXII. tom. iii. p. 501, ed. Lips.) supposes that in the Hebrew Codices which were used by the LXX., another word, נִנִּי, was then found, with the meaning *sicut aranea*, which is almost the same in Arabic. (See Rosenmüller's *Scholia in Vetus Testamentum*, Pars Psalmos continens, tom. iii. p. 2300, ed. Lipsiæ.) J. DALTON.

Norwich.

SHERIDAN'S GREEK (3rd S. iii. 209).—Another version of the story of Lord Belgrave's quotation from Demosthenes in the House of Commons, is given by Mr. De Quincey in his "*Selections from Grave and Gay. Autobiographic Sketches*. Edinburgh, 1854." Vol. ii. p. 40. HERBES FRATER.

QUOTATION WANTED (3rd S. iv. 288).—

"Stand still, my steed;

Let me review the scene"—

is from Longfellow's poem, "A Gleam of Sunshine." E. V.

ENIGMA (3rd S. v. 55).—Is the answer to the Earl of Surrey's enigma "A refusal"? E. V.

If we suppose the recipient of the gift to be an illegitimate child, and the lady its mother, I think the word *Name* will answer all the requirements of this enigma. F. C. H.

CÆSAR KING PHILIP (2nd S. xii. 393; 3rd S. i. 158).—The lines are a paraphrase of Lucian:—

Φιλίππον γοῦν τὸν Μακεδόνα ἐγὼ θαυμάζω οὐδὲ κρατεῖν ἐμᾶντοῦ δυνατὸς ἦν εἰδείσθαι δέ μοι ἐν γωνίᾳ τιμῆς μισθοῦ ἀκούμενος τὰ σαθρὰ τῶν ἐποημάτων. πολλοὺς δὲ καὶ ἄλλους ἢ ἱδρὶν ἐν ταῖς τριβοῖσι μεταποιῶντες, Πέρτας λέγω καὶ Δαρείους, καὶ Πολύκρατες.

Philonides.—Ἀποτα διηγῇ τὰ περὶ τῶν βασιλείων, καὶ

* This remark of course implies, that as the word נִנִּי does not mean a spider, some other word was originally used, as Bochart supposes. Cappell, however, in his *Critica Sacra* (tom. ii. pp. 559-607), tries to reconcile the Septuagint rendering with the Hebrew, thus: "Anni nostri similes sunt telis araneorum, quas meditantur, quas texunt." One of the meanings given to Hebrew noun is *meditatio*, which you seem to prefer.

μικροῦ δεῖν ἄπιστα· τί δε δὲ Σωκράτης ἐπαῖτε, καὶ Διογένης, καὶ εἰ τις ἄλλος τῶν σοφῶν;

Menippus.—Ὁ μὲν Σωκράτης κακεῖ περιέρχεται διελέγων πάντας· σίνεσι δ' αὐτῷ Παλαμῆδης, καὶ Ὀδύσεος, καὶ Νέστορος, καὶ εἰ τις ἄλλος νεκρὸς· ἐτι μέντοι ἐπεφύσητο αὐτῷ καὶ διωθήκει ἐκ τῆς φαρμακοποιίας τὰ σκέλη. ὁ δὲ βέλτιστος Διογένης παροικεῖ μὲν Σαρδαναπέλῳ τῷ Ἀσσυρίῳ καὶ Μίδα τῷ Φρυγί, καὶ ἄλλοις τισὶ τῶν πολυτελῶν, κ.τ.λ.—*Necyomantia*, c. 19, ed. Bipont. 1790, iii. 28.

If J. K. will lend me *What S— saw in the Invisible World* for a day or two, and let me know through the office of "N. & Q." where I may send for it, I shall be greatly obliged.

H. B. C.

U. U. Club.

ORBIS CENTRUM (3rd S. iv. 210.)—Ebn Haukal begins his *Oriental Geography* (p. 2 of Ouseley's translation) with the following sentence:—

"We begin with Arabia, because the Temple of the Lord is situated there, and the holy Kaaba is the *Navel of the World*."

Perhaps your correspondent does not know that the inhabitants of Boston (Massachusetts), with that self-laudatory spirit which they inherit to such a remarkable degree from their English ancestors, call their city "the hub of the universe."

J. C. LINDSAY.

St. Paul, Minnesota.

GREEK PROVERBS (3rd S. iv. 286); GREEK GAMES (vols. iv. and v.); ANCIENT HUMOUR (iv. 471).—"I shall be glad," says MR. W. BOWEN ROWLANDS, "of any examples of this saying ἡλφ ὁ ἥλος in Greek authors."

"Ἡλιξ ἡλικά τερπεί, &c. *Æqualis æqualem delectat.* Huic paria sunt, Semper similem ducit Deus ad similem, Clavum clavo et paxillum paxillo pepulisti; hoc est, erratum altero errato curasti."—*Proverbiorum Diogeniani Centuria V.*

"Ἡλφ τὸν ἥλον ἐκκρούεις.] Pollux, lib. ix. *Onomast.* originem refert ad ludum quem κυδαλισμὸν Græci nominant: 'Ο δὲ κυδαλισμὸς, &c. Verum cindalismus ludus est paxillorum. Κυδάλλους enim paxillos vocaverunt. Opus autem erat non modo paxillum terræ argilloσῆ infigere, sed etiam infixum elidere verberantem caput altero paxillo. Unde etiam proverbium manavit, 'Ἡλφ τὸν ἥλον, παττάλω τὸν παττάλον, Clavo clavum, et paxillo paxillum."

Schottus, the editor of *Adagia, sive Proverbia Græcorum ex Zenobio seu Zenodoto, Diogeniano, et Suida Collectaneis*, Antverpiæ, 1612, folio, refers in loc. (*Suida* Cent. vii.) to Hieronymi *Epist. ad Rusticum Monachum*, and to Erasmus, Chil. i. Cent. ii. initio, who quotes Publii Syri *Mimus*, "Nunquam periculum sine periculo vincitur." There is an English proverb not unlike—viz. "Every man cannot hit the naile on the head." And the Greek word ἥλος reminds us of an instance of patristic humour, Chrysost. in 2 Cor. xi. οἱ λακτίζοντες ἥλους, ἐλεους ἔξοι, quoted in Alex.

Mori in *Novum Fædus Notæ*, ed. by J. A. Fabricius, Hamburgi, 1712, ad Act. xxvi. v. 14.

BIBLIOTHECAR. CHETHAM.

THE SHAMROCK AND THE BLESSED TRINITY (3rd S. v. 61.)—I request you will kindly allow me to correct a serious mistake which I inadvertently made in my remarks on "St. Patrick and the Shamrock." The proper expression should have been,—“As a faint illustration of Three distinct Persons, united in one Divine Nature.” Instead of using the word Nature, I unfortunately wrote Person.

J. DALTON.

TRADE AND IMPROVEMENT OF IRELAND (3rd S. v. 35.)—The second part of the Essay on the above subject was published in Dublin in 1731, and dedicated to the Duke of Dorset, at that date Lord Lieutenant of Ireland. The author was a member of the Dobbs family of Antrim, among whom are several names of distinguished literary reputation.

The second portion of the Essay is replete with curious and reliable information on the social and industrial condition of Ireland 140 years ago. I happened to open that part at p. 96, where the author notices one remarkable impediment to industry, which happily has been in great part removed within the last thirty years. I mean, the great number of holidays. He writes:—"There are forty-nine more holidays in Ireland than our law allows, including St. Patrick's day, his Wife's, and his Wife's Mother's." Now, on referring to the life of the great Apostle of Ireland from the pen of his most distinguished biographer, Dr. Todd, I cannot find any mention whatever of his wife, or whether he left offspring to transmit his name and virtues to Posterity; though the learned Doctor informs us, pp. 353-4, that the Saint's ancestry, both on father's and mother's side, were highly respectable; and quotes Patrick's own statement to that effect in the celebrated epistle against Coroticus: "Ingenuus sum secundum carnem; nam Decurione patre nascor," &c. It is conjectured that it was this passage which suggested the composition of the ancient Irish ballad—

"St. Patrick was a gentleman, and born of decent people."

I enclose my card for T. B., who is welcome to any further information from J. L. Dublin.

ARTHUR DOBBS (3rd S. v. 63, 82.)—It may interest ABHBA to know that I possess an impression of a book-plate of the Dobbs' family. The arms on it are those of Dobbs' quartering Dalway, with an escutcheon of pretence for Osborne. There is no name printed on it, but I have assigned it to Arthur Dobbs, as I find from Burke's *Landed Gentry* that an M.P. of that name married an heiress of the Osborne family. H. M. L.

KINDLY TENANTS (3rd S. iv. 355.)—The extract from the supplement to Jamieson's *Dictionary* does not exactly answer H. E. N.'s question. Dr. Jamieson was a divine, not a lawyer; but even in the popular Scotch law-books (see Burton's *Manual*, p. 292), the answer given applies more precisely to what are termed "rentallors" than to the peculiar class of holders called *kindly tenants*, known only to exist in Annandale and Orkney. Perhaps the following interesting extract from a work written so far back as 1842, but still excellent, affords the most definite information. Speaking of four contiguous villages called Four Towns, in the parish of Lochmaben, *Fullerton's Gazetteer*, vol. i. p. 588, says:—

"The villages are Hightae with 400 inhabitants, Greenhill with 80, and Heck and Smallholm with about 70 each. The lands are a large and remarkably fertile tract of holm and haugh, stretching along the west side of the river Annan from the immediate vicinity of Lochmaben Castle, the original seat of the royal family of Bruce, to the southern extremity of the parish. The inhabitants of the villages are *proprietors* of the lands, and hold them by a species of tenure nowhere else known in Scotland, except in the Orkney Islands; and they have from time immemorial been called 'The King's Kindly Tenants,' and occasionally the 'Rentallors of the Crown.' The lands originally belonged to the Kings of Scotland, or formed part of their proper patrimony, and were granted, as is generally believed, by Bruce, the Lord of Annandale, on his inheriting the throne, to his domestic servants, or to the garrison of the castle. The rentallors were bound to provision the royal fortress, and probably to carry arms in its defence. They have no charter or seisin, and hold their title by mere possession, and can alienate their property by a deed of conveyance, and procuring for the purchaser enrolment in the rental-book of Lord Stormont. The new possessor pays no fee, takes up his succession without service, and in his turn is proprietor simply by actual possession. The tenants were in former times so annoyed by the constables of the castle that they twice made appeals to the crown; and on both occasions—in the reigns respectively of James VI. and Charles II.—they obtained orders under the royal sign-manual to be allowed undisturbed and full possession of their singular rights. In more recent times, at three several dates, these rights were formally recognised by the Scottish Court of Session, and the British House of Peers."

This, then, is a species of holding *sui generis*, and altogether different from the low cottiers of the laird's rental-book, because the law will not recognise these unless there be two things in existence besides mere possession—there must be a lease, and there must be a rent.

SHOLTO MACDUFF.

QUOTATIONS WANTED (3rd S. v. 62, 83.)—In the verses quoted, the word *est* is unfortunately printed instead of *scit*, so that the point and antithesis are marred. The lines should run thus:—

"Qui Christum nescit, sat scit si cætera nescit;
Qui Christum nescit, nil scit si cætera nescit."

F. C. H.

BAPTISMAL NAMES (3rd S. iv. 508.)—I can supply an instance of a Christian name which strikes

me as more curious and unaccountable than any mentioned in your columns. The present Vicar of Canon Pyon, Herefordshire, is the Rev. R. Cockaboo Dawes. I should be interested in hearing of any other instance of this euphonious cognomen.

R. C. L.

PASSAGE IN TENNYSON (3rd S. v. 75.)—I cannot see that there is any particular allusion in the second line of the passage:—

"Go, vexed spirit, sleep in trust;
The right ear that is filled with dust
Hears little of the false or just."

The words *M. O.* gives in italics, are simply an expression for the peace and silence of the grave. The specification of the *right* is not uncommon, as in St. Matthew: "If thy right eye offend thee," &c.

E. J. N.

ALFRED BUNN (3rd S. v. 55.)—Mrs. Bunn, the mother of Alfred Bunn, about the year 1819, kept a lady's school at South Lambeth.

D. N.

Miscellaneous.

NOTES ON BOOKS, ETC.

Stereoscopic Views of the Ruins of Copan, Central America, taken by Osbert Salvin, M.A.

We are indebted to Messrs. Smith, Beck, & Beck for a series of Stereoscopic Views, which cannot fail to interest alike the antiquary and the ethnologist. They consist of Photographs of Monoliths and other sculptured remains of Indian art from the ruins of Copan, which is situated in the republic of Honduras, close to the frontier of Guatemala. That these monuments are connected with the ancient worship of the country there can be little doubt though the date of their erection, and the race of Indians by whom they were erected, are alike unknown. Mr. Salvin does not look upon them as of remote antiquity, for the stone of which they are formed is not one capable of offering great resistance to the action of the weather, and it is therefore matter of congratulation that such effective representations of them have been secured. Some of the monoliths are very striking, so is the representation of the Jaguar's Head, the Square Stone with Hieroglyphics, and especially that containing a Head, and other sculptured stones. The whole series, indeed, must be most acceptable to ethnological students.

Bibliotheca Chethamensis: Sive Bibliotheca Publica Mancuniensis, ab Humfredo Chetham armigero fundata, Catalogi Tomus IV., exhibens Libros in varias Classes pro Varietate Argumenti distributos. Edidit Thomas Jones, A., Bibliotheca supra dictæ Custos. (Simms, Manchester.)

The readers of "N. & Q." have seen in the contributions to our pages of the learned Librarian of the Chetham Library such unquestionable evidence of his erudition, diligence, and knowledge of books, as to render any commendation of the present Catalogue perfectly uncalled for. A glance at the four goodly volumes of the Chetham Catalogue is sufficient to call forth from all reading men their congratulations to the people of Manchester on the possession of so valuable a library, and also of a Librarian who strives so zealously to turn that library to good account.

LONDON, SATURDAY, FEBRUARY 6, 1864.

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Notes.

PUBLICATION OF DIARIES.

Those who publish the private diaries of deceased persons, or extracts from them, are apt to fall into the error of biographers. They feel a tenderness towards the writer, and omit anything which may show him unfavourably. Objection may be taken to this practice, even when the diarist is only speaking of himself. But, when he is speaking of others, and especially when he is speaking against others, such omission may be a grave wrong to those who are represented. It may be that the omitted parts would completely destroy the value of the whole testimony. Suppose, for instance, a person of some name should leave memoranda imputing delinquencies of various kinds to various persons; suppose that, among the rest, it should be found that the late Duke of Wellington either wanted courage and conduct in the field, or, was bribed by the enemy. If at a future time these memoranda should find a publisher or an extractor, who should omit the slander on the Duke and retain what is said about others who would not be so well known, it is clear that those others would not be treated with historical fairness. The editor or extractor might very innocently think only of his author, and of the wretched figure he would make: but his readers have a right to expect that he should think of them, and of the other parties assailed.

In 1855 (1st S. xii. 142) I quoted some brutally coarse remarks which Reuben Burrow wrote in the fly-leaf of a book. In giving them I had a meaning which I did not explain. Two years before, some extracts from the diary of Reuben Burrow had been published in a scientific journal: these extracts contained various disparagements, which possibly might be slanders; accompanied by the statement, taken from a friendly biography, that "his habits had been formed by casualty and the necessities of the moment rather than by design and the prudent hand of a master." This biography also describes him as having, in private life, "some of those eccentricities which frequently attend genius, though by no means necessarily." This gentle allusion to the habits of a man whose stories about other persons were put into print, induced me to publish the fly-leaf above alluded to. I then knew nothing of the journal or diary, except the extracts. I have lately been made aware that the extractor, a friend from whom I am obliged to differ widely in this matter, presented the diary to the library of the Astronomical Society soon after the completion of the extracts. I am thus enabled to supply deficiencies, and to give the character of this accuser of the brethren in the manner in which I hold it ought to have been given.

It is very gratifying to think that such "eccentricities" in private life as Burrow exhibited are not "necessarily" the accompaniments of "genius." Even in his day the gifted man would not often leave to his son and three daughters a note book in which obscene epigrams are recorded, and in which the dismissal of a servant is noted with his name misspelt into the foulest word in the language, vowels and all. But this is possibly consistent with truthful evidence, and sound judgment upon the conduct of others. For a specimen of the reliance to be placed on Burrow in these particulars, I shall content myself with quoting the following passage. He was starting for India, and Lord Howe, with the fleet which was to relieve Gibraltar, protected the India fleet for a time, and then left them a convoy:—

"The weather continued pretty much the same till the end of September, and the wind was sometimes favorable; yet Howe never took the least advantage of it; but on Sept. 30, when we were in lat. 48° 6', and the French West India fleet were expected every moment with five ships of the line, this scoundrel Howe left us entirely to ourselves, with only a fifty-gun ship to take care of us, and went away from us, though he might have convoyed us a much greater distance without the least interference with his destination. From the stupidity and carelessness of this rascal's behaviour, I can have no other opinion but that he and his brother are a couple of cowardly scoundrels, or else that they are bribed by the enemy: for I am certain that they might by this time (Oct. 6) have been all at Gibraltar; and indeed much sooner, had they used the least industry or contrivance. What damned stupidity this cursed nation of ours has fallen into. Though this cursed rogue and his

brother have already behaved in the worst manner possible in America, yet they are now trusted with another expedition"

At the time in question, Lord Howe had run a very brilliant career: and as he did relieve Gibraltar according to instructions, and as the India fleet was not hurt by the French, we may surmise that he knew how to manage. The whole of the above passage is omitted in the extracts, though parts before and after come under marks of quotation. This omission is not due to supposed irrelevancy or want of interest, for it is quoted that the carpenter had forgotten to close the ports, by which the water came in and created alarm. I hold that enough ought to have been given to show what kind of person the writer was. Having examined the stories which he tells about other mathematicians, I find much reason to think that he is no more to be depended on about them than about Lord Howe. His plan seems to be, to take a rumour, or the gossip of an acquaintance, and to erect it into a positive fact of a decided character. There is an old joke—it seems to have been no more—against Halley, which has lived in oral tradition, and I think has been printed. Halley was sent to Germany by the Royal Society to examine the astronomical methods of Hevelius, and it was the laugh of his friends against him that he had flirted—as we now say—with Mrs. Hevelius, and made her husband jealous. Such badinage was sure to arise—especially in the reign of Charles II.—where a young and highly accomplished single man was entertained in the house of a friend who had a handsome wife. Burrow affirms that Halley betrayed the confidence of his host to the utmost, and uses the plainest words.

I have given enough to show that Reuben Burrow must not be taken as a witness against the character of any other person. I may add that he records nothing but what is disparaging, nothing—or just next to nothing—to the honour or credit of any one whom he mentions. His antipathy to Wales, the hero of the abuse transcribed by me, as above mentioned—and with whom he seems to have been on terms of friendly acquaintance while fly-leafing him in every one of his works—has some of its sources laid open. The chief of them seems to be that to Mrs. Wales he attributes the lies—as he calls them—about Mrs. Burrow owing black eyes and a swelled face to some of her husband's eccentricities which attend genius, but not necessarily, in private life. This is the most credible aspersion of Burrow's whole lot. His biographer admits that he was an occasional pugilist; the witness is one against whom nothing has ever been produced; and the story is, taking all we know of Burrow, natural and probable in its details.

A. DE MORGAN.

DOCUMENTS, ETC. REGARDING SIR WALTER RALEIGH.

I send for insertion, if you think them worthy of a place in "N. & Q.," a few more papers from my collections regarding Sir Walter Raleigh, his friends, and relatives: the dates of some of them are uncertain, as no year is mentioned; and as to others the commencement of the year, whether on January 1 or on March 25, will make a difference, for which, of course, allowance must not be omitted. The documents were copied by me from the originals at various periods, some of them as far back as the year 1830 or 1831.

Addressed in Raleigh's hand thus:

"For her ma^{ty} speciall affairs. To the right honorable my very good L. the L^d Cobham, Lrd Warden of the Cinqueports, her ma^{ty} lieutenant generall of Kent, att Plymouth. From Sherborne the 13 of Aug. at 12 in the night. Post hast, hast, post with spede. Hast, post hast, hast for life.

"I have sent your L. Mr Secretories letter, by which you may perceve that 8 sayle of Spaniards are entred into our seas as high as St Mallos. Your L. may see that if you weare not loose, you should be tied above for a while. If you needs will into Cornwale, then make hast, or I think yow wilbe sent for. I can say no more, butt that I am your Lordship's before all that leve.

"W. RALEGH."

Lady Raleigh added the following postscript in her own hand-writing:—

"And I could disgest this last word of Sur Waltar's letter, I wold expres my love likewise: but unly this: I agree and am in all with Sur Waltar, and most in his Love to you: I pray hasten your returne for the eleket sake, that we may see the bathe to gether.

"Your trew poore frind, E. RALEGH."

(Indorsed) "17 Jan^y, 1595. Sr Jo. Gilbert to Sir Wm. Raleigh. Report of a Frenchman latelie come out of Spaine.

"To my ho. good brother, syr Walter Raylygh, Knyght, lo. warden off the Stanerys and captayne of her majestys garde, att Sherborne.

"My ho. good brother. Heare arryved, yn this sesshons weake, a Frenche mane which came owt of Spayne, and ys servante too my L^{la} off the gowarsen, who reportes that the Kyng of Spayne has seante all his forces of Spanyards and Itallyans from Cartagena too the Duke of Savoye, and soo into the lowe countreyes; and they cary with theame 3 myllions off money for paye of the sodgers theare. Antony Godderde demandyd off him whether the Kyng of Spayne seante any forces ynto the Indes to the empyer of Gwyana? he awnswyrd that of that empyer he harde nott, butt the Kyng had seante forces too the dell awradoo [the *El Dorado*], and made proclamasyon thorro Spayne, that they that wolde shulde have lyberty to goo with theare wyves and chyldreane. The fyrste attempte that the Spanyardes pretende to make wilbe agaynste flushynge, and soo upon Inglande; and theare wilbe and ys redy yn Spayne and in the stretes 100 saylle off shypes, gallyasses and gallys, to sett saylle by the ende off february: more I have not harde. The Lo. bleasse all yowr actyons. Exter, thys 17 off Janowary, 1595.

"Yowres for ever too be commandyd,

"JOHN GILBERTE."

(Indorsed) "16 Mar. 1595, Sr Jo. Gilbert to Sr Wm. Raleigh."

"Too my ho. good brother, syr Walter Raylygh, knyght, Lo. Warden off the Stanerys, and captayne of her majesty's garde.

"My ho. good brother. Heare are arryvyd 3 fly bottes from Saynt Lucar, which came from thense the 26 of february laste, who reporte that theare are theare 20 saylles of men of war amakinge redde, butt nott with haste; wheareoff 5 of theame are of the greteste shypps off Spayne. Theare came owte of Saynt Lucar, yn theare company, sertyne shyppes which weant for Lusborne, loden with 1400 tones off corn too be bakyd ynto bysky for the kynges provysion; and theare came at thatt tyme too other greatte shyppes too Saynt Lucar, off 600 tones apesse, too lode corne and too retorne too Lusborne.

"They further reporte that the Kyngs bofte 6 hulkes off 200 tones apesse, which are gone to the *dell aurado*, full of men, womene, and chylterne, and vytells; wheare off theare weante 1400 soldyers.

"Theare are arryvyd att Saynt Lukar, abowte 5 wekes paste, 3 of the Kynges frygottes, which brafte from Saynte John de Porteryka 2 myllions and a halfe of sylver, as the reporte was amongst merchants; and that syr francys Drake rechyd theare owtewarde: at that tyme they were alodynge off the treasure. He entered the harbors with hys pynasses, and fryd one of the frygottes. Syr francys cowld nott enter the harbor with his shyppes, for they had sunke a frygotte yn the harbore, and by that meanes lost both the towne, treasure, and frygottes. Thys ys all that I can at thys pressaunte advertys yow off; and soo levyng to trouble yow, I comyt yow to the protectyon off the Almygthy. From Greanewege this 16 off marche, 1595.

"Yours for ever to be commandyd,

"JOHN GILBERTE."

The following paper seems to have reference to the Expedition to Cadiz, under the Earl of Essex; it is without date or indorsement:—

"And because it may happen by fight, or otherwise, that you, our Admirall of these forces committed to your charge, may miscarrye in this action (which God, we hope, will prevent), we have thought good (providinge for all events) to appoynt and authorize in such extremyte our Servant Sr Walter Raleigh, Captayne of our Guard, and Lieutenant of our County of Cornewalle, to take the charge of our said fleet and forces, beinge now our Vice-admyrall of the same. And in the meane while that he be assistant unto you in all your enterprises and attemptes, and all other resolutions and determinations for these our services, as well for the annoyance of the Enemye as for the safegarde of our fleet, and forces aforesayd. In wytnes whereof we have caused these our Letters to be made Patentes, to contynue duringe our pleasure.—Witnes our self," &c.

J. PAYNE COLLIER.

P.S. From a MS. volume of miscellaneous poetry and prose, in the library at Bridgewater House, I extracted the following; but it strikes me that I have seen it in print, and if any of the correspondents of "N. & Q." can tell me where the lines are to be found, I shall be obliged to them.

"EPITAPH.

"Here lyes the noble Warryor that never blunted sword:
Here lyes the noble Courtier that never kept his word;
Here lyes his Excellency that govern'd all the State;
Here lyes the L. of Leicester that all the world did hate.
W.A. RA."

TWELFTH-DAY.

It is still the custom in parts of Pembrokeshire, on Twelfth-night, to carry about a wren.

The wren is secured in a small house made of wood, with door and windows—the latter glazed. Pieces of ribbon of various colours are fixed to the ridge of the roof outside. Sometimes, several wrens are brought in the same cage; and oftentimes a stable-lantern, decorated as above-mentioned, serves for the wren's house. The proprietors of this establishment go round to the principal houses in their neighbourhood: where, accompanying themselves with some musical instrument, they announce their arrival by singing the "Song of the Wren." The wren's visit is a source of much amusement to children and servants; and the wren's men, or lads, are usually invited to have a draught from the cellar, and receive a present in money. The "Song of the Wren" is generally *encored*; and the proprietors very commonly commence high life below stairs, dancing with the maid-servants, and saluting them under the kissing-bush—where there is one. I have lately procured a copy of the song sung on this occasion. I am not aware that it is in print. I am told that there is a version of this song in the Welsh language, which is in substance very near to that given below:—

"THE SONG OF THE WREN.

"Joy, health, love, and peace,
Be to you in this place.
By your leave we will sing,
Concerning our king:
Our king is well drest,
In silks of the best;
With his ribbons so rare,
No king can compare.
In his coach he does ride,
With a great deal of pride;
And with four footmen
To wait upon him.
We were four at watch,
And all nigh of a match;
And with powder and ball,
We fired at his hall.
We have travell'd many miles,
Over hedges and stiles,
To find you this king,
Which we now to you bring.
Now Christmas is past,
Twelfth-day is the last.
Th' Old Year bids adieu—
Great joy to the New."

It would appear, from the ninth line of the song, that the wren at one time used to occupy a coach, or that her house was placed upon wheels.

The word "hall" is fitly used for the wren's nest: it is really a "hall," or covered place. And it is from the shape of his nest, that the *wren* gets his name, meaning *covered*.

The reference to "powder and ball" is c: and there is another song about the wren

surviving in this district, which contains a reference to guns and cannons. I regret that I can only remember two verses; and as far as I know, they are not printed:—

“Where are you going?” says the millder to the malder.
 “Where are you going?” says the younger to the elder.
 “I cannot tell,” says Fizzledyfose:
 “To catch cutty wron,” says John the-red-nose.

“How will you get him?” says the millder to the malder.
 “How will you get him?” says the younger to the elder.
 “I cannot tell,” says Fizzledyfose:
 “With guns and great cannons,” says John the-red-nose.”

Perhaps I ought not to call this a song, as I never heard it sung, and it is very little known here; but I suspect it used to be sung when the party of seekers were setting out in search of the wren, which they wanted for the Twelfth-night.

The wren here is generally called, by the common people, “cutty wron,” or “cutty wran.”

Query. What are the meanings of the words “millder” and “malder”? J. TOMES.

FLY-LEAF SCRIBBLINGS, ETC.

In a MS. circa 1450:—

“Que librum scripsit ipsum
 Videat in patria Jesum Christum.
 Amen.”

In a Salisbury book, 1527:—

“Mi bewte ys fayr ye may well see
 Wherfor I y-nke mi mast’ Dygbe
 Whersomever ye me see or happyn to mette
 I dwel w’ mi master Dygbe in Lyme Strette
 Whersomever I am in vilage towne or cite
 Mi dwellyng is in Lyme Stret with mi master digbe
 Pore pepull for mi master digbe doth py (pray)
 For he refreshyt them both night and day
 Many a poore body ye may here see
 Pray for that ma — mi master digbe
 Mi master digbe is of London noble cite
 Wherein I was made & had mi fayre bewte
 Poor men & rich men of evry degree
 Is bound to pray for mi master Digbe
 Whosoever in me doth look & rede
 Pray for mi master Digbe—God be hys spede
 Mi master digbe dwellethe in Lyme Strett
 Wher mony a noble marchand there doth mette.”

Time of Elizabeth—

“Omnipotens Christe
 Mihi Salter cui constat liber late
 Dignare
 Dogmata plura dare.”

“Si tibi copia — si sapientia formaque detur,
 Sola superbia destruit omnia si dominetur.”

The following, from a book formerly belonging to the celebrated John Doy, the astrologer:—

“In Dei Nomine Amen,
 The thirde day of December a^o Dñi 157d. I. Thomas
 Watson of Walton in the county of —.”

Then follows, in the same hand —

“When ye hande shaketh memento
 When ye lippes blacketh confessio
 When ye harte paineth contritio [sic.]
 When ye winde wanteth satisfactio
 When ye voise roleteth mei miserere
 When ye limmes fayleth libera nos domine
 When ye eyes holloweth nosce teipsum
 For ther doth forbere(?) vade ad judicium.”

I will conclude this with an acrostic hymn; where I copied it I quite forget:—

“I llustrator mentium
 E rector lapsorum
 S anctificator cordium
 V ita justorum
 S alus peccatorum
 “M ater orphanorum
 A djutrix lapsorum
 R efugium miserorum
 I lluminatrix cæcorum
 A dvocata peccatorum.”

J. C. J.

THE NEWTON STONE.

In reading Dr. D. Wilson’s interesting work on the *Pre-historic Annals of Scotland*, I was struck with the resemblance of the inscription on the Newton stone (vol. ii. p. 214,) to those of certain rocks in North-west India. It appears that Col. Sykes also detected the similarity. In short, the letters—the powers of which are well known, and with the appearance of which I am familiar—are almost precisely those of the Arian variety engraved on the sepulchral stones of the *topes*, and in other Buddhistic inscriptions found in Afghanistan, the ancient Ariana. The characters are known as the Arian or Bactrian, and are closely related to the Phœnician. The letter like O is, however, not in the Arian; but in the Phœnician it has the power of the Hebrew ayin, ע. There is one word, at the end of the fourth line, which is in the Lāt character—the oldest form of Sanscrit: this word is *Nesker*.

Having so clear a clue, I readily wrote the whole inscription in equivalent Hebrew letters, thus:—

בנבב
 דמית' כבת
 זות אב' עמ' עוע
 מין מי נשר
 חיי כ' מאן
 עקע יעמי הורי

In English letters, thus:—

Begababa
 domiti babeth
 zuth Ab-ham-howba
 min phi Nusher
 ohil cam
 sh'p hi.

It will be observed that the lines are arranged in measure: three lines of four syllables, and three of five.

The words are unmistakably Hebrew, with Chaldaic admixture, as in the word *man* (מֶן); and the literal rendering is as follows:—

"Silently I rest in the tomb;* *Ab-ham-howha*† is in the home of splendour. From the mouth (or doctrine) of *Nesher*,‡ my life was as an overflowing vessel; my wisdom was my glory."

The word *Nesher* being inscribed in the ancient Sanscrit character, employed by the early Buddhists, indicates that the person so named was an ancient teacher of the doctrines of Buddha, from the first seat of Buddhism; and that the person commemorated on this sepulchral stone, as one instructed by this teacher, was himself a Buddhist missionary.

The fact that we find an inscription in the Arian and Lát character of India, known to be Buddhistic, on a tombstone of very early date in such a place, is sufficient proof that a Buddhist colony was established there at the time of its erection. The form of the letters in the word *Nesher*, is certainly that of the Sanscrit of the fifth century B.C.

From Buddhistic history we know that, soon after the death of Godama Buddha, or Sakya, missionaries went out in all directions to promulgate his doctrines. This occurred about five hundred years B.C. Northern mythology plainly indicates its connection with India and Buddhism.

But the most interesting circumstance is the Hebrew character of the inscription on the Newton stone, though the letters themselves resemble those in use in North-western India at the period of Buddhist ascendancy, and both the ancient Sanscrit form of letter and that of the Arian are found together in several instances on the same rock, as transcripts of the same inscription and in the same language.

How can an inscription, presenting examples of both those forms of letters, and expressing Hebrew words, and found in Scotland, be accounted for? There are numerous evidences that many of the Israelites, especially those of the Ten Tribes, wandered from the place of their captivity into Bactria and North-western India, and there became Buddhists. Traces of such persons are found in several parts of Europe, but especially in Great Britain; where an extensive Hebrew influence, and yet not Jewish, was certainly established at a very early period. Among the several facts connecting this Hebrew influence in Britain with Buddhism, is a singular pas-

sage quoted by the Rev. E. Davies, in his work on the *Mythology of the British Druids* (Appendix, No. 12). The passage consists of four short lines, which Mr. Davies suspected might be Hebrew; in consequence of Taliessin, the Welsh bard, having stated that the bardic lore was derived from a Hebrew or Hebraic source. The lines referred to are in an ancient Druidical hymn in praise of Lludd the Great (*Welsh Archaeology*, p. 74). These lines are described as the prayer of five hundred men, who came in five ships. Mr. Davies transcribed the passage in Hebrew characters, but did not attempt to translate it. When literally rendered, however, even from Mr. Davies's transliteration, it makes very good Buddhistic sense. The Hebrew source of this passage is further indicated by the fact, that those who used it are represented as saying: "We all attend upon Adonai,"—the Hebrew name of the Almighty.

The Dannaan of Irish tradition are not unlikely to have been Israelites of the sailor-tribe Dan, who very early mingled with the maritime population of Zidonia (see Deborah's Song, &c.). Dr. Latham thinks it probable that the Danai of Homer, &c., were Danites. (*Ethn. of Europe*, p. 137.)

If the Dannaan of the Irish were Danites, we can account for the presence of Hebrews in Scotland during the pre-historic period: for, as we are informed, the Tuatha de Dannaan introduced their monuments into Scotland, Ireland, and Wales, long before the Christian era.

Then, as Great Britain was known to India before the death of Godama, we can understand how Israelitish converts to Buddhism there might also know that Hebrew colonists dwelt in Britain, and desire to join them; and, according to the zeal of the time, introduce Buddhism.

From the direct reading of the Newton stone, as well as from collateral evidence, there is then reason to conclude that it was erected to the memory of a Hebrew Buddhist missionary of some influence in pre-historic Scotland. The inscription in the Ogham character, on the same stone, is possibly a transcript in the same or another language, and may serve to test the correctness of the reading thus confidently offered.

Can you favour me with information concerning any other northern inscription in the same character? And also inform me, where I may find a copy of the Ogham inscription on the Newton stone? Is there any published explanation of the Ogham alphabet?

GEO. MOORE, M.D.

Hastings.

* כּכּכּ, mound, tumulus or vault.

† I take this to be adopted as a proper name, signifying father of a wrong-doing or perverse people.

‡ *Nesher*, in Hebrew, means an eagle.

"Rekkap!" "Geddish Down!" Whereby please to understand—Adelaide Tavern; Brecknock Arms; Highgate Hill; Red Cap; Kentish Town.

Here the news-boys interpose, with a phraseology of their own—"Heaving Staw!" "Dillitilligrawph!" "Heaving Stann'rd!" "Imbortint-frummimerrikey!" "Litterfr'm Man Hadd'n!"—Evening Star; Daily Telegraph; Evening Standard; Important from America; Letter from Manhattan.

Here a cad shouts—"Full inside!" "I vish I vos!" responds a hungry loafer from the footway. "I owney vish I vos!"

In the morning this is altered—"Full inside!" cries the cad. To whom sarcastically replies the driver of a rival bus—"Hope yer injoyed yer brekfast!" SCHIN.

SWORD-BLADE INSCRIPTIONS.—The columns of your interesting and valuable journal have, from time to time recorded, for the amusement of its readers, quaint inscriptions on sundials and on bells. Permit me to send you two curious mottoes, which were found on sword blades, and communicated to me by Mr. Latham, of the firm of Wilkinson & Co., the eminent sword-makers in Pall Mall. The first is from an old Spanish blade, and runs thus:—

"Non ti fidar di me se il Cor te manca."

"Trust not to me if thy heart fail thee"—

and the second is from a Gascon sword:—

"Si mon bras redoutable estoit armé de ce Fer.
J'attaquerois le Diable au milieu de l'Enfer."

W. F. H.

SOURCE OF THE NILE.—The following note may be interesting at the present time:—

"November, 1668.

"At a Meeting of the Council of the Royal Society of London for Improving Natural Knowledge:

"Ordered, that these documents be printed.

"BROUNKER, Pres."

The discourses were printed accordingly, with the following title:—

"A Short Relation of the River Nile, of its Source and Current, &c., &c. London: printed for John Martyn, printer to the Royal Society; and are to be sold at the sign of The Bell, without Temple Bar, 1669."

In this little book, which I have recently been reading, there is a wonderful resemblance in the description of the source of the Nile, and that which has been lately read before the Royal Society.

SEPTIMUS PIESSE, F.C.S.

THE PRINCESS DE LAMBALLE.—It will be remembered by the readers of French History, that one of the most horrible atrocities of the Reign of Terror was the murder of this unfortunate princess in 1793. After death, the remains were subject to the greatest indignities, and the head carried upon a pike through the streets of Paris.

A question has been raised since as to what became of the head after the mob had satiated their fury by its public exhibition. A late number of *Galignani* sets the question at rest by the publication of a document which has been lately disposed of at a sale of autographs in the Rue Drouet. The document is as follows:—

"Section of the 15.20. Permanent Committee. September 3rd. Year IV. of Liberty, and I. of Equality. Citizen Jacques Pointal of the Corn Market, 69 Rue des Petits Champs, applied to the Committee for permission to enter the head of the *ci-devant* Princess de Lamballe, which he had succeeded in obtaining possession of. As the patriotism and humanity of the said citizen could not but be commended, we immediately proceeded to the cemetery of Enfants-Trouvés, near the place where our Committee met, and within our section, where we had the said head buried, and we have given the present act to serve the said citizen as a discharge and authorization. Done by the Committee, in the above-mentioned day and year.—DREQUELLE, Commissioner of the 15.20."

T. B.

Queries.

ANCIENT SEALS.

I have a cast of the fine old seal of the borough of Stamford, the matrix of which, I believe, is preserved in the Museum of the Society of Antiquaries, London. Its relief is very high, and its workmanship singularly beautiful. The device is the Virgin and Child, seated under a rich canopy, with a praying figure beneath, the legend apparently being, "Stavnford . Bvrgenses . Virgo . Fvndvnt . Tibi . Preces." From its having four projecting hinges, similar to those on King Edward's double staple seals, I feel almost satisfied that this is only one side of the ancient seal of Stamford. If I am correct as to this, the other side of the matrix still in existence, are impressions from it still extant?

I have also copies from the seals now used by the Boroughs of Glastonbury, and Bury-St.-Edmund's, but both are very small and modern, the former having for device a mitre in front, two crossed croziers on a shield, with the legend, "Floreat Ecclesia Anglie;" and the latter, crest merely of the wolf with its paw resting on the crowned head of the martyred king, motto of "Bvry. Sci. Edi." As both of these towns once possessed ancient and striking seals, I would like greatly to ascertain where casts of them are to be procured.

Seal-engraving appears to be almost for the last 300 years, as the high relief of design, and richness of execution of the smallest seals up to that period contrast with such as have been executed since, especially with the more recent examples. Some exceptions, I must acknowledge,

sad decadence, but they are far from being numerous. Can any reason be assigned why seals cannot now apparently be engraved in the bold and beautiful manner in which this was done four or five centuries ago?

My collection of English municipal seals is now a very extensive one, mainly through the kind facilities afforded by your columns, but I have long been desirous to obtain some of the older seals of cities and towns, which I yet want, to render it as complete as possible. I beg to name those above referred to, also the double seals, now used, of the cities of London and Dublin; the double seals of the boroughs of Shaftesbury, Southampton, and New Shoreham; the 1589 seal of the city of Winchester; the ancient seals of Hereford and Northampton; and those now used by New Windsor and Queenborough. To those I would add two ecclesiastical examples, viz., the singularly beautiful seals of Christ Church, Canterbury, and of Thomas Arundel, Archbishop of Canterbury, 1396—1414.

You know my address, and should any readers of "N. & Q." communicate with me, and kindly favour me with gutta-percha casts of all or any of the seals I have named, I would gladly reciprocate the obligation out of my own very extensive collection of mediæval seals. E. C.

AUTHOR WANTED.—

"This world's a good world to live in,
To lend and to spend and to give in;
But to beg or to borrow, or ask for one's own,
'Tis the very worst world that ever was known."

It was thought by a friend to be Sheridan's; he has, however, searched his works without success.* K. R. C.

MR. DANIEL CAMPBELL.—Any information will be gratefully received respecting "Mr. Daniel Campbell, Minister of the Gospel," author of *Sacramental Meditations on the Sufferings and Death of Christ*. The seventh edition, published in 1723, is dedicated to Archibald, Duke of Argyle, with a preliminary letter, also addressed "To my own Flock, and Parishioners of the Parishes of Kilmichael of Glasrie, Killimire, and Lochgear." C. W. BINGHAM.

CHESS.—Has not at last a copy been discovered of Vicent, *Libre deljochs, partils, &c.*, 1495? According to the *Illustrated London News*, No. 833, a rumour to this purport was afloat some years ago. Was ever a reply published by the writer of the *Essay on Persian Chess* (N. Bland, Esq.), or in his behalf, to the critical remarks of

Prof. Duncan Forbes, 1860, in *The History of Chess*? Did nothing more appear about this subject? COLONNA.

Groningen.

THE COMET OF 1581.—Reading lately Bretschneider's *Collection of Melancthon's Letters*, in four quarto volumes, I came upon the following notice of a comet, which may be interesting to some readers. It is in a letter of Melancthon to Camerarius, of date August 18, 1531:—

"Vidimus Cometen, qui per dies amplius decem jam se ostendit in occasu Solstitiali. Videtur autem super Cancrum aut extremam Geminorum partem positus. Nam occidit post solem horis fere duabus; et mane paulo ante solis ortum in oriente prodit; ita cum celo circumagitur, proprium motum quem habeat querimus. Est autem colore candido, nisi si quando nubes eum pallidiorem reddunt. Caudam vertit versus Orientem. Mihi quidem videtur minari his nostris regionibus, et prope modum ad ortum meridianum vertere caudam. Non vidi ante cometen ullum, et descriptiones hoc non diserte expriment. Erigit caudam supra reliquum corpus. Quidam affirmant esse ex illo genere quos vocat Plinius *fiotas*, quia sit acuta cauda. Id ego non potui oculis judicare. Quæso te ut mihi scribas an apud vos etiam conspectus sit; quod non opinor; distat enim a terra vix duobus gradibus; si tamen conspectus est, describe diligenter, et quid judicet Schonerus, significato." (Vol. ii. p. 518.)

In a second letter to Camerarius, of date Sept. 9, he remarks:—

"Cometen hic judicavimus a Cancro ad Libram usque, proprio motu vectum esse. Quanquam autem in Libra nunc est Jupiter, tamen illius motus causam exstimant Martis motum esse, qui nunc ab Arcto discedit. Et planetas comete sequuntur, ut scis." (*Ib.* p. 587.)

Melancthon at this time was in Thuringia, I think in Erfurt. I believe there is a letter of Luther regarding this same comet, but I cannot lay my hand on it. There was a comet in 1527, on which Gerhard (Gerhardus Novimagus) wrote a treatise; and how did it happen that Melancthon had not seen it? H. B.

CHAWORTH OR CADURCIS: HESDENE.—Who was Sybilla de Chaworth, wife of Walter d'Evreux, and mother of Patrick, Earl of Salisbury? "Patrick de Cadurcis or Chaworth, and Maud his wife, testified and confirmed by their deed all donations made by their children," &c. Of what family was this Maud? Temp. Edw. I. we find that "Maude de Chawarde held the Vill of Etlawe, co. Glouc'."

On what authority do the Scropes* quarter the arms of Chaworth? Several of the possessions of Ernulph de Hesinde in Somersetshire and Gloucestershire are found (temp. Wm. Rufus) to be the property of Patrick de Chaworth. Rudder (*Hist. Gloucestershire*, p. 510), says Hesinde conveyed Kempsford, and adds, under "Hatherop,"

[* This quotation, with variorum readings, was inquired after unsuccessfully in our 1st S. ii. 71, 102, 156.—Ed.]

* It does not appear to me that the Tiptoffs, through whom (apparently) the Scropes claim this right, were justly entitled to it.

that that manor "probably passed to the Chaworths at the same time."

Collinson (*Hist. Som.* i. 160), states that some hides in Weston, formerly the property of Hesdene, were in the possession (*temp.* Wm. Rufus) of Patrick de Cadurcis; "but how he (Hesdene) parted with his estate does not appear."

Is there any authority for Rudder's statement, or did he not, from the fact of the manors in question being found afterwards in the possession of Chaworth, *conjecture* that they were conveyed by Hesdene? Does it not seem that Chaworth became possessed of this property in right of his wife Maud, who might have been a sister or daughter of Hesdene?

I may add, that I have reasons for doubting the accuracy of a pedigree of Hesdene inserted in Burke's *Visitation of Seats and Arms*. H. S. G.

OLIVER DE DURDEN, ETC.—In vol. ii. p. 63, of a publication of the year 1742, entitled *Antiquities of the Abbey Church, Westminster*, and under the head of "Monuments to remarkable Persons Buried in that Church," it mentions that next to the monument of King Henry III. is one of "Oliver de Durden, a Baron of England, and brother of King Henry III."

Query.—1. What was the name of his mother, and was he a half-brother of King Henry III.? I cannot obtain the information from Rapin or the other historians of that period.

2. Is there any book or record in which the names of Henry III.'s barons are given; and if so, where can it be seen? ANTIQUARY.

GRUMBOLD HOLD.—One of the three manors in the parish of Hackney has this name. It formerly belonged to the vicars of the old church, and the tradition is they were so severe in exacting their fines, and there was such dissatisfaction and grumbling among the tenants in consequence, that it acquired the nickname of Grumble Hold. Surely, if this were the case, no lord or steward of a manor would have chosen to place such a name at the very head of each Court Roll. May it not rather be St. Grumbold's or St. Rumbold's Manor? The name is a corruption of Rumaldus. Hasted (*Hist. of Kent*, iii. p. 380) says that the fishermen of Folkestone used to make a feast of whittings every Christmas Eve, and call it "Rumbold Night." The old church at Hackney is sometimes called that of St. John, and sometimes of St. Augustine. Any further information would oblige. A. A.

Poets' Corner.

DR. HILL: PETITION OF I.—In 1759, Dr. Hill wrote a pamphlet, entitled *To David Garrick, Esq., the Petition of I, on behalf of herself and Sisters*. The purport was to charge Mr. Garrick with mispronouncing some words, including the letter *i*, as *furm* for *firm*, *vurtue* for *virtue*, and

others. The pamphlet is now forgotten. (*Dramatic Table-Talk*, ii. 144, Lond. 1825.) What pronunciation did Dr. Hill insist upon? Was the *i* in *firm* and *virtue* ever sounded as in *vinegar*, or *virulence*? W. D.

HYLA HOLDEN of Wednesbury, gent., born 1719, died 1790; married in 1745 Elizabeth, daughter of John Walford of Wednesbury, gent. (Baker, *Hist. Northamptonshire*, i. 317.)

Particulars of their issue and descendants will oblige. Also any particulars of the Walford family. H. S. G.

KUSTER'S DEATH.—In Monk's *Life of Bentley* (p. 317), the following communication is made in a letter of Kuster's friend, Wasse:—

"We heard soon after that he [Kuster] had been blooded five or six times for a fever, and that upon opening his body there was found a cake of sand along the lower region of his belly. This, I take it, was occasioned by his sitting nearly double, and writing on a very low table, surrounded with three or four circles of books [for his edition of Hesychius probably] placed on the ground, which was the situation we usually found him in."

Is any reliance to be placed upon the story of the "cake of sand along the lower region of his belly," or is it merely a case of *calculus*? T. J. BUCKTON.

LANTERNS OF THE DEAD: ROUND TOWERS OF IRELAND.—In the admirable dictionary of M. Viollet le Duc (vol. vi. p. 155) is a very curious account of certain towers which are found in cemeteries in the centre and west of France, and in which formerly lights were burned at night to indicate the proximity to the last resting-places of the dead. He states they are also called *fanal*, *tournele*, and *phare*. The earliest notice he gives is from an old chronicle of the Crusades, which states:—

"Then died Saladin (Salahedins), the greatest prince that there was in Pagandom, and was buried in the cemetery of St. Nicholas of Acre near his mother, who was there very richly interred; and over them a beautiful and grand tower (une tournele biele et grant) where is night and day a lamp full of olive oil, and the hospital of St. John of Acre pays, and causes it to be lighted, who hold great rents which Saladin and his mother left them."

The author says, however, there is a tradition that they were "menhirs," or erections of stone, consecrated to the Sun in Druidical times. He gives illustrations of three of these lanterns of the dead. They have all a small door raised some distance above the ground, and an opening or window at the top, where the lighted lamp was exhibited. One is from Celfrouin (Charente), and is like a pier surrounded by clustered columns about six feet in diameter, and including a sort of conical top or spire about forty feet high. The mouldings, &c., show it to be the work of the thirteenth century. The second exists at Ciron (Indre), has a similar door, and six lancet

at the top, and is not more than twenty-five feet high. The third is at Antigny (Vienne), and is square with small jamb-shafts at the angles, and is about thirty-five feet high, and seems also to be of the thirteenth century. They all stand on flights of steps.

Is it possible that the round towers of Ireland were intended to serve as cemetery lights or lanterns of the dead? In France these *fanals* seem to be confined to the Celtic districts, and it is not impossible that the Celtic races in Ireland may have seen and copied them. They have the same entrances a little above ordinary reach, the same windows at top, and the same conical caps. Could any among the French antiquaries who peruse "N. & Q." favour us with some further information with regard to these curious towers? It is not impossible after all that they may be the means of dispelling the mystery which has hung so long over the far-famed round towers of Ireland.

A. A.

LEIGH FAMILY OF SLAIDBURN, CO. YORK.—I wish to obtain information relative to the ancestry of Richard Leigh, of Birkitt, in Bolland, in the county of York. He was buried at Slaidburn, March 1, 1676. His wife's name was Jane; I do not know her surname. They had issue Leonard, of whom presently; William, who married and left issue; James, also married and left issue; Ellin, married to Nicholas Parkinson, and had issue five sons and one daughter.

Leonard Leigh married (May 9, 1657,) Elizabeth Brigg; and had issue Richard, who was father of Leonard Leigh of Harrop Hall, who left issue a daughter Anne, married to Samuel Harrison of Cranage Hall, in the county of Chester.

The arms borne by this family were: A cross engrailed; and in the first quarter, a masicle.

To any of your correspondents who will favour me with a reply, I shall be happy to give further information as to the descendants of the first-mentioned Richard Leigh.

GEORGE W. MARSHALL.

LITERATI OF BERLIN.—

"Nothing could be more second-rate and second-hand than the *littérateurs* of the court of Berlin. Voltaire was the only able man whom Frederick ever persuaded to join them: he ridiculed them and their master as soon as flattery ceased to be profitable. Maupertuis was a small astronomer; Boyer, a pedant, quoting Greek and Latin, which he could not construe; Clairfons, who translated Dante into unreadable French; and Hersted, whose double version of the *Henriade* might be taken for a burlesque. Yet Frederick was so proud of these and his other mediocrities, that he published a catalogue of them in three large volumes."—*Notes made in North Germany*, p. 172, London, 1776.

I shall be glad to know the full title of the Catalogue in three volumes, and anything about Clairfons or Hersted, of whom I cannot find any account.

E. T. H.

MARKING OF SADDLES, ETC.—In an old document, of A.D. 1570, relating to the bounds of a forest and the rights of certain owners of land therein, it is mentioned that "The servants of Sir A. B. did, in the fence-month, mark saddles, waynes, and carts, at certain gates and other places;" and that "the said marking was farmed out at so much per annum." Can any reader produce notices of a similar custom in explanation?

J.

THE EMPRESS MAUD.—I have read that a Life of the Empress Maud, daughter of Henry II., was written by Arnulphus, Bishop of Liseux; and that it is now in the library of the College of Navarre at Paris. Has this life ever been translated or published?

G. P.

New York.

MODEL OF EDINBURGH.—About twenty years ago there was exhibited, first in Edinburgh, and afterwards in Glasgow, London, and other places, a beautiful model in wood of the city of Edinburgh showing the Castle, the public buildings, and each individual house in the different streets and squares with much accuracy and distinctness. It was, according to my recollection, about twelve feet in length and eight in breadth; was very elaborate, and must have taken long to construct, being in every respect most creditable to the framer. It attracted considerable notice at the time, and a friend told me that, being in the room at Piccadilly where it was shown, the late Duke of Wellington was among the visitors; and he heard his grace say, that his seeing this model would induce him to visit the original, which, however, he never did.

Can any of your readers state whether this piece of work is still in existence, where it is, and who was the artist?

J. R. B.

MOTTOES WANTED.—A company is established to supply Burton-upon-Trent with water from Lichfield and the tributaries of the river above that city: the object is not to supersede the use of the present Burton water in brewing, but to economise it by bringing water from another source for domestic and manufacturing and other purposes, and also for all other brewing purposes except that of making ale. Mottoes, conveying the following ideas in Greek or Latin, especially from classic authors, are requested:—

1. To succour, not to supersede.
2. We bring silver to save gold.

The latter means that the Burton springs being valuable as gold, we bring silver to economise its use.

T. J. BUCKTON.

Lichfield.

NEWHAVEN IN FRANCE.—Dugdale, in his *Baronetage*, under "Stourton," says that William, Lord Stourton, died A.D. 1648, "being Deputy-General of Newhaven, in France, and the Marches

thereof." Lord Stourton was in command of one of Hen. VIII.'s fortifications, near Boulogne. Is there any place at or near that town bearing, or known to have borne, the English name of New-haven? J.

ORDER OF THE COCKLE IN FRANCE. — In the *Peerage of 1720*, which has already been the subject of a query (3rd S. ii. 67, 117), and which the kindness of your correspondent G. enabled me to identify as the third edition of Francis Nichol's *British Compendium*, the famous Sir James Hamilton, Earl of Arran, and Regent of Scotland during the minority of King James V., is said to have been "Knight of the Cockle in France." This is doubtless "L'Ordre de Chevalerie du Navire, ou de la Coquille de Mer, institué en 1269, par S. Louis," in commemoration of a hazardous naval expedition.

The collar of the Order was composed of escallop shells alternately with double crescents, and their badge was a ship-rigged arg. floating upon waves of the same. What were the circumstances of the hazardous naval expedition, in commemoration of which it was instituted?

UYTTE.

Cape Town, S. A.

PROVERB WANTED. — Can you tell me where I may find the first mention of the following, and which is the earlier form? — "We praise the food as we find it"; and "We praise the fool as we find him." An early reply will much oblige.

ABHBA.

ROMAN HISTORIAN. —

"The Roman historian describes a supposed lunatic mutilated and confined so long in a narrow cell, as so nearly to have lost the human form, that, on his liberation, he was too offensive to be pitted—*deformitate misericordiam amisit*." — *A Letter to Sir W. Garrow, A. G.*, by Charles Barton, M.D., London, 1813, pp. 64.

The *Letter* is on the bad management of lunatic asylums.

Who is the Roman historian so vaguely quoted, and where can I find the passage? M. M.

SEALS. — Will any collector of seals, &c., kindly furnish me with an impression or cast of a seal or *gem* representing a man approaching a house, and carrying on his back what appears to be a sheaf of corn? The seal is oval, and about an inch long. If sent to the post office at this place it would be gratefully received, and repaid in kind. M. M. S.

Camberwell.

SHAKESPEARE PORTRAITS. — What works are there treating especially on this subject, besides those by Mr. Boaden and Mr. Wevill? G. W.

TRANSLATORS OF TERENCE. — 1. Can you give me any account of this Charles Hennebert? He published *Terence* (volume i.), translated into French, Cambridge University Press, 1726, 8vo.

2. Who is translator of the *Andria* of Terence, Cambridge and London, Hamilton, 1659?

3. The comedies of Terence, translated by S. Patrick, 1745, revised and materially improved by James Prendeville, Dublin, 1829, 8vo. Wanted any information regarding the editor. R. I.

VICHY. — Where can information as to Vichy and its mineral springs be procured? These *aquæ calidæ* appear to have been known to the Romans. S. P. Q. R.

WRITS OF SUMMONS. — William De Rythre, Lord of Rythre in the county of York, had summons to parliament from the 28th Ed. I. to the 6th Ed. II. inclusive. In the 26th Ed. I. he had summons to Carlisle *equis et armis*, in which writ he is *designated as a baron*; the earls and barons then summoned being respectively distinguished by their rank. Is it therefore to be inferred that, although in this case, no record of a summons to parliament earlier than that of the 28th Ed. I. is extant, yet that a previous summons had been addressed either to himself or an ancestor?

HIPPEUS.

SITUATION OF ZOAR. — The exact situation of this ancient city is, I am aware, still a matter of discussion amongst biblical critics, but I was not prepared for such exactly opposite statements respecting it as appear in the articles on "Moab" and "Zoar" in Dr. Smith's *Dictionary of the Bible*, both by an author to whom students of the Bible are deeply indebted — Mr. Grove of Sydenham.

Under the article "Zoar," vol. iii. p. 1834, we find the following remarks: —

"The definite position of Sodom is, and probably will always be, a mystery, but there can be little doubt that the plain of Jordan was at the north of the Dead Sea; and that the cities of the plain must therefore have been situated there instead of at the southern end of the lake, as it is generally taken for granted they were."

And then, after giving what seems to my mind at least very satisfactory reasons for this opinion, Mr. Grove concludes: —

"These considerations appear to the writer to render it highly probable that the Zoar of the Pentateuch *was to the north of the Dead Sea, not far from its northern end, in the general parallel of Jericho.*"

Let us now turn to the article "Moab," vol. ii. p. 391, also written by Mr. Grove, and what do we find —

"Zoar was the cradle of the race of Lot. Although the exact position of this town has not been determined, THERE IS NO DOUBT that it was situated on the south-eastern border of the Dead Sea."

Can these two statements be reconciled? If not, which, in Mr. Grove's opinion, contains the most probable account of the situation of ancient Zoar? A. E. L.

Queries with Answers.

COLKITTO AND A. S. — In Milton's *Sonnets*, there are some obscure allusions. Thus, in the 6th [11th], who is meant when he says: —

"Why is it harder, Sirs, than *Gordon*,
Colkitto, or *Macdonnel*, or *Galasp*?"

The last two were chiefs in Ireland in the war of 1565; but who are the first two, *Gordon* and *Colkitto*? Again, in his lines "On the New Forcers of Conscience," we have —

"... A classic hierarchy
Taught ye by mere A. S. and Rutherford."

The latter is the well-known Scottish divine, Samuel Rutherford; but who is "A. S."

PHILOMATHES.

Glasgow.

[Warton has the following note on the first passage: "Milton is here collecting, from his hatred to the Scots, what he thinks Scottish names of an ill sound. *Colkitto* and *Macdonnel* are one and the same person; a brave officer on the royal side, an Irishman of the Antrim family, who served under Montrose. The Macdonalds of that family are styled, by way of distinction, *Mac Colkittock*, i. e. the descendants of the lame Colin. *Galasp* is a Scottish writer against the Independents. He is George Gillespie, one of the Scotch members of the Assembly of Divines, as his name is subscribed to their Letter to the Belgick, French, and Helvetian churches, dated 1643: in which they pray 'that these three nations may be joined as one stick in the hands of the Lord: that all mountains may become plains before them and us: that then all who now see the plummet in our hands, may also behold the top-stone set upon the head of the Lord's house among us, and may help us with shouting to cry, *Grace, Grace*, to it.' (Rushworth, p. 871.) Such was the rhetoric of these reformers of reformation!"

A. S. noticed in "The New Forcers of Conscience," is Dr. Adam Stenart, a minister of the Scottish Kirk, and a doughty champion he appears to have been in the polemics of that time; witness his effusion entitled, "Zerubbabel to Sanballat and Tobiah," imprim. Mar. 17, 1644, 4to. Consult Watt's *Bibliotheca* for his other works.]

THE NILE.—I have noticed in *The Times* and other papers, recently, the question mooted as to whether Captain Speke did really discover the source of the Nile. It has occurred to me that he may have done so in part, by tracing one of its sources. Some of your readers are, no doubt, well acquainted with the moorland districts of this kingdom; and if those regions are visited in the summer season, they will leave with the impression of having discovered the rise of one of the many rivers flowing from that district; but visit that place again the following spring, and that same spring, which they thought was the river

head, will in many cases be traced for a mile or more in some other direction. May not this be the case with Captain Speke's discovery?

I had recently a parcel from a bookseller's shop, wrapped up in an old map. On examination, I found it to be an old map of Africa, having the Nile to the lakes *Zaire* and *Zastan*. The map is curious, and apparently about two hundred years old. It was once, I should think, part of a book. On the back is printed a description of Africa, commencing thus: "Africa as it lay nearest the first people." It is engraved by Abraham Goos. I shall be glad to know from what folio work it is taken, and if of any real value? G. P.

[Abraham Goos published various maps at Amsterdam in the early part of the seventeenth century. Dr. O. Dappers's *Beschreibung von Africa* (Description of Africa), fol. Amsterdam, 1670, has a large map of Africa; but this map does not bear the name of Goos.—The question respecting Captain Speke and the Nile will probably give occasion ere long to sharp discussions, but on a scale far beyond the disposable space in "N. & Q."]

MAJOR RICHARDSON PACK.—I should be glad to know something respecting the author of a small volume, entitled *Miscellanies in Prose and Verse*, the second edition: London, printed for E. Curll, in Fleet Street, M.DCC.XIX. The volume is dedicated to the Honourable Colonel William Stanhope, His Majesty's Envoy Extraordinary and Plenipotentiary at the court of Madrid. This dedication is signed "Richardson Pack," who is styled Major Pack in an eulogistic poem by G. Sewell, prefixed to the work. The author appears to have served in Spain, and to have possessed an elegant literary taste; although his poems are disfigured by the licentious freedom in vogue in his day. Among the prose articles in the volume, is a *Life of Wycherley*, the poet.

JOHN PAVIN PHILLIPS.

Haverfordwest.

[Richardson Pack was educated at the Merchant Taylors' School, and was for two years at St. John's College, Oxford. His father intending him for the legal profession entered him at the Middle Temple; but the study of the law not agreeing either with his health or inclination, he joined the army, and served abroad under Gen. Stanhope and the Duke of Argyle. The Major died at Aberdeen in Sept. 1728. The various editions of his *Poetical Miscellanies*, all published by E. Curll, may be seen in Bohn's *Lowndes*. For other particulars of him consult Cibber's *Lives of the Poets*, and the biographical dictionaries.]

SPENSER'S "CALENDAR."—I have recently met with an old translation into Latin hexameters of Spenser's *Calendar*. As the title-page of my copy is missing, I should feel obliged if any one would inform me of the author's name and the date of the publication. Let me inquire, too,

whether there is any version extant of the other poems of Spenser, and of the "Faerie Queene" in particular? X. 1.

[The following is the title:—"Calendarium Pastorale, sive *Æglogæ* duodecim, totidem Anni Mensibus accommodatæ, Anglicè olim scriptæ, nunc autem elegantî Latîno Carmine donatæ a Theodoro Bathurst. Lond. 1653, 8vo." It is dedicated by the editor, William Dillingham, to Francis Lane. Some copies have no date. It was republished by John Ball, with a Latin Dissertation, "De Vita Spenseri et Scriptis," and an augmented glossary. Lond. 1732, 8vo, with cuts by Foudrinier.]

QUOTATIONS.—Where are the following quotations to be found?—

"O'er which the raven flaps her funeral wing."
[Byron's *Corsair*, canto II. stanza xvi.]

"Perhaps it was right to dissemble your love,
But why did you kick me downstairs?"

[These lines first appeared in the *Asylum for Fugitive Pieces*, 1785; and again in *The Panel*, by J. P. Kemble, 1788 (Act I. Sc. 1). It has been conjectured that Mr. Kemble was the author of them. See "N. & Q.," 2nd S. vii. 176; viii. 37.]

"Tis sweet to know there is an eye will mark
Our coming, and look brighter when we come."
[Byron's *Don Juan*, canto i. stanza 123.]

G. F. B.

Who is the author of the following specimen of grandiloquence?—

"Britanniarum majestas ad ortum solis ab hesperio cubili porrecta."

J. L.

Dublin.

[This quotation, wherever it occurs, is altered from the following passage in Horace, *Od. lib. iv. carm. xv.*:—

"Famaque et imperi
Porrecta majestas ad ortum
Solis ab Hesperio cubili."]

SPRINGS.—What is the meaning of the word "springs" in the following passage?—

"If aught of oaten stop, or pastoral song,
May hope, chaste Eve, to soothe thy modest ear,
Like thy own solemn springs,
Thy springs, and dying gales."

Collins, *Ode to Evening*, 1—4.

B.

[Spring, as used in this passage, is a Scotch word, and signifies a quick and cheerful tune on a musical instrument. The word occurs in Douglas's *Virgil*, clxvii. 6:—

"Orpheus mycht reduce agane, I geas,
From hell his sponsis goist with his suet stringis,
Playand on his harp of Trace sa plesand *springis*."
Vide Jamieson's Scottish Dictionary.]

RETREAT.—A certain time during the day at which the guard turns out under arms, the piquets are inspected, and the band or drums and fifes play for about ten minutes. "Retreat"

is in some way affected by the time of the year; the hour at which it comes off being regulated by the time of sunset. What is the reason for the name *retreat* being applied to this particular parade, if it may be so termed? JOHN DAVIDSON.

[The military term *retreat* has various significations; but whenever it is applied to a parade or muster of the troops, we think the expression must have originally referred to the men's retiring to their quarters when the muster was over, not to the muster itself.]

DUROCOCBRIVIS.—Can you direct me to any book, where conjectures are hazarded on the site of the Roman town Durocobriva, besides those contained in the works of Camden, Chauncy, and Clutterbuck, which are within my reach? In modern atlases this town is represented as occupying the present site of Maiden Bower, near Dunstable. Are there sufficient reasons for this decision? C. D.

[The learned William Baxter is of opinion that the site in question was Woburn, in Bedfordshire. He also maintains that the proper orthography was *Durocobritis*. See his *Glossarium Antiquitatum Britannicarum*, edit. 1719, p. 118.]

ANONYMOUS.—Who was the author of—

"An Autumn near the Rhine; or Sketches of Courts, Society, and Scenery, &c., in some of the German States bordering on the Rhine. With a Map of the Eastern Part of Germany as settled at the Congress of Vienna. London, 1818"?

T. H.

[By Charles Edward Dodd, Esq., Barrister of the Middle Temple, who died very soon after the publication of his work.]

Replies.

CROMWELL'S HEAD.

(3rd S. iv. 175.)

Mr. Frank Buckland, in his letter to *The Queen* newspaper of the 16th inst., which no doubt some of your readers have also seen, has thrown a new light upon Cromwell's head. Visiting a friend lately in Hampshire, who possesses some interesting relics of Charles I., he was informed by him—

"that, despite all the curious stories about the existence of Oliver Cromwell's head, he thought he knew of the existence of a head, which all evidence seems to prove to be the very head of this great man. [These italicised words I do not know whether Mr. Buckland's, or his friend's.] The story is as follows:—'Oliver Cromwell was buried in Westminster Abbey. I well recollect my father, the Dean [Buckland, of course], pointing out the place to his friends. The grave was situated in the very centre of the centre chapel, at the east end of Hen. VII.'s Chapel; but there is no stone to mark the place.'" [These italics are Mr. Buckland's.]

Mr. Buckland then quotes the usual h account of the magnificent burial of the Fr

at Westminster (which is still a disputed point, however); and that it was disinterred by the Royalists, *hung* at Tyburn, and cast into a hole beneath the gallows.

He then continues, what I presume to be his friend's story (for he is rather involved in his mode of stating it), thus:—

"The head was subsequently separated from the body, and placed on an iron spike over the gate at Temple Bar. Here it remained till it was blown down by the wind. It was at that moment picked up by a soldier, who immediately secreted it. It remained in this soldier's family for several generations; till at last, not many years ago, it was given by the last survivor of his family to Mr. Wilkinson, a surgeon of Sandgate, near Folkestone, and is at this moment in the possession of that gentleman's son. The skin covering the skull is quite dry and hard, but in excellent preservation. The hair of the mustache still remains; and the *wart* also, which we see represented in his portraits, is plainly to be seen; and the flesh *has been embalmed*, which would not have been the case with the remains of an ordinary person. I regret to say I have not seen it myself. [I presume, Mr. Buckland means he has not?] With the head are preserved the actual documents, in which are offered large rewards for the restoration to the authorities of the head, after it was blown down; and severe threats upon those who retained it knowingly, after these notices were published."

I will not now enter upon the vexed question as to the place of burial of Oliver Cromwell; but if the above facts are correct, and there appears no reason to doubt, surely some means ought to be taken to have the head and documents examined, by Mr. Wilkinson's permission, by some person competent to judge of their historical value.

H. W.

COLONEL ROBERT VENABLES.

(3rd S. v. 99.)

He favoured the rising in Cheshire under Sir George Booth on behalf of Charles II. in August, 1659, but lay concealed, designing to surprise Chester had Booth succeeded in his bold enterprise. In March following, General Monk gave Colonel Venables the government of Chester Castle, and he aided the Restoration. What reward he received we cannot state, but his friend Dr. Peter Barwick petitioned Charles II. that Colonel Venables might be honoured with some eminent mark of the royal favour, since it was sufficiently known that he formerly both could have restored his majesty to his throne, and would have done it, if he had not been hindered by the perfidiousness of some to whom the king's business was trusted.

Colonel Venables was an Independent in religion, and in 1664 was denounced to the government as one who had secretly promoted the rising in Yorkshire, known as the Farnley Wood Plot. There was probably little truth in the accusa-

tion. He seems thenceforward to have lived in retirement at his seat in Cheshire. He died in 1687, being buried on July 26.

As respects him, we have references to *Life of Dr. Peter Barwick*, 162, 184—186, 190, 207, 219, 262, 277, 431, 451, 456, 471, 521, 522; Borlace's *Irish Rebellion*, 277, 282, 283, 314; App. 24; Campbell's *Chancellors*, 4th ed. vi. 2; Carlyle's *Cromwell*, ii. 65, 66; iii. 81, 97, 144, 145; Clarendon, *Cromwelliana*, 55, 58, 65, 70, 71, 142; Green's *Cal. Dom. State Pap. Car. II.*, iii. 512; Leon. Howard's *Letters*, 1; Hunter's *Life of Oliver Heywood*, 179; *Lancashire Civil War Tracts*, 63, 354; *Life of Adam Martindale*, 210, 216; *Autobiog. of Hen. Newcome*, 207; *Norris Papers*, 19; Ormerod's *Cheshire*, i. 487; Granville Penn's *Memorials of Sir Wm. Penn*; Sainsbury's *Cal. Col. State Pap.*; Thomas's *Hist. Notes*, 657; Thurloe's *State Papers*; Whitelock's *Memorials*; Zouch's *Life of Walton*, ed. 1823, 33, 34.

Lord Campbell was evidently under the impression that Colonel Venables was a mere country squire; and a more recent writer, having occasion incidentally to mention the colonel, appears to have been equally unaware of his historic and literary fame.

C. H. & THOMPSON COOPER.

WORKS OF FRANCIS BARHAM.

(3rd S. v. 36.)

I observe with some surprise in "N. & Q." a note of inquiry respecting my published writings, to which note is appended an account of a few of them. I do not know, nor even guess, the names of those correspondents who have thus favoured me with their notice; nor do I complain of their remarks, which are written with that gentlemanly courtesy which distinguishes the pages of your periodical. But, as the titles of my books have been thus publicly requested, it seems fair that I should be allowed to give a completer list of them than that which appears in your pages, which abound in bibliographic information. I have such an esteem for your journal as a permanent record of the curiosities of literature and science, that I take the pains to correct your list by the following additions:—

Besides my English versions of Cicero's *Republic and Laws*, I translated for the first time into English Cicero's *Divination and Fate*, published in Bohn's Classical Series. Some other of my publications are versions of the Ecclesiastes and Canticles of Solomon, and the Prophecies of Micah from the Hebrew. An improved *Monotessaron, or Harmony of the Gospels*, in a revised translation, published by Messrs. Rivington; *Man's Right to God's Word*, from the French prize treatise of M. Boucher: *The Pleasures of Piety*, a

poem. *A Key to Alism and the Highest Initiations*; being a treatise on the system of universal theology, theosophy, and philosophy. *A Life of James Pierrepont Greaves*, an eminent mystic, noticed at large in Mr. Morell's *History of Philosophy*. *A Life of Colston*, the Bristol philanthropist. The *New Bristol Guide*, &c. Of course I do not mention a multitude of compilations to leading journals and periodicals.

As to the *Adamus Exul*, to which the inquiry of your correspondent is especially directed, I would mention that the only original copies of the Latin I ever saw were two contained in the library of that great book collector, Mr. Heber. Long before his death, he told me he possessed them, and his words were verified; for after his death they were sold among the books of his library. One copy of these scarce literary curiosities passed into the hands of Mr. Lilly, the London bookseller; and I persuaded my friend Mr. Hallam, the historian, to have it purchased for the British Museum. Whether it was so or not I cannot tell. The other came into the possession of a private gentleman. Both of these copies were kindly lent to me, and I collated them with Lauder's edition of the *Adamus Exul*, Dr. Parr's copy of which I still possess. I found that it faithfully agreed with the Latin original of Grotius, with the exception of a very few words. My English version of this wonderfully rare and grand tragedy is sometimes very literal, and sometimes merely paraphrastic, especially in the choruses. But *The Times*, and other leading organs of criticism, seemed to grant in their reviews that I had established this fact—that Milton was more indebted to the *Adamus Exul* than to any poem in existence. It is desirable that the Latin original should be reprinted. But the public taste for truly Miltonic poetry is at a very low condition. I fear that if new Miltons were now to arise they would suffer as much from neglect as he who received five pounds for the copyright of the noblest epic in the universe.

FRANCIS BARHAM.

Bath.

MR. WISE.

(3rd S. v. 100.)

As Warton in the *Life of sir Thomas Pope*, published in 1772, records his obligations to "the late learned Mr. Francis Wise, keeper of the archives," for transcripts of some curious papers from the collections of Strype and Charlett, I cannot but conclude that he is the *Mr. Wise* said to be alluded to by Warton in 1790; but I do not find any of his letters of that date in Mant, or Wooll, or in the *Garrick Correspondence*.

Francis Wise was educated at Oxford, and obtained a fellowship in Trinity College, M.A. 1717; B.D. 1727. At an early period of his

career he was a sub-librarian in the Bodleian; in 1726 was elected keeper of the archives; and in 1750 Radcliffe librarian. He retained the two latter offices till his death in 1767, aged 72. His edition of the *Annales rerum gestarum Ælfredi magni* seems to have been carefully prepared, and the list of 340 subscribers proves the estimation in which he was held.

For his other works, I must refer to the four noble folios, compiled by the reverend Bulkeley Bandinel and his associates, which exhibit to the students of all countries, at all hours, and at a very moderate expense, the incomparable treasures of the Bodleian Library. BOLTON CORNEY.

The Mr. Wise about whom Mr. J. O. HALLIWELL makes inquiry was Radcliffe Librarian at Oxford. There is a good deal said of him in *Boswell's Johnson* under the year 1754, in which year Johnson and Boswell visited him at Elsfield. He took a great interest in the gift of the M.A. degree which Johnson received from the University, by diploma, in February 1755. A short account of him is given in a book not quite so commonly seen as *Boswell's Johnson—the Lives of Leland, Hearne, and Anthony à Wood*, edited by Warton and Huddesford, Oxford, 1772. The *Life of Anthony à Wood* was republished by the late Dr. Bliss in 1848. I do not know of any second issue of the *Lives of Leland and Hearne*, which are contained in the first of the two volumes of Warton and Huddesford. I therefore transcribe the passage. It is a note, at p. 26 of the *Life of Hearne*:—

"Francis Wise, B.D. was son of Francis Wise, Mercer in Oxford, and was entered of Trinity College in the year one thousand seven hundred and eleven, elected Scholar, and afterwards Fellow of that Society. In 1719 he was appointed Under Keeper of the Bodleian Library, and in 1727 was elected Custos Archivorum by the University. At this time he was domestic chaplain to the Right Honourable the Earl of Guilford, then Lord North, in whose family he frequently resided at Wroxton in Oxfordshire: by that Nobleman he was presented to the Donative or Curacy of Elsfield near Oxford, under whom also he held a small Estate in that Place on a long Lease, upon which he built a commodious little House, where he resided during the last Years of his life; and spent his Time in literary pursuits, and as an Amusement in forming an elegant Garden, which, though a small piece of Ground, was diversified with every object in Miniature that can be found in a larger Scale in the most admired Places in this Kingdom. In 1750 he was appointed Radcliffe Librarian by the Officers of State, and died October 6, 1767. He published—

'Asser's Life of Alfred.'

'Account of the Vale of White Horse, Berks, 1736.'

'Of White Leaf Cross, Bucks.'

'Red Horse, Warwick.'

'An Enquiry concerning the first Inhabitants, &c., 1758.'

'History and Chronology of the Fabulous Ages, 1764.'

He had a younger brother, Robert Wise, B.D. Fellow of

Trinity College, Oxford, an eminent tutor there; an universal Scholar, more particularly an excellent Mathematician, but of such extreme Diffidence and Modesty, that had a longer life been allowed him, the public never would have reaped any advantage from his Studies. He died in 1750. This note is subjoined to preserve the Memory of a worthy Man which otherwise will be lost."

To this extract I will only add that many Oxford men, all who were fond of that beautiful walk to Elsfield, will recollect Mr. Wise's garden, in which some at least of the "objects" mentioned by Warton and Huddesford were visible when I was last in Elsfield. I am sorry that I can give no account of "the destination of his papers."

D. P.

Stuarts Lodge, Malvern Wells.

"ONE SWALLOW DOES NOT MAKE A SUMMER" (3rd S. v. 53.) — All poetical references which I have seen speak of the appearance of swallows as harbingers of summer only. The readers of "N. & Q." may possibly remember an impromptu attributed to Sheridan when George IV. was Prince of Wales. One very cold day the prince came into a coffee-house where Sheridan happened to be, and called for something to drink to warm him. He was so pleased with the first glass that he called for a second, and then a third, and then declared himself comfortable. Sheridan immediately wrote on a slip of paper the following lines, and handed them to George: —

"The Prince came in, and said 'twas cold,
Then put to his mouth the rummer,
Till swallow after swallow came,
When he pronounced it summer."

J. O'B.

Dublin.

I would add to examples from Horace, for R. C. HEATH's information, a citation from Cowley, exactly what that correspondent desires. ("Anacreontic xi. The Swallow.") Our poet reproaches this vivacious and active, but tuneless bird, for breaking his rest and robbing him of a delightful dream. It commences: —

"Foolish prater; what dost thou
So early at my window do
With thy tuneless serenade?"

and concludes thus, which is to the purpose of R. C. H.: —

"Thou this damage to repair,
Nothing half so sweet or fair;
Nothing half so good can'st bring,
Though men say thou bring'st the Spring."

J. A. G.

BERMUDA (3rd S. iv. 397.) — You might add to your quotations, in further illustration of a diversity of opinion upon the same subject, the following from two works of good repute: —

"It is universally agreed that the nature of the Bermuda Islands has undergone a surprising alteration for

the worse since they were first discovered; the air being much more inclement, and the soil much more barren than formerly In short the Summer Islands are now far from being desirable spots The water on the islands, except that which falls from the clouds, is brackish, and at present the same diseases reign there as in the Caribbee Islands The north or north-east wind renders the air very cold." — Dobson's *Encyclopædia*, 1798.

"The islands are healthy, the climate is delightful." — *New American Cyclopædia*, 1858.

If SELRAHE's object is a literary one, this note from Pinkerton's *Geography* may help him: —

"In the *Novus Orbis* of De Laet (pp. 27-30) there is some interesting information concerning these islands."

Also the description in Raynal's *Hist. of the East and West Indies*, iii. 524.

From my own knowledge I can state (what everybody knows perhaps), that it is the custom for invalids to spend the autumn and winter there, until about the middle of February, when they generally leave for Santa Cruz (also called very unhealthy by some writers), the Havana, or elsewhere, the prevailing winds of the "vexed Bermoothes" beginning at that season to be very unpleasant. With the exception of the early spring months the climate is delicious.

I observe the variety of spelling Summer, Summers, Sommers, and Somers. The same occurs in the name of Sir George Somers, from whom the name of the group is said to come. If age gives authority, see Smith's *General History of Virginia, New England, and the Summer Isles*; but the title is all I know of the book, having never seen it. But, again, *A Plain Description of the Bermudas, now called Sommer Islands, with the manner of their Discoverie*, anno 1609. By W. C., London, 1613.

Since writing the above, I have made a note of *Letters from the West Indies*, by William Lloyd, M.D., London, 1888; *An Historical and Statistical Account of the Bermudas from their discovery to the present Time*, by Wm. F. Williams, London, 1848; *Bermuda, by a Field Officer*, London, 1857.

Sr. T.

"FIG AND WHISTLE" (3rd S. iv. 101.) — Probably many of your readers are familiar with this name at Cambridge. I believe it existed once on the signboard of an inn in Trinity Street, now called the Blue Boar; but, however this may be, a few years back it was the popular cognomen for a new hostel built opposite the Gate of Trinity College. The argument for the name being attached to this building was rather a droll one. It was because it was situated midway between a certain college (which shall be nameless) whose society was styled, in rival-undergraduate slang, "Pigs," and another whose Principal has a name said to be unpronounceable without a "whistle."

R. C. L.

ST. WILLIBROD: FRISIC LITERATURE (3rd S. ii. 388.)—The bookseller Hugo Suringar, of Leeuwarden writes to me:—

"If you have not yet replied to the second part of W. C.'s query in the *Navorscher*, you might tell him, there exists a Frisic Grammar by Ra-k, revised by De Haan Hettema in 1832 (price fl. 1.80, or 3s.); that, besides, in 1863, a very concise Frisic Grammar was published by Colmjin (for about fl. 1, or 1s. 8d.); and that the Frisic Vocabularies are, that on the Poems of Gysbert Japix, by Epekema, in 4to, 1824 (antiquarian price fl. 5, or 8s. 4d.) an excellent book; Richthofen, *Altfrisisches Wörterbuch*, in 4to, 1840 (fl. 7 & fl. 10, 11s. 8d. to 16s. 8d., antiquarian price): I think out of print; de Haan Hettema, *Proere van een Friesch Nederlandsch Woordenboek*, in 8vo, 1832 (fl. 1, 1s. 8d.)

"Excepting Richthofen, I have these all for sale. I should thus be able to suit your querist, and further accommodate him with any production of Frisic literature he might desire, as I try to keep these in stock as completely as possible.

"Forgive me, that I, though totally unacquainted with you, yet make free to forward you the above: the purpose of the *Navorscher* will, I hope, be promoted by it."

JOHN H. VAN LEMMER.

Zeyst, near Utrecht.

GRAVE OF POCAHONTAS (2nd S. vii. 403.)—

"1616, June.—Geo. Lord Carew. Extracts from Letter to Sir Thos. Roe; in the form of a journal:—

"Sir Thomas Dale returned from Virginia and brought divers men and women of that country to be educated in England. One Rolfe also brought his wife, Pocahuntas, the daughter of Powhatan, "the Barbarous Prince."—P. 18. (*Calendar of State Papers*, Colonial Series, 1574-1660.)

"1617, 18 Jan. London.—The Virginian woman Pocahuntas has been with the King. She is returning home, sore against her will."—P. 428. (*Calendar of State Papers*, Domestic Series, 1611-1618.)

"1617, 29 March, London.—The Virginian woman died at Gravesend on her return."—P. 454. (*Calendar of State Papers*, Domestic Series, 1611-1618.)

Should not the date of her burial be March 21, 1617, instead of May 21, 1616. The church of St. George at Gravesend was destroyed by fire in 1727, where she was buried. I inclose you a transcript from the parish register that was sent to me in 1859:—

"1616, May 2j. Rebecca Wrothe, wyff of Thomas Wroth, gent., a Virginia Lady borne, was buried in the Chauncle."

G. J. HAY.

FINGERS OF HINDOO GODS (3rd S. v. 73.)—In Higgins's *Anacalypsis* H. C. will find some curious speculations and theories on this subject. However, I have not the book within reach, and therefore cannot give particular references. Ennemoser, in his *Hist. of Magic* (Howitt's translation, Bohn's Scientific Library, vol. i. pp. 251-271), gives to this symbol a *magnetic* interpretation. How far this so-called *magnetic hand* is connected with the *phallic hand* of the Romans seems doubtful. On the latter see a note of Douce on a passage in *Henry V.*

JOHN ADDIS.

LONGEVITY OF CLERGYMEN (3rd S. v. 22, 44.)—The Rev. James Powell, close upon eighty years of age, has been over fifty years curate of Dillwyn, in Herefordshire, and is so still. R. C. L.

I send you an extract from the *Preston Chronicle* of January 23, 1864:—

"On Friday last (Jan. 19th), the venerable rector of Croston, the Reverend Streynsham Master, M.A., died at the rectory there, at the patriarchal age of 97. The deceased, both in years and in length of ministerial service, was the oldest clergyman in Lancashire, having been in the ministry above seventy-five years. He was also the oldest beneficed clergyman, having been inducted to the rectory of Croston, on the death of his father, in 1798, and had thus been in the enjoyment of that valuable benefice above sixty-five years. His father, the Rev. Robert Master, D.D. was the rector from May, 1759, to September, 1798, so that the incumbency of father and son extended over the long period of nearly 105 years, a rare instance of prolonged enjoyment of an ecclesiastical benefice."

PRESTONIENSIS.

"AUTHOR OF GOOD TO THEE I TURN" (3rd S. iv. 353.)—Some few weeks ago a correspondent inquired who wrote the hymn, commencing "Author of good we rest on Thee." He will find it in Martineau's *Hymns for the Christian Church and Home*, attributed to Merrick; but, as that version seems to differ in a few places from the one printed in "N. & Q.," I append a copy:—

"Author of good! to Thee I turn;

Thy ever wakeful eye
Alone can all my wants discern,
Thy hand alone supply.

"O let Thy fear within me dwell,
Thy love my footsteps guide;
That love shall vainer loves expel,
That fear all fears beside.

"And since, by passion's force subdued,
Too oft, with stubborn will
We blindly shun the latent good,
And grasp the specious ill;

"Not to my wish, but to my want,
Do Thou thy gifts supply
The good unasked in mercy grant
The ill, though asked, deny."

E. Y. HEINEKEN.

RICHARDSON FAMILY (3rd S. v. 72.)—Though I cannot offer a satisfactory reply to your correspondent, or trace out the various branches of the Richardson family, I may point out some inaccuracies in his query. No person of the name of Conon Richardson is recorded as Abbot of Pershore, either in Dugdale, Stevens, or Styles's history of the Abbey; but to a person of this name, the Sheldon family, who received the grant at the dissolution of monasteries, conveyed the manors of Pershore. His son married Anne, daughter of Leonard Meysey (not Maxey) of Shechenhurst, near Bewdley.

At the close of the seventeenth century, he existed in the Abbey church of Pershore, & a monument to Conon Richardson—"

familiâ de Pershor oriundo;" who died aged eighty-six. The tomb was erected by his only son Edward, and may possibly be now in the church. The arms—Arct. on a chief sable, three lions' heads erased of [the first], langued gules—are drawn on my MS.

The Richardson family have so long been extinct in the county of Worcester, that we have lost all trace of their descendants: but the stately Abbey of Pershore, whose property they once held—a small part indeed of its ancient magnificence—is under restoration by Mr. Gilbert Scott; who, I understand, thinks its great lantern tower was erected by the same architect, or by a close imitator of him, who built the steeple of Salisbury Cathedral. THOMAS E. WINNINGTON.

An account of the parentage and descendants of Sir Thomas Richardson will be found in the sixth volume of Foss's *Judges of England*, p. 359. He was created a Serjeant-at-Law in Michaelmas Term, 1614, and King's Serjeant in February, 1625; was chosen Speaker of the Parliament that met in January, 1620-1; appointed Chief Justice of the Common Pleas in November, 1626; and promoted to the Presidency of the Court of King's Bench in October, 1631.

The two representations of arms in Dugdale's *Origines Juridicales* are of the same person. One in p. 240, in the chapel of Lincoln's Inn, of which society he was a member, put up when he was Speaker in 1620-1; and the other, in p. 238, in Lincoln's Inn Hall, when he became Chief Justice of the Common Pleas.

There was no other serjeant of the name during the reigns of James I. or Charles I. E. A. O.

THE LAPWING (3rd S. v. 10, 77.)—Notwithstanding the lexicographers, I cannot think it likely that the same word would have been used to designate two such very dissimilar birds as the lapwing or peewit, and the hoopoe; and there can be but little doubt, I should suppose, that *τροψ.*, *upupa*, *pupu*, *huppe*, or, as given in the *Petit Apparat Royal*, *hupe*, are only various forms of the latter name.

That the common name for the lapwing in former days was *peewit* would appear from what MR. MACKENZIE WALCOT calls "the Bursar's Rebus," in one of the windows of the Bursary at New College, Oxford, viz. a lapwing with the motto "Redde quod debis;" i. e. *pay it*, or *pay weight*, which has long been its traditional rendering.

In the west country I cannot find that it bears any other name than *peewit*; and it certainly seems to me exceedingly improbable that its name should have been altogether changed, and its former designation utterly lost, during the comparatively short period of 150 years, in the neighbouring counties of Dorset and Somerset.

The question, then, still remains what were these *woopes*, or *popes*, or *pops*, or *poups* upon whose unhappy heads a price was set by our rude forefathers in vestry assembled? If I might hazard a conjecture, I should be inclined to suggest, though with some diffidence, that they might have been *bullfinches*, which birds, under the name of *mopes*, or *mwoaps*, are still but too justly regarded in the west with the fiercest animosity, on account of their bud-destroying propensities. The curious interchange of the letters M. and P. in the nick-names Molly and Polly, Matty and Patty, Meg and Peg, rather helps my supposition.

C. W. BINGHAM.

We need not, I think, go to Old French for the word *pope*, as applied to a bird. The *bullfinch* is so-named in some parts of England, and he has always had a bad repute as a mischief-maker in gardens and orchards. JAYDEE.

I think that I can elucidate the mystery which at present hangs over the parochial accounts referred to by your correspondent W. W. S. Pope, Nope, Alp, Red-Hoop, and Tony-Hoop, are all provincial appellations of that beautiful and interesting, but very destructive bird, the common Bullfinch. To its mischievous propensities ornithologists, from Willughby downwards, have unfortunately been compelled to testify.

"Libentissime vescuntur primis illis gemmis ex arboribus ante folia et flores erumpentibus, præcipue florum Mali, Pyri, Persicæ, aliarumque hortensium, adeoque non leve damnum hortulanis inferunt, quibus idcirco maximè invisæ sunt et odiosæ."

Thus writes Willughby. I could give quotations to the same effect from Montagu, Selby, Yarrell, and many others; but I have cited quite enough to show "why a price should have been put on" popes' or woopes' or hoops' heads by churchwardens at the commencement of the eighteenth century. W. T.

Worcester.

WILLIAM MITCHELL, THE GREAT TINCLARIAN DOCTOR (3rd S. v. 74.)—For information respecting this oddest of characters, J. O. cannot do better than consult the very valuable and most interesting *Domestic Annals of Scotland*, written by Robert Chambers, LL.D., &c., vol. iii. p. 358. See also, *Traditions of Edinburgh* (p. 42), by the same author. WILLIAM PINKERTON.

ELMA, A CHRISTIAN NAME (3rd S. v. 97.)—In answer to the query of J. G. N., I have to say that Elma was the name by which the late Lady Elgin was familiarly called, as he supposes, from the first syllables of her two Christian names. Her daughter was so christened; her father, in his distress at her mother's death, being unable to think of any other name.

ONE OF HER NEAREST RELATIVES.

3 **NATTER** (3rd S. v. 64.)—One query begets many. Your correspondent B. L. of Colchester, while searching for the origin of the simile "Mad as a hatter," has dug up some etymological remains, which lead my thoughts in another direction. When, at Cambridge, we used to make botanical excursions under the delightful guidance of the late Professor Henslow, we used to be shown at Gamlingay a species of toad found in that neighbourhood, and known to the villagers as the *natter-jack*. What is *natter* in this word? Is it the German word for adder, or is it merely a corruption of the English word *adder*—as thus, an *adder-jack*, a *natter-jack*, and so called from the fact that the animal in question crawls instead of hopping like common toads? Does the word occur in any other compounds among obsolete or merely local names of reptiles?

ALFRED AINGER.

Alrewas, Lichfield.

GASPAR DE NAVARRE: SPENGLE (3rd S. iv. 88.)—It would seem, from the notice in the *Bibliotheca Hispania Nova*, that there was a Latin version of Gaspar de Navarre's work; but perhaps Antonio translated part of the title only. I believe the Spanish book is very scarce, but there is a copy in the British Museum:—

"Tribunal de Supersticion Ladina, dirigido a Jesus Nazareno, por el Doctor Gaspar Navarro, canonigo de la santa iglesia de Jesus Nazareno de Montaragon, naturel de la Villa de Aranda de Moncago. Huesca, 1631." 4to, pp. 244.

The passage, corresponding with that quoted, is:—

"Maleficio tacito llaman los magos a aquel que se dà a las Brujas, para que no sientan los tormentos que les da la justicia: este se suele dar por comida o por bevido os les imprime el Demonio en las espaldas, o les pone y absconde entre la carne y el pellejo, para que no digan la verdad, aunque mas les atormenten: como lo dizen los Inquisidores de Germania, in *Malleo*, part. i. quæst. 14. Y con estos hechizos ellas se estan burlando, y riendo de los tormentos: y para que estas no sientan, suele el Demonio aplicar remedios frigidissimos. Y viendo esto la gente barbara se espantan mucho, pareciendoles que es cosa milagrosa, y es cierto que no lo es; porque esto lo haze el Demonio, el quel, como tengo provado en las disputas passadas, no puede hazer milagros. Pero haze el Demonio esto, poniendo ciertos medicamentos, que quiten o entorpezcan el sentido, o detergan el influxo de la facultad animal a los organos en el tal persona, que causen humores crasos, y gruesos que impieden la via, paraque los espiritus vitales no passen a las partes exteriores y assi impieden el sentimiento y dolor. Otras veces el mesmo Demonio se apodera de los sentidos exteriores por si proprio para que no sientar; otras vezes de cosas naturales en quantidad haze medicamentos que turban los humores; otros vezes detiene el Demonio los tormentos, no lleguen al sentimiento, sublevando al paciente, y aliviandole del tormento, teniendo los cordeles floxos, y aunque mucho les aprieten, es de poca importancia, que como el Demonio tiene superioridad sobre las cosas corporales (si Dios le da licencia) haze lo que quiere dellas."—P. 56, b.

Spengle is an error of the press for "Sprenger,"

author of *Malleus Maleficorum*, which is often cited by Gaspar de Navarre. FITZHOPKINS.
Garrick Club.

EPITAPH: "HOC EST NESCIRE" (3rd S. v. 83.)—This epitaph (as written, 3rd S. iv. 474) is inscribed on a monument in the church of the village of Atcham, near Shrewsbury. Whether then and there original, I know not. The mode of sentiment would suggest Boethius (Anicius) or Lactantius, as the author, rather than the celebrated Bishop of Hippo. J. L.
Dublin.

ARG. A SALTIRE AZ. (3rd S. iv. 325.)—This coat of arms, mentioned by your correspondent, appertains to the family of Yorke, of Bewerley, Yorkshire. See Burke's *History of the Commons of Great Britain and Ireland* (edit. 1838), vol. iv. p. 744. CARILFORD.
Cape Town.

Miscellaneous.

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Notices to Correspondents.

We are this week compelled to omit our Notes on Books.

Among other articles of interest waiting for insertion, are—

BEAU WILSON: LAW OF LAURISTON.
DONA MARIA DE PADILLA.
UNPUBLISHED FORMS BY HELEN D'ARCY CRANSTOWN.
SOCRATES' OATH.
CHARLES FOX AND MISS GRIVY.

P. W. TREPOFFEN. The Cornish proverbs would be very acceptable.

THE REV. F. PHILLOTT. We fear that the articles on the Immaculate Conception, and the calamity at Santiago would provoke a controversy unsuited to our columns.

ERRATUM.—3rd S. v. p. 102, col. ii. line 43, for "Mr. Aldis Wright" read "Rev. W. Houghton."

E. H. (Twickenham.) The Jacobite toast is by the celebrated John Byron of Manchester, a sturdy Nonjuror. See "N. & Q." 1st S. v. 373; and 2nd S. ii. 292.

C. W. On the Form of Prayer for the Great Fire of London consult our 3rd S. i. 368, and ii. 95.

JOHN TOWNSEND (New York.) Eight articles on the origin of the word *Humber* appeared in our 1st S. vols. vii. and viii.

See Cases for binding the volumes of "N. & Q." may be had of the Publisher, and of all Booksellers and Newsmen.

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LONDON, SATURDAY, FEBRUARY 13, 1864.

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Notes.

SCHLESWICK: THE DANNE-WERKE.

The war now disturbing Denmark has recalled attention to the very ancient fortification which forms a defence for Jutland from attacks on the southern frontier. Torfæus says the name is not *Dana-verk* "Danorum opus," but *Dana-virki*, "Danorum vallum," or the "Danish entrenchment;" and the narratives of various assaults which it has withstood, and of its vicissitudes of destruction and restoration, are to be found in the collections of Langebek, Wormius, and Suhm, as well as in the *Saga* of Olaf Tryggveson and others of the Norse chronicles.

There is some confusion as to the time of its original construction. Mr. Laing, in his version of the *Heimskringla*, says in a note at p. 390, vol. i. that it was raised by Harald Blaataand to resist the incursions of Charlemagne; and the Archæological Society of Copenhagen, in their Index to the *Scripta Historica Islandorum*, vol. xii. p. 118, describe it as "vallum vel munimentum illustre, in finibus Daniæ meridionalibus positum; quod a Regina Thyria filioque Haraldo cognomine *Blátuðn* exstructum esse fertur."

But whatever the date of its original formation, this remarkable work was in complete preservation and efficiency in the time of the King Olaf Tryggveson, who reigned in Norway between A.D. 996 and

1000; and his *Saga* recounts the two expeditions conducted by the Emperor Otho, to compel the Danes by force of arms to conform to Christianity. In the second of these, when Otho, A.D. 998, led an army to the Daneverk, its condition is thus described in the *Saga*:—

"De meridie Otho Imperator veniens, Danavirkum accessit, munimentorum istius valli defensere cum suis Hakono Jarlo. Danavirki autem ea erat constitutio, ut ab utroque mari duo sinus longius in continentem penetrent, inter intimos quorum recessus relictum terre spatium munierant Dani, ducto ex lapide, cespite, atque arboribus vallo, extra quod fossa lata atque profunda in altum erat depressa, sed ad portas disposita castella."—Snorri Sturleson, *Heimskringla*, vol. i. p. 217.

Another version of the same *Saga*, edited by Sviensbjörn Egilsson, in the collection of the historians of Iceland, published by the Royal Society of Copenhagen, gives some minuter particulars, describing the nature of the country between the Eider and the Schlei:—

"Duo sinus hinc illinc in terram insinuant; inter intima vero sinuum brachia Dani aggerem altum et firmum extruerant, etc.—Centeni quique passus portam habebant cui superstructum erat castellum ad defensionem munimenti; nam pro singulis portis pons fossæ erat impositus."—*Scrip. Hist. Islandia*, t. i. 144: see also *ib.*, t. x. 228, etc.; xi. 23.

History it is said repeats itself; and the result of the assault of the Emperor Otho has a parallel in the present war between the Prussians and the Danes: when the former, instead of persevering in the attack on the Danne-verke, turned the flank of the defenders by a movement across the Schlei, by which they succeeded in landing their troops in the rear of the great embankment. Precisely the same strategy is stated, in the *Saga*, to have been resorted to by the German Emperor nearly a thousand years before. Earl Hakon, who commanded on the side of the Danes, so successfully repulsed every assault of the enemy, that Otho fell back towards the south; collected his ships of war at the mouth of the Schlei, landed them to the north of the Danne-verke, and eventually achieved a victory. The catastrophe is thus narrated in the *Saga* of Olaf Tryggveson:—

"Cecidere ibi ex Imperatoris acie plurimi, nullo ad vallum capiendi emolumento; quare Imperator (re non sæpius tentata!) inde decessit . . . tum flexo mox Slesvicum versum itinere, cum totam illuc classem acceverat, exercitum inde in Jutlandiam transportavit."—*Heimskringla*, tom. i. p. 218.

This battle is celebrated, in the *Vellekla*, in a passage thus rendered into English by Mr. Laing:—

"Earl Hakon drove, by daring deeds,
These Saxons to their ocean steeds;
And the young hero saved from fall
The Danaverk—the people's wall."

J. EMERSON TENNENT.

A WITTY ARCHBISHOP.

An industrious student, a deep thinker, an acute reasoner, a learned mind, a correct, and at times, elegant writer — these are titles of honour which the mere outside-world, travelling in its flying railway-carriage, will gladly award to the late Archbishop of Dublin. Not so familiar are certain minor and more curious gifts, which he kept by him for his own and his friends' entertainment, which broke out at times on more public occasions. He delighted in the oddities of thought, in queer quaint distinctions; and if an object had by any possibility some strange distorted side or corner, or even point, which was undermost, he would gladly stoop down his mind to get that precise view of it, nay, would draw it in that odd light for the amusement of the company.

Thus he struck Guizot, who described him as "startling and ingenious, strangely absent, familiar, confused, eccentric, amiable, and engaging, no matter what unpoliteness he might commit, or what propriety he might forget." In short, a mind with a little of the Sydney Smith's leaven, whose brilliancy lay in precisely these odd analogies. It was his recreation to take up some intellectual hobby, and make a toy of it. Just as, years ago, he was said to have taken up that strange instrument the boomerang, and was to be seen on the sands casting it from him, and watching it return. It was said, too, that at the dull intervals of a visitation, when ecclesiastical business languished, he would cut out little miniature boomerangs of card, and amuse himself by illustrating the principle of the larger toy, by shooting them from his finger.

The even, and sometimes drowsy, current of Dublin society was almost always enlivened by some little witty boomerang of his, fluttering from mouth to mouth, and from club to club. The archbishop's last was eagerly looked for. Some were indifferent, some were trifling; but it was conceded that all had an odd extravagance, which marked them as original, quaint, queer. In this respect he was the Sydney Smith of the Irish capital, with this difference — that Sydney Smith's king announced that he would never make the lively Canon of St. Paul's a Bishop.

Homœopathy was a medical paradox, and was therefore welcome. Yet in this he travelled out of the realms of mere fanciful speculation, and clung to it with a stern and consistent earnestness, faithfully adhered to through his last illness. Mesmerism, too, he delighted to play with. He had, in fact, innumerable *dudas*, as the French call them, or hobby-horses, upon which he was continually astride.

This led him into a pleasant affectation of being to discourse *de omnibus rebus, &c.*, and the secondite or less known the subject, the

more eager was he to speak. It has been supposed that the figure of the "Dean," in Mr. Lever's pleasant novel of *Roland Cashel*, was sketched from him. Indeed there can be no question but that it is an unacknowledged portrait.

"What is the difference," he asked of a young clergyman he was examining, "between a form and a ceremony? The meaning seems nearly the same; yet there is a very nice distinction." Various answers were given. "Well," he said, "it lies in this: you sit upon a form, but you stand upon ceremony."

"Morrow's Library" is the Mudie of Dublin; and the Rev. Mr. Day, a popular preacher. "How inconsistent," said the archbishop, "is the piety of certain ladies here. They go to-day for a sermon, and to-morrow for a novel!"

At a dinner party he called out suddenly to the host, "Mr. —!" There was silence. "Mr. —, what is the proper female companion of this John Dory?" After the usual number of guesses an answer came, "Anne Chovy."

Another Riddle. — "The laziest letter in the alphabet? The letter G!" (lethargy.)

The Wicklow Line. — The most unmusical in the world — having a Dun-Drum, Still-Organ, and a Bray for stations.

Doctor Gregg. — The new bishop and he at dinner. Archbishop: "Come, though you are John Cork, you mustn't stop the bottle here." The answer was not inapt: "I see your lordship is determined to draw me out."

On Doctor K — x's promotion to the bishopric of Down, an appointment in some quarters unpopular: "The Irish government will not be able to stand many more such Knocks Down as this!"

The merits of the same bishop being canvassed before him, and it being mentioned that he had compiled a most useful Ecclesiastical Directory, with the Values of Livings, &c., "If that be so," said the archbishop, "I hope next time the claims of our friend Thom will not be overlooked." (Thom, the author of the well-known *Almanack*.)

A clergyman, who had to preach before him, begged to be let off, saying "I hope your Grace will excuse my preaching next Sunday." "Certainly," said the other indulgently. Sunday came, and the archbishop said to him, "Well! Mr. —, what became of you? we expected you to preach to-day." "Oh, your Grace said you would excuse

my preaching to-day." "Exactly; but I did not say I would excuse you *from* preaching."

At a lord lieutenant's banquet a grace was given of unusual length. "My lord," said the archbishop, "did you ever hear the story of Lord Mulgrave's chaplain?" "No," said the lord lieutenant. "A young chaplain had preached a sermon of great length. 'Sir,' said Lord Mulgrave, bowing to him, 'there were some things in your sermon of to-day I never heard before.' 'O, my lord,' said the flattered chaplain, 'it is a common text, and I could not have hoped to have said anything new on the subject.' 'I heard the clock strike twice,' said Lord Mulgrave."

At some religious ceremony at which he was to officiate in the country, a young curate who attended him grew very nervous as to their being late. "My good young friend," said the archbishop, "I can only say to you what the criminal going to be hanged said to those around, who were hurrying him, 'Let us take our time; they can't begin without us.'"

YORICK JUNIOR.

THE INFANT PRINCE OF WALES.

I have met with the curious fact, that the infant Prince of Wales, whose birth is now the subject of universal rejoicing, is descended from King Henry VII. in eight different ways, six being through his mother; so that he derives more Tudor blood from his mother than his father in the ratio of three to one. The subjoined outline of the descents may not be uninteresting to some readers of "N. & Q."

Paternal Descents.

I. 1. Princess Margaret; 2. James V. King of Scotland; 3. Mary, Queen of Scots; 4. James I. King of England; 5. Princess Elizabeth of England; 6. Princess Sophia of Bohemia; 7. George I. King of England; 8. George II. King of England; 9. Frederick Lewis, Prince of Wales; 10. George III. King of England; 11. Edward, Duke of Kent; 12. Queen Victoria; 13. Albert-Edward, Prince of Wales.

II. 1. Princess Margaret; 2. Lady Margaret Douglas; 3. Henry Earl of Darnley; 4. James I. King of England; 5. Princess Elizabeth of England; 6. Princess Sophia of Bohemia; 7. George I. King of England; 8. George II. King of England; 9. Frederick Lewis, Prince of Wales; 10. George III. King of England; 11. Edward, Duke of Kent; 12. Queen Victoria; 13. Albert-Edward, Prince of Wales.

Maternal Descents.

III. 1 to 8, as Descent I.; 9. Princess Mary of England; 10. Charles, Landgrave of Hesse

Cassel; 11. Louisa-Caroline of Hesse Cassel; 12. Christian IX., King of Denmark; 13. Alexandra, Princess of Wales.

IV. 1 to 8, as Descent I.; 9. Princess Louisa of England; 10. Princess Louise of Denmark; 11. Louisa-Caroline of Hesse Cassel; 12. Christian IX. King of Denmark; 13. Alexandra, Princess of Wales.

V. 1 to 3, as Descent II.; 4 to 13, as Descent III.

VI. 1 to 3, as Descent II.; 4 to 13, as Descent IV.

VII. 1 to 9 as Descent III.; 10. Frederick, Prince of Hesse Cassel; 11. William, Prince of Hesse Cassel; 12. Queen of Denmark; 13. Alexandra, Princess of Wales.

VIII. 1 to 3 as Descent II.; 4 to 13 as Descent VII.

CHARLES BRIDGER.

AN OLD LONDON RUBBISH HEAP.

Having determined to build a bridge over the Thames, the first thing to do is to sink shafts for the foundations of the piers; and a nice long work it is, for the deeper you get, the more you can't get any foundation at all. Even as far back as Thames Street this is the case—very unsatisfactory to contractors! but the old rule holds good here as elsewhere—the ill wind to the bridgemakers is all in favour of the antiquaries. For why is all this land on the Thames bank up to Thames Street so rotten and unstable? Simply because it is a vast rubbish heap. At the top we have the debris of former buildings, the ruins of the Great Fire. Let us watch awhile the navvies as they pick away and cart off the rubbish; first a few coins of later reigns, old broken pots and crockery of all sorts, not unlike the roughest of the present day. Here some ancient weights remind you, that once upon a time here stood the old Steelyard. What are those black bits of leather the men are shaking and knocking the dirt off? Look closely at one, and you will see it once covered the dainty foot of some fair city damsel. How prettily her little red stocking must have peeped through the curiously cut open-work in front, mighty pretty to look at, but not over warm one would think. Here is a shoe of the reign of Queen Bess, with its long heel, and pointed toe; not thrown away before a huge hole had been worn in the sole. How any feet could have been tortured into the boots belonging to those soles, not unlike hour-glasses in shape, one can hardly imagine. Close to these more pottery, broken, but still in other respect the same as when it was thrown away; jugs of common unglazed stoneware, ornamented round the bottom with the great thumbs of the potters. Here and there a bit of better quality of the same shape, but heavily glazed.

Here a good bit of fine glazed black ware — surely perfect; no, its handle has gone. Next comes a glorious old Bellarmine jug, with the three lions of England on either side. The pick has unfortunately made a small hole in one side, but no great consequence, for, on nearer observation, you see it is like the rest, thrown away because cracked.

Dig a little further, and up turn relics of knightly deeds mixed with the thrown-away tools of the craftsman — spurs without rowels; some with long spikes instead; some with rowels an inch and a half in diameter, having a terribly fierce look. How did the horses fare, you wonder. Up turns a great horseshoe; and you remember that the beasts in question were the great Flemish fellows, and you hope they had thicker skins than our more graceful and beautiful favourites. Those horseshoes are worth looking at. See how forward the nails are put: surely better than we do. Again, they are evidently cut with a sharp instrument out of a thick sheet of metal, probably when cold; a fact which would account for their being as good as new. What are those queer looking bits of pipe-clay, with the names of the makers stamped on the edges? Are they tobacco-stoppers? Let us try. Here are a lot of old pipes, but what tiny bowls. It will not do, the things will not go into them at all; and still there are so many, they must have been for some use. They served our ancestors for curl papers to keep their wigs in order. Just look at those pins — some three inches long; some with leaden heads, no doubt considered highly ornamental. What a curious collection of old knives and forks, and how strangely time has affected them. This fork — see! might be polished again it is so nearly perfect, even the ivory handle with silver studs is undecayed, though discoloured. Its partner, the knife, is quite gone — nought but the shape remains — handle all powder, and blade not much better.

Shall we never get down to terra firma? Surely we must now be over twenty feet below the surface, and how dark the soil is getting. It looks as if we were on the banks of a great river. And so you are; in a few feet more you will be on the old Roman river bank, and then the rubbish heap will be still more interesting than higher up. Even here, however, will be some familiar things not unlike those in use in the present day.

"Would you like to buy some of these things we've found," says a simple looking navvy? "Let us see what you have." "I've got the right stuff this time, guv'nor; but the man as has found 'em wants a tidy bit. Here is a big lead battle-axe; I see it took out of that there hole with my own eyes."

If you are a collector beware! That man, simple as he looks, can supply you with an un-

limited store of false relics of all ages — all found on the spot of course. If you are not a good judge of such things leave them alone altogether, or you will lose your money, and be well laughed at by friends and foes.

"It caligatus in agros." So it seems by those boot soles which have just been once more brought to light. Surely these must be the horrible military nailed boots so harassing to the corns of the civilian; there is not a space without a great nail. Look here, too, on this one is a bit of Roman pottery sticking! Military boots! — no such thing; why they would only fit a lady; and here is a tiny one, just so armed, which must have belonged to quite a child. No doubt this hill side was then rough and muddy enough, and so they required stout under leathers. Why here is a sandal, beautifully cut out of one sheet of leather — no nails here. It was well worn, however, before the wearer cast it off; the holes in the bottom are still visible. Here one is struck by the enormous quantity of broken red pottery. How perfectly indestructible it is, but all broken; much had been mended and rivetted by the Romans themselves. Their drills must have been as good as ours, so perfect and smooth are the holes for the rivets. Here, too, we have A and B scratched on the surface to show how the bits fitted. Broken to fragments as it is, all the pottery and glass is well worth examination. Though not one perfect, or nearly perfect, bowl be found, from the fragments you may make a regular Roman pattern book, and very excellent patterns too; consisting of adaptations of all sorts of English and other plants beautifully conventionalized. Here and there are fine geometrical ornaments; but, above all, how excellent are the animals — lions fighting with boars, wolves, dogs, leopards, tigers just about to spring. On one bowl are many illustrations of the gladiator's labours; surely that man is fighting with a bull; here the secutor is pursuing the retiarius. There are wild beasts; one poor fellow is lying flat on his back, dead; the author of his death is missing. Mixed with this redware we have ladies' ornaments, some very odd; one bracelet is formed out of a bit of iron wire, and that is all; another is made of iron, bronze, and copper wire twisted together, showing how cheap ornaments were fashionable among the lower orders then as now. Among them must probably be classed those great bone skewers, of which I see so many lying about, if indeed some of them were not tools. Do you want to know what the Romans had for needles and pins? here you may satisfy your curiosity. Pins there are of bone and ivory; needles also of the same. Some of bronze very well made, but rather coarse, from an inch to six inches in length. See, too, there is a good and perfect gimlet; look at the ring on the top to put a cross piece of wood through

instead of over as with us. Those two long spikes are no doubt the tops of pila. Now turns up a meat hook, a small bell, and an iron finger-ring; some soldier's perhaps. Here are a quantity of writing pens, with sharp points at one end to write with, and a flat edge at the other to erase with.

To make us sure that the bank of the Thames in Roman times extended thus far, we now actually come upon their embankment; great piles driven in with transverse timbers all along the old water line. But now we must bid good bye to our rubbish heap, for down comes the concrete, and in a day or two the hole will be closed for ever!

J. C. J.

A GENERAL LITERARY INDEX: INDEX OF SUBJECTS.

ROGATION DAYS: OMITTED IN WATT'S "BIBLIOTHECA BRITANNICA."

"During three years (458—460) Auvergne and Dauphiné were convulsed by violent and continued volcanic eruptions . . . attended by earthquakes, shaking as it were the foundations of the earth. Thunders rolled through the subterraneous caverns; so awful were the concussions, the sounds, the fires, that the beasts of the forest, driven from their haunts, sought refuge in the abodes of mankind.

"An impending invasion of the Goths added to the terror of the threatenings of Nature. Instructed, and profiting by the example of the Ninevites, Mamertus, Bishop of Vienne, assembled his people in prayer and humiliation. To avert the evil, he instituted the solemn Litanies, or Rogations on the three days preceding the Feast of the Ascension, because they were the only days of the year then actually set apart for the purpose of such solemn supplications. These forms of prayer, rendered more impressive by the awful character of the calamities and portents which had suggested them, corresponding so nearly with the signs and judgments of Scripture, were speedily adopted throughout Gaul and England. Here they were continued by usage and tradition, until finally established as a portion of the national ritual in the Council held at Cleveshoe (A.D. 749), which appointed that three days should be kept holy, after the manner of former times; and it is hardly needful to observe, that the Rogation days retain their station in the Rubric of the Church of England at the present day.

"A remarkable epistle of Sidonius Apollinaris, Bishop of Clermont . . . addressed to Mamertus himself . . . preserves a full notice of the earthquakes and volcanic eruptions. Alcimus Avitus, the successor of Mamertus, carries on the chain of testimony. This prelate . . . composed an ample series of Rogation Homilies; and in addressing his people, he recalls to their memory the events which a great portion of them must have witnessed, and exhorts them to gratitude for the deliverance they had received." [*Homilia de Rogat. v. Grynei Orthodoxographia*, p. 177; *Sirmondi Opuscula*, ii. 150-7; *Ejusdem Opp.*, ii. 134-40; *Bibliotheca Maxima*, ix. 591-2; *Sermo Feria tertia in Rogat. v. Martene Thesaurus*, i. 47—56.]

"Amongst the strange examples of the oblivion attending written evidence, not merely when lurking in archives or concealed in manuscripts, but when amply diffused by means of the printing-press, we may remark that this is perhaps the first time that Avitus has been quoted as elucidating either Sidonius, or Gregory of

Tours—the latter of whom also notices the events, though with more brevity." — *Quarterly Review*, vol. lxxiv. 294, *sqq.*

This is a strange statement, inasmuch as in the edition of Sidonius by Sirmondus, referred to by this writer, as in that by Savaro, these two authors—Sidonius and Avitus—are illustrated by each other; and Sirmondus expressly remarks: "Cum hac autem epistola [lib. vii. ep. 1] comparanda est Alcimi Aviti *Homilia de Rogationibus* . . . sunt enim ut argumento, sic tota narrationis serie simillimæ." The spiritual weapons with which the Arverni were instructed by Pope Mamertus succeeded, observes Sidonius, "si non effectu pari, affectu certe non impari Docet denuntiata solitudinis minas orationum frequentia esse amoliendas: mones assiduitatem furentis incendii aqua potius oculorum quam fluminum posse restingui: mones minacem terræ motuum conflictationem fidei stabilitate firmandam." Cf. Baronii *Annal. Eccl.* ad A.D. 475; Beyerlinck, *Theatrum Humanæ Vitæ*, vi. 356.

"The title of Pope is given to Mamertus by the early writers, and perhaps the style of Pope was assumed by or given to the see of Vienne—so venerable for its antiquity."

The treatise, *De Statu Animæ*, inserted in Grynei *Orthodoxographia* (pp. 1248—1306), and in *Biblioth. Maxima*, vi., is by a brother of the bishop. See Butler's *Lives of the Saints*, May 11.

"Quid plura," writes Gregory of Tours, referring to the same terrors (*Hist. Franc.*, lib. ii. s. 34; in Bouquet, *Gallicarum R. S.*, ii. 553; *Acta Sanctorum*, Maii xi.) "penetravit excelsa poli oratio Pontificis inclyti, restinxitque domus incendium flumen profluentium lacrymarum." Cf. Adonis *Chronicon*, ad annum 452 (in *Bibl. Patr.*, 1618, ix.; *Bibl. Maxima*, xv. 796); "Binii Notas ad Hilari Papæ Epistolas," in Labbe, iv. 1047; and "Concil. Arelatense," *ibid.* p. 1040, *sqq.*; Rupertus, lib. ix. c. 5. (In Hittorpii *Suppl. de Divinis Officiis*, i. 1028). *Liturgia Gallicana*, Mabillonii, p. 152. Baronius (*ubi supra*, vi. 310.) adds: "At de his (Rogationibus) consule a nobis dicta in Notationibus ad *Romanum Martyrologium* (ad 25 Aprilis) locupletius." Other authorities are given in Ducange's *Glossarium*.

"We have two sermons of St. Mamertus, one on the Rogations, the other on the Repentance of the Ninevites, being the twenty-fourth and twenty-fifth among the discourses which bear the name of Eusebii of Emisa." [These are printed in *Biblioth. Patr.*, 1618, tom. v. par. 1, pp. 568-9, sub nomine Eusebii Gallicani. By Hooker these Homilies are all ascribed to Salvianus, Book vi. iv. 6.] "For an account of the literary history of these Homilies, and of the various opinions which have been entertained regarding their origin, see Oudin, *Comment. de Scriptor. Eccles.*, i. 390—426. He does not mention Salvian as one of the supposed authors, but after deciding against the claims of Eucherius and Hilary of Arles, acquiesces in that of Faustus Regiensis." — *Kelle*.

BIBLIOTHECAR. CHEETHAM.

CONGREVE THE POET.—In a foot note to p. 213, vol. ii., Cunningham's edition of Johnson's *Lives of the Poets*, it is stated on the authority of Leigh Hunt, that Congreve's mother was Anne Fitzherbert, daughter of Sir Thomas Fitzherbert. This statement is erroneous. The mother of the poet was a Miss Browning; his grandmother was the Anne Fitzherbert spoken of. Congreve's father was Colonel William Congreve, who was the son of Richard Congreve, a cavalier named for the Order of the Royal Oak. Richard Congreve was descended from Richard Congreve, temp. Henry VI., whose ancestor was Galfrid de Congreve of Stretton and Congreve, temp. Edward II. He was descended from another Galfrid de Congreve and a daughter of the house of Drawbridgecourt of Hants, temp. Richard I. The family was settled at Congreve, in Staffordshire, long before the Conquest. The best portrait of Congreve is undoubtedly that by Sir Godfrey Kneller, now in the possession of the junior branch of the family.

H. C.

A HEROINE.—The following, which I have extracted from a New York paper, seems to me worthy of preservation:—

"Mrs. Catherine Shepherd has just died at Hudson, New Jersey, upwards of 100 years of age. Her father was Jacob Van Winkle, a descendant of one of the original Dutch settlers there. Her husband was a soldier of the revolution. From a steeple at South Bergen she saw the British fleet take possession of New York, and the British army marching to Philadelphia. The British soldiers hung her father because he would not give them up his money, and after leaving him for dead, she cut him down, and restored him to life. She risked her life in carrying a message to the American commander at Belleville, to warn him of a night attack from the British forces, by which she saved the American troops from destruction."

T. B.

PRIMULA: THE PRIMROSE. —

"Cur, mea Phillis ait, 'de te mihi *primula* venit,
Primula, flaventes roris gravata comas?'
Scilicet ingenti permiscet gaudia curæ,
Atque inter medias spes quoque pallet amor."

I forget where I met with these lines, but suspect they are of Etonian origin. I do not think they have ever appeared in print.

Primula here undoubtedly means the primrose; but the London gardeners give to a different plant of the same species, which bears a crimson flower, the name of *primula*. See in the conservatory at the Pantheon, Oxford Street, Jan. 1864.

W. D.

CAMEL BORN IN ENGLAND.—On Thursday the 7th January last, a young camel was born at Hackney, during the stay of Wombwell's Menagerie there. As this is said to be the first instance of one being born in this country, it is worth noting.

By-the-bye, what is the proper name for a young camel? Is it a calf?

J. C. J.

SIR FRANCIS WALSLINGHAM.—It may be worth while to record in "N. & Q." that Lodge in his memoir of this statesman gives him the title of K. G. But on reference to Beltz's *History of the Order of the Garter*, I do not find his name, nor does it appear in the Catalogue of these Knights contained in Sir Harris Nicolas's *Synopsis of the Peerage*. Sir Francis seems to have received very little recompense from Queen Elizabeth for his services.

SHEM.

NEOLOGY.—A few days ago, I was at a party of literary people, where the question was asked: "What is neology?" The answer that was given, whatever might be its merits in other respects, appeared to me to have so much wit in it as to deserve being made a Note of.

"Neology"—said the gentleman who undertook to solve the question—"Neology is the visible horizon that bounds the out-look of the popular mind; and, as such, it recedes as the popular mind advances. In the time of Galileo, the revolution of the earth round its axis was neology. Half a century ago, neology was barely distinguishable from geology. In the present day, neology consists in the application—or, as some deem it, the misapplication—of learning and common sense to the records of revelation. Who can say what will be the horizon of the popular mind ten years hence?"

MELETES.

LYNCH LAW IN THE TWELFTH CENTURY.—I have lately stumbled upon the following in Harl. MS. 3875, fo. 288. The scribe, in a side-note, naively remarks that it is "a sharpe reckoning"; and in this most of the readers of "N. & Q." will I think agree:—

"*Testiculi presbyteri abscisi.*—Alexander archiep'us (Ebor') salutem, &c. Noverit universitas v'ra, quod accedens ad nostram p'sentiam Joh'es de Clapham, nobis exposuit, quod ipse olim quandam d'num Jo'h'em Biset, capellanum, cum Johannâ filiâ Lodowici de Skirrouthe, uxore suâ, solum cum solâ in camerâ quâdam ostio clauso turpiter invenit, qui dolorem hujusmodi ferre non valens, *testiculos prefati Presbyteri abscidit*. Nos autem, auditis, et plenius intellectis factis antedictis cum circumstantiis, p'fatum Jo'h'em de Clapham ab excessu hujusmodi absolutimus in formâ juris, et eidem pro p'missis penam injunximus salutarem. Dat' apud Cawoode, 20^o Decembr', 1877."

JOHN SLEIGH.

Queries.

THOMAS JENNY, REBEL AND POET.

Thomas Jenny, gent., was one of the persons attainted by Parliament in respect of the great northern rebellion in 1569.

From an abstract of his examination in Sir Cuthbert Sharp's *Memorials* (271, 272) it appears that he had been trained up under Sir Henry Norris and Thomas Randolph in the queen's service in France and Scotland.

These circumstances render it almost certain that he was the author of the following poems:—

Poem by Thomas Jenye, entitled "*Maister Randolphe's Phantasy*, a brief calculation of the proceedings in Scotland, from the first of July to the last of December." [This poem extends to about 800 lines, and is dedicated to Thomas Randolphe, in an epistle dated by the author "At his Chamber in Edinburgh," 31 July, 1565. It professes to give an account of the proceedings and troubles in Scotland, consequent on the marriage of the queen with Lord Darnley, and is supposed to be narrated by Thomas Randolphe."] (Thorpe's *Cal. Scottish State Papers*, 227.)

"A Discovrs of the present troobles in Fraunce, and miseries of this tyme, compyled by Peter Ronsard, gentilman of Vandome, and dedicated unto the Queene Mother. Translated by Thomas Jeney, gentilman. Antwerp, 4to, 1568. Dedicated to Sir Henry Norries, Knight, L. ambassadour resident in Fraunce." (Ritson's *Bibl. Poetica*, 257.)

Randolph, in a letter to Cecil, dated Berwick, May 26, 1566, alludes to an untrue accusation against him of writing a book against the Queen of Scots called *Randolphes Phantasy*, and Queen Elizabeth, by a letter dated Greenwich, June 13, in the same year, remonstrates with the Queen of Scots on her unjust treatment of Mr. Randolph in regard to his *Phantasy*. (Thorpe, 234, 235.) Jenny, after his attainder, fled from England, and was at Brussels in June 1570. (Thorpe, 293.) He was living there in 1576, and had a pension from the king of Spain.

He is sometimes called Genynges or Jennings.

In Wright's *Queen Elizabeth and her Times* (i. 255) is a letter from Mr. Jenye to Cecil, dated Rye, 13 July [1567], whereby it appears that the writer had come from Dieppe to Rye in order to provide an English barque for the escape of the Earl of Murray from France. The allusion to "my Lorde my master" is apparently to Sir Henry Norris, and there can be no reasonable doubt that this Thomas Jenny is the writer of the letter referred to.

I desire specially to ascertain, (1.) Whether *Maister Randolphe's Phantasy* was printed, and if so, where? (2.) Whether Thomas Jenny can be identified with Thomas Brookesby, *alias* Jennings, who figures in the investigations relative to the Gunpowder Plot? (See Green's *Cal. Dom. State Papers*, Jas. I. i. 250, 292, 293, 297, 303.) And generally I shall be glad to receive any other information respecting Thomas Jenny and his Works. S. Y. R.

AMERICANISMS.—Are the words, "conjure" and "conjurations," unknown in England? So it would seem from a note on the passage, "I do defy thy conjurations" (*Romeo and Juliet*, Act V. Sc. 3), in Dyce's *Few Notes* (p. 115), where the commentator cites a passage from an early drama to prove that conjuration means earnest entreaty.

The word, in this sense, is in every-day use in the United States.

I find, in the *London Spy* for April, 1699 (p. 15.), the expression: "When we had liquored our throats," &c. Perhaps this may be regarded as the origin of our cant phrase, "to liquor," or "to liquor up"—meaning, to take a dram. It is, of course, confined to the vulgar.

Mr. Trollope, in his *North America*, uses the verb "be little," which has always been considered a gross Americanism. The Greeks used the verb μικρύνω, the Germans verkleinen, and the French rapetisser, in the same way. J. C. LINDSAY.

St. Paul, Minnesota.

ANONYMOUS.—

"The Honour of Christ vindicated; or, a Hue and Cry after the Bully who assaulted Jacob in his Solitude. Printed for, and sold by the Booksellers of London and Westminster. M.D.CCXXII."

Who wrote this tract, which is dedicated "To the Reverend Dr. J. T." Who was the Doctor? It advocates the view that an emissary of Esau invaded the quiet of Jacob, and tried to assassinate him. It is certainly not a reverent production; but it is hard to say what was considered irreverent in days when Swift could write as he wrote on the subject of the Spirit. Would the date admit of the tract having been written by that bookseller, named Annett, who was prosecuted some time or other for blasphemy? C.

AUBERY AND DU VAL.—Can you refer me to any information respecting Mons. Aubery and Mons. Du Val, who came to England as Commissioners of France in the reign of King Edward VI.? They are mentioned in a letter from Thomas Barnabe to Sir William Cecil, Secretary of State, to be found in Strype's *Ecclesiastical Memorials* (edition of 1822, vol. iv. part II., fol. 491). P. S. C.

GREAT BATTLE OF CATS.—More than thirty years ago, I have a perfect recollection of hearing the following strange story told as a fact, by a gentleman who believed it to be true. I was very young at the time, and the story made a strange impression on my mind. I find it in an old note-book of my own, from which I wish to transfer it to a lasting niche in "N. & Q."

The narrator, was a Kilkenny gentleman, and the scene of the alleged conflict was laid on a plain near that ancient city. The time might have been some forty years before the tale "as it was told to me:" so that, calculating up to the present time, the *bella horrida bella* would be about seventy-five or eighty years ago. My informant stated that he knew persons, then alive, who actually inspected the "field, after the battle."

One night, in the summer time, all the cats

[* Probably the Rev. Dr. Joseph Trapp.—Ed.]

the city and county of Kilkenny, were absent from their "local habitations;" and next morning, the plain alluded to (I regret I have not the name) was found covered with thousands of slain tabbies; and the report was, that almost all the cats in Ireland had joined in the contest; as many of the slain had collars on their necks, which showed that they had collected from all quarters of the island. The cause of the quarrel, however, was not stated; but it seemed to have been a sort of provincial faction fight between the cats of Ulster and Leinster—probably the quadrupeds took up the quarrels of their masters, as at that period there was very ill feeling between the people of both provinces. I have no doubt, that this Note will elicit something further on this curious story, of which the above is a skeleton.

This has nothing to do with the story of the two famous Kilkenny cats. S. REDMOND.

Liverpool.

BECKET. — Can any reader give me a clue to the history of a "Captain Becket," who perished fighting under Marlborough (where, I cannot say)? He married Elenor Percy. The tradition is, that she was a ward in Chancery; and that, in consequence of his marriage with her, Becket was obliged to escape to the Continent. His descendants are quite numerous. ST. T.

ROBERT CALLIS was author of *The Reading upon the Statute 23 Hen. VIII. cap. 5, of Sewers*, 2nd edit. 1685, 4to. I shall be glad of any information concerning him or his family.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

POSTERITY OF THE EMPEROR CHARLEMAGNE. — It would appear by Burke's *Peerage*, and indeed by other publications of a kindred character, that Lord Kingsale derives his descent from John, only son of William De Courci, Baron of Stoke-Courci, co. Somerset, and Lord of Harewood.

An inquisition held on the death of this William De Courci, who was Justice of Normandy, and who died A.D. 1186, represents that he had but one son William, and a daughter Alice, who married Waryn Fitz-Gerold, Chamberlain to King John.

According to the testimony of deeds, the authority of which is unquestioned and unquestionable, William de Courci, brother of Alice, wife of Waryn Fitz-Gerold, died unmarried and without issue, 9 Ric. I., whereupon his sister Alice became his sole heir, in which capacity she had livery of all his estates. In further confirmation of this fact, Waryn Fitz-Gerold, only son and heir of his mother Alice, obtained, A.D. 1205, a charter of free warren in respect of the manor of Harewood. That William de Courci was the last lineal descendant in the male line of the Emperor Charlemagne. This being the case, perhaps from

some of your numerous correspondents information may be obtained as to the origin of the house of Kingsale. HIPPUS.

FAMILY OF DE SCARTH. — Can your correspondent P. inform me whereabouts in Holstein stands the stone marking the place where fell Skartha, the friend and companion of Swein? This Swein, or Sweyne, must be the King of Denmark who, in the year 1003, established himself in England; if so, he probably bestowed the lands in Orkney, bearing the name of Skartha, on his descendants (after whom they would be thus named) to be held by udal tenure, which it seems is peculiar to Orkney, though your other correspondent, SHOLTO MACDUFF, says that in Annandale some lands were granted under a somewhat similar title by Bruce, the Lord of Annandale, on his inheriting the throne, to the garrison of his castle. I merely throw out this suggestion for the sake of a reply from those better informed than myself, and I should be glad to hear more on the subject. J. S. D.

THE DANISH RIGHT OF SUCCESSION. — Can any of your numerous Shaksperian readers account for, or explain why, the right of succession, which, on the death of the king should have seated Hamlet on the throne of Denmark, is never alluded to by any one in the whole course of the play? And I should also be glad to know if any of the commentators have made any observations on the subject? G. E.

ENGRAVING ON GOLD AND SILVER. — Permit me to inquire, how long has the art of engraving articles of gold and silver been practised? I have looked into Herbert's *History of the Goldsmiths' Company*, but he is not definite on this head. I should like to know the first engraved arms. This was probably on a salt, which was formerly placed in the centre of a table: above which, sat the lord and his family; below, the higher servants of the household. Hence the byword, to "sit below the salt." INQUIRER.

DESCENDANTS OF FITZJAMES. — In what book, English or foreign, can I find an account of the descendants, to the present time, of James Fitzjames, Duke of Berwick, natural son of James II.?

CHARLES F. S. WARREN.

THOMAS GILBERT, Esq. — A volume, styled *Poems on Several Occasions*, by Thomas Gilbert, Esq., late Fellow of Peter House, in Cambridge, was published in London, 8vo, in the year 1747. The dedication of the work is to J. Hall Stevenson, Esq., of Skelton Castle, and dated from Skinninggrave. Information respecting this gentleman is requested by EDWARD HALLSTONE. Horton Hall.

POSTERITY OF HAROLD, KING OF ENGLAND.—A genealogical work, entitled, *Récherches sur l'Origine de plusieurs Maisons Souveraines d'Europe*, compiled at St. Petersburg by the Baron de Koehne, and printed at Berlin by Ferdinand Schneider in 1863, states that Wladimir, Grand Duke of Kiev, seventh in descent from Rurick, and ancestor of the Romanof Emperors of Russia, married Gida, daughter of Harold II., King of England.

Can any genealogist say whether Harold had a daughter named Gida, or whether he left any posterity at all? HIPPEUS.

HINDOO GODS.—Is there any book with a list of most of the Hindu gods and illustrations of their images? Having a number of idols in bronze and stone, I am desirous of naming them; and the account given in *The Wanderings of a Pilgrim in Search of the Picturesque* is the only book I have on the subject.

Also, I should be obliged if I could be informed what constitutes the difference between the images of Budha and Gauda.

JOHN DAVIDSON.

THE IRON MASK.—Among the arms brought from Paris to this country, after the defeat of Napoleon, and now displayed as a trophy in the Rotunda at Woolwich, may be seen the armour of the renowned Chevalier de Bayard, and a curious helmet, or iron mask, which I have heard some persons affirm to be the iron mask which figures so conspicuously in the romance of French history. Can you, or any of your readers decide, whether it is that famous headpiece? H. C.

LEIGHTON FAMILY.—A daughter of the Hon. Mr. Compton, one of the younger sons of the Earl of Northampton, married Mr. Leighton, whose son, Wm. Leighton, married Miss Dilly, of the family of the publisher Dilly, of the Poultry, London. I wish to ascertain the true spelling of Leighton. Has the family ever spelt it Layton? CARILFORD.

Capetown.

MATTHEW LOCKE.—I am anxious to find out whether Matthew Lock, the composer of the music in *Macbeth*, married Alice Smyth.

Edmund Smyth, of Annables, Herts, had ten children, of whom Alice was probably the youngest. I do not know the exact date of her birth, but her father's seventh child was born in 1648. Alice was married to Matthew Lock, whose arms were: 1, 3, 5, azure; 2, 4, 6, or; a falcon, with wings expanded, or.

Were these the arms of the musician? And if he was not the husband of Alice Smyth, was he any relation? F. L.

LORD MOHUN'S DEATH, 1677.—In a MS. letter before me, written to Locke in October, 1677, it

is mentioned: "My Lord Mohun hath lately deceased of his wound, to the great affliction of all his friends." This was the fourth Lord Mohun, who was an active politician in Charles II.'s reign in opposition to the court, and had made a celebrated motion in 1675 for the dissolution of the Parliament. Can any of your readers help me to any particulars about Lord Mohun's death? C. H.

NAPOLEON THE FIRST.—Is there any published work in which I can find the actual number of men raised by Napoleon: the details, manner, and times of the several levies, whether by enrolment, enlistment, or otherwise? The histories to which I have access simply say that he took the field with so many men; that he now enlarged his army by such and such a number, &c. The information which I seek is such as might be valuable to a general recruiting-officer, or a provost-marshal. ST. T.

THE OATH EX-OFFICIO.—Can any of your readers refer me to the form of this oath? It was administered in the Star Chamber, and in the Court of High Commission. It compelled the person to confess or accuse himself of any criminal matter. It was abolished by the 13th Car. II. cap. 12. JOHN S. BURN.

Healey.

POPE'S PORTRAIT.—Can any one explain the allusion to Pope's portrait in the following passage of *Tristram Shandy*, vol. viii. chap. ii.?

"Pope and his portrait are fools to me—no martyr is ever so full of faith or fire—I wish I could say of good works too."

Sterne has added a note to the passage, "Vide Pope's Portrait." J. B. GREENING.

PRACTICE OF PHYSIC BY WILLIAM DRAGE.—I possess a curious old book with the title:—

"The Practice of Physick; or, the Law of God (called Nature) in the Body of Man, &c. &c. To which is added A Treatise of Diseases from Witchcraft. By William Drage, Med. and Philos. at Hitchin, in Hertfordshire. London: Printed for George Calvert, at the Half-Moon in St. Paul's Churchyard, 1666."

A second title describes the latter work:—

"*Dæmonomageia*; a Small Treatise of Sicknesses and Disease from Witchcraft and Supernatural Causes. Never before, at least in this comprised Order and general manner, was the like published."

This appears to have been printed by J. Dover, living in St. Bartholomew's Close, 1665, and is separately paged.

I have before seen a copy of this work, but without the "Treatise on Witchcraft;" but I find no mention of the author in Bohn's *Lowndes*. Can you give me information respecting him, and whether he is the author of any works on philosophical subjects?

PROVERBIAL SAYINGS.—Two common sayings are, "One half of the world knows not how the other lives," and "Needs must when the Devil drives." They are (the latter slightly varied) in Bishop Hall's *Holy Observations*, Nos. xvii. and xxx. (Works, ed. 1837, 101, 103.) Is this their original source? LYTTELTON.

STONE BRIDGE.—In a document bearing date 1599, an event is recorded as having occurred at "Stone Bridge, in the Parish of St. Martin's-in-the-Fields." Where was Stone Bridge?

F. S. MERRYWEATHER.

ULICK, A CHRISTIAN NAME.—What may have been the origin of this name, which at first was peculiar to members of the family of De Burgh, but was subsequently used by many others in Ireland? ABHBA.

WHITE HATS.—When did the fashion of wearing a white hat commence? Had the colour in question any political significance? Whence, also, its continued unpopularity? for, twenty years since, the wearer of one was hooted at by boys in the streets, and termed a "Radical;" and, even now, he is frequently questioned by them as to his affinity to the "Man who stole the Donkey."

White hats are evidently of old date (whatever their shape might have been), as can be shown by the following extract from one of the letters carried by Lord Macguire to his execution (A. D. 1644):—

"Most loving Sir.—My master his coach shall wait for you infallibly.—That day your friend William shall go by coach all the way, upon a red horse, with a white hat, and in a gray jacket, and then," &c. &c.—*Vide* Rushworth's *Collections*, vol. v. pt. iii. p. 737.

ARTHUR HOULTON.

LIFE OF EDWARD, SECOND MARQUIS OF WORCESTER.—Having been some years collecting materials for a Life of Edward, second Marquis of Worcester, author of the *Century of Inventions*, I have consulted the British Museum Library, State Paper Office, Bodleian Library, and the Beaufort MSS., &c.

The work affords an excellent opportunity for the introduction of any information, particularly arising from stray MS. documents, however apparently uninteresting. I have reason to believe that many of his letters lie scattered, one here, another far distant; also, receipts for the loans of money during the Commonwealth, and between 1660 and 1666.

Information respecting his "honoured friend," Colonel Christopher Coppley, would likewise be interesting. He was under Fairfax's command in the north.

My work is written in order of date, and will extend to from 400 to 500 pages octavo. H. D.

Queries with Answers.

HILTON CREST: "HOUMOUT."—1. Why do the Hiltons of Hilton Hall, Durham, bear as their crest the singular device of a Moses' head?

2. The entire motto of Edward the Black Prince is stated to have been, "De par houmout ich dien." To what language does "houmout" belong, and what is its signification? DENKMAL.

[The Hilton crest, as given by Surtees (*Durham*, ii. 20), is "on a close helmet, Moses's head in profile, in a rich diapered mantle, the horns not in the least radiated, but exactly resembling two poking-sticks." This is probably one of the earliest exemplars of this singular bearing, which Dr. Burn (*History of Westmoreland*, i. 541), calls "the crest of cuckoldom." He says, "Horns upon the crest (according to that of Silius Italicus, '*Casside cornigera dependens infula* —') were erected in *terrorum*. And after the husband had been absent for three or four years, and came home in his regimental accoutrements, it might be no impossible supposition, that the man who wore the horns was a cuckold. And this accounts also, why no author of that time, when this droll notion was started, hath ventured to explain the connection. For woe be to the man in those days that should have made a joke of the holy war; which, indeed, in consideration of the expence of blood and treasure attending it, was a very serious affair."

Several attempts have been made to ascertain the origin and the meaning of Houmout, one of the mottoes of Edward the Black Prince. (See two papers in the *Archæologia*, vols. xxxi. and xxxii.; the first by Sir Nicholas Harris Nicolas, and the second by J. R. Planché, Esq.) According to the former, "the motto is probably formed of the two old German words, *Hoogh moed*, *hoo moed*, or *hoogh-moe*, i. e. magnanimous, high-spirited, and was probably adopted to express the predominant quality of the Prince's mind." Mr. Planché, on the other hand, conceives that "Houmout is strictly speaking Flemish; and, instead of considering 'Houmont' and 'Ich Dien' as two separate mottoes, is inclined to look upon them as forming one complete motto."

Dr. Bell, however, by dividing "Houmout" into two words, is of opinion that "the entire rendering *Hou mont ICH DIEN* is almost vernacular, and plain English *How must I serve*." *Vide* his recent work *New Readings for the Motto of the Prince of Wales*, Part I. 8vo, 1861.]

TROUSERS.—When did the word "trousers" come into the language? It is never used in this country except among Englishmen, "pantaloons" being the substitute. J. C. LINDSAY.

St. Paul, Minnesota.

[This word (variously spelt trossers, trousers, and trowzers) frequently occurs in the old dramatic writers. In Act I. Sc. 1, of Ben Jonson's *Staple of News*, Peniboy, junior, "walks in his gowne, waistcoate, and trowzers," expecting his tailor. A man in *The Coxcomb* of Beaumont and Fletcher, speaking to an Irish servant, says, "I'll have thee fleed, and trossers made of thy skin to tumble in." Trossers appear to have been tight breeches.

"Trowses (says the explanatory Index to Cox's *History of Ireland*) are breeches and stockings made to sit as close to the body as can be." See the Commentators on Shakespeare, *King Henry V.*, Act III. Sc. 7.]

DR. GEORGE OLIVER. — What relation is the Dr. George Oliver, the author of *The Religious Houses of Lincolnshire* and other works on Freemasonry, to the late Dr. George Oliver, the Historian of Devon, and author of several works of a kindred nature? They appear to have been written about the same period. As the names are similar, can a distinct list of each author's writing be procured, as it appears very difficult to make it from the *Publisher's Catalogue*?

A DEVONIAN.

[Future biographers and bibliographers, it is to be feared, will be sorely puzzled in assigning to each of the above authors his own special productions. Their Christian and surnames are not only the same; but both were contemporaries, and both divines, Doctors in Divinity, as well as ecclesiastical antiquaries. For lists of their respective works consult Bohn's new edition of *Lowndes*. We cannot trace any relationship between the late Dr. George Oliver, D.D. of St. Nicholas Priory, Exeter, and the present Rector of South Hykeham, Lincolnshire.]

BISHOP ANDREWES' WILL. — In a list of printed wills, given by Mr. C. H. COOPER (3rd S. iii. 30), is that of Bishop Andrewes. May I ask your correspondent where I can find a copy? An outline of the will is published in Gutch's *Collectanea Curiosa* (vol. ii.), and an extract in "The Life of Andrews," No. III. of *The Englishman's Library*; but I do not think the will has ever been printed in its integrity. I possess a MS. copy.

JUXTA TURBIM.

[Bishop Andrewes's Will, with three Codicils, is printed in *extenso* from the original in the Registry of the Pre-rogative Court of Canterbury, in his *Two Answers to Cardinal Perron*, published in the Library of Anglo-Catholic Theology, 8vo, 1854.]

TOP OF HIS BENT. — How is this expression derived?

ST. T.

[From *Bend*, to make crooked; to inflect; as in *Hamlet*, Act IV. Sc. 2.: "They fool me to the top of my bent;" to which Mr. Douce has added the following note: "Perhaps a term in archery; i. e. as far as the bow will admit of being bent without breaking."]

BLIND ALEHOUSE. — What is the meaning of this? I find it in the *Life of Nich. Ferrar*, Wordsworth's *Eccles. Biog.* v. 183, edit. 1818.

ST. T.

[The phrase "Blind-alehouse" occurs also in *Etherege's Comical Revenge*, 1699: "Is the fidler at hand that us'd to ply at the blind-alehouse?" We also read of a *blind path*. The meaning of both phrases is clearly that of unseen; out of public view; not easy to be found; private. Gosson, in his *Schole of Abuse*, 1579, mentions Chenas, "a blind village in comparison of Athens."]

Replies.

A FINE PICTURE OF POPE.

(3rd S. v. 72.)

INCREDULUS having appealed to a Gloucester correspondent to clear up the mystery of the "Curious Discovery at Gloucester" of "a fine picture of Pope," and of "The Temptation," by Guido, I gladly embrace the opportunity of placing your readers in possession of what information I have been able to glean in reference to it. The "Curious Discovery" surprised no one more than Mr. Kemp, the master of our School of Art. An Italian master found under his very nose, and he not aware of it!

The paragraph in *The Builder* has but a very slight substratum of truth. In the first place, the "discovery," if a discovery at all, is by no means a recent one. The picture said to be by Guido was never walled up in any recess, but occupied a panel in Mr. Kemp's bedroom, and was never considered to be of any value, either by Mr. Kemp, an artist of experience, who closely inspected it, or by any gentleman connected with the Art School. It was, I am assured, coarse in execution, and as a work of art almost contemptible. Mr. Kemp remarked, also, that the head of the Tempter appeared to have been painted more recently than the other parts of the body.

The picture said to be of Pope occupied an oval panel (evidently constructed for it) over the kitchen mantelpiece, and, from what I have heard of it, I am inclined to think it merits as little consideration as *The Builder's* Italian master. It was surmounted by a bust, which certainly bears a resemblance to Pope, judging from the most authentic portraits of him. The old housekeeper at the School (an illiterate woman) believed it to be a portrait, not of Pope, but of a Pope (of Rome), and on that ground had a great aversion to it, and regarded it with a painful degree of awe. She used to say that the eyes of the picture (though it was much injured by dirt, smoke, &c., "followed her all over the kitchen when she was at work;" and she did not attempt to conceal her satisfaction on its removal.

The house in which the alleged discovery was made once belonged to the Guises, as is evidenced by the arms of that family being carved in several of the rooms. The modern owner was Miss Cother, from whom Mr. Baylis probably obtained the pictures. By the way, if I am not misinformed, Mr. Baylis, some years ago practised as a surgeon in this city, and was doubtless acquainted with Miss Cother.

There is a tradition that Pope was a frequent visitor at this mansion, and one of its old walnut panelled rooms is yet called "Pope's Study."

I shall be happy to furnish any other information that can be obtained.

F. G. B.

SOCRATES' OATH BY THE DOG.

(3rd S. iv. 475, 527; v. 85.)

Your correspondents who have remarked upon the above well-known oath of Socrates, have not noticed the fact that the philosopher is alluding to the worship paid to the Egyptian divinity, Anubis. Socrates expressly refers to this deity in the words, *ἢ εἰ τοῦτο ἔσται ἀνέλεγκτον, μὰ τὸν κύνα, τὸν Αἰγυπτίων θεόν, ὃς σοι ὁμολογήσει* Καλλιπῆ, κ.τ.λ. The use of this form of oath has its origin in the religious scruples of the mind of the devout Greek. According to tradition Rhadamanthus first imposed upon the Cretans the law "that men should not swear by the Gods, but by the dog, the ram, the goose, or the plane tree." Your correspondent, MR. J. EASTWOOD (3rd S. iv. 527), very pertinently refers to Potter's *Grecian Antiquities* for information on the subject. The passage in question is so interesting that I will briefly quote some of its parts:—

"Sometimes either out of haste, or assurance of their being in the right, they swore indefinitely by any of the Gods. . . . Others, thinking it unlawful to use the name of God upon every slight occasion, said no more than *Ναὶ μὰ τὸν*, or "*By*," &c., by a religious ellipsis omitting the name. Suidas also mentions the same custom, which, saith he (*θυμίζει πρὸς εὐσεβείαν*), inures men to a pious regard for the name of God. Isocrates, in *Stobæus*, forbids to swear by any of the Gods in any suit of law about money, and only allows it on two accounts, either to vindicate yourself from the imputation of some wickedness, or to deliver your friends from some great danger. . . . Pythagoras, as Hierocles informs us, . . . rarely swore by the Gods himself, or allowed his scholars to do so; instead of the Gods, he advised them to swear by *τὴν τετρακτίον*, "*the number four*," . . . as thinking the perfection of the soul consisted in this number, there being in every soul a mind, science, opinion, and sense. . . . By which instances it appears that though the custom of swearing upon light and frivolous occasions was very common among the Greeks . . . yet the more wise and considerate sort entertained a most religious regard for oaths."—*Antiquities of Greece*, i. pp. 298, 294.

Porphry's words, to which Bryant (*Ancient Mythology*, i. p. 345) refers, are as follows:—

Οὐδὲ Σωκράτης, τὸν κύνα καὶ τὸν χῆνα ὁμύς, ἔπαιζεν, ἀλλὰ κατὰ τὸν τοῦ Διὸς καὶ Μαιᾶς παῖδα ἐποιεῖτο τὸν ὅρκον.—*De Abstinent.* iii. 286.

The Egyptian Anubis was identified by the Greeks with Hermes, the son of Jupiter and Maia. (See on this subject Jablonski, *Pantheon Aegyptiorum*, lib. ii. cap. i.) Hence, if Porphry is correct, it would seem that the pious and reverent Socrates, instead of invoking the sacred name of Hermes, uses an expression which implies the same meaning; or else, as perhaps is more probable, he is merely strengthening his assertion in accordance with the command of Rhadamanthus, without reference to any definite God. I may state that your correspondent, LE CHEVALIER DU CIGNE (3rd S. v. 85), misrepresents Bryant's opinion with

regard to the terms "by the dog and the goose." The whole of the argument employed by Bryant in the chapter from which your correspondent's quotation is taken, is meant to show that the Greek words, *κύων* and *χῆν*, are a corruption of the term "Cahen, the Cohen, *כֹּהֵן* (*priest*), of the Hebrews." The Greeks, says Bryant, with his characteristic mode of explaining myths, "could not help imagining from the sound of the word, which approached nearly to that of *κύων* and *canis*, that it had some reference to that animal, and in consequence of this unlucky resemblance they continually misconstrued it a *dog*." (i. p. 329.)

W. HOUGHTON.

DECAY OF STONE IN BUILDINGS.

(3rd S. v. 68.)

W. appears to be unaware that this fatal liability in most kinds of freestone may be arrested or averted by means of a solution of silica and of calcium; by which Mr. Frederick Ransome forms sand into an artificial freestone, surpassing in strength and (so far as chemical tests can show the effects of time and weather exposure) in durability, any kind of building-stone known.

Freestone, as found in quarries, consists mainly of sand consolidated into a mass by cementing substances introduced amongst it in the operations of nature; and is more or less durable according to their composition, and to their insolubility in the water and the acids to which they may be exposed under the influences of the atmosphere. Even in different parts of the same quarry, the strength of these cementing substances seems to differ: so that, in selecting the stone for a building, it is impossible to make sure of its indestructibility.

Boiled linseed-oil has long been a means resorted to, in this part of the country, to arrest the disintegration of building-stone; and, no doubt, it is found to effect its purpose for a few years, that is, so long as it remains sufficiently in the stone to bar the entrance of moisture. But ultimately, the oil itself becomes decomposed and washed out by the action of the weather, and the parts of the stone that had been saturated with it crumble more readily than those that had not been anointed with it.

By a judicious application of Mr. Ransome's solutions, the originally defective natural cement that held together the sandy particles of the stone, and the gradual decomposition of which is letting it crumble into sand, is effectually replaced—not on the surface merely, but for some distance within the substance of the stone—by pure silicate of lime, insoluble in and impervious to moisture: a cement which the lapse of time only hardens, and the strength of which, as witnessed

in the concrete remains of our buildings of the early ages, is proverbially known. Atmospheric influences have no effect upon it. I have experimentally applied these solutions to the purpose I mention; and, although it is only the lapse of many years that can afford the absolute test of their efficacy, the instantaneous arrest of the decay that was rapidly defacing the building, and which has not reappeared during weather of the most trying kind, convinces me that time will prove the remedy to have been most effectually applied.

Mr. Ransome's discovery is one of the most remarkable instances in our time of the practical result of scientific induction. **EXPERTO CREDE.**
Montrose.

The communication of W. on this subject, and his suggestion that stone should be kept some time before it is used, reminded me that there is great authority for the antiquity of the practice. We find, in the Holy Scriptures (1 Chron. xxii.), that King David "set masons to hew wrought stones," and prepared "timber also and stone" for the building of the temple by Solomon *after his death*.
M. E. F.

The remarks of W. are worthy of note, especially as to the use of linseed oil. I can speak of its virtue from experience of forty years and more; but when it is applied, the stone should not be in a *green* state.

In the quotation from the recent Camden volume, in a letter in which the writer speaks of "Lynsede oyle to *bed* hit," the editor of that volume put a query whether it means *bathe*. I must differ from him, because to *bed* a stone is a phrase in common use among masons for setting a stone in its place; and in setting freestone (indeed I believe all stone), it is usual to *souse* the beds with water. And I would suggest, that instead of sousing with water, the clerk of the works had provided linseed oil to be used in bedding the stones instead of using water; and as the king was to pay, the cost was not heeded. By such a process every stone would be thoroughly saturated with the oil, which would no doubt be a greater preservative of it than merely brushing oil over the surface.
H. T. ELLACOMBE, M.A.

ROMAN GAMES.

(3rd S. iii. 490; iv. 19, &c.)

Will you allow me to answer that part of my own query, under this head, which refers to the *κόρραξ κόρραβον*, and to apologize for trespassing so largely upon CHASSBROUGH'S patience, as well as upon your space: for I find that almost all the

information I required is given by Strutt, in his *Sports and Pastimes of the People of England* (London, 1801, 4to, p. 92); where, speaking of the derivation of the exercise of the Quintain, he refers to this very code of Justinian's (*De Aleatoribus*), and identifies the *κόρραξ κόρραβον*, "vibratio Quintana," therein mentioned, with the pet or post Quintain of later times; adding that the words, *χωρίς τῆς κόρρας*, "sine fibulâ," provided that it should be performed, as I suggested, with pointless spears, contrary to the ancient usage, which required, or at least permitted, them to have heads or points.

This exercise, as in common use among the Romans, is spoken of at large by Vegetius (*Epitome Institutum Rei Militaris*, Paris, 1762, lib. i. cap. xi. et xiv.); and also it would appear by Johannes Meursius (*De Ludis Græcorum*, in tit. *κόρραξ κόρραβον*, Florence, 1741), who is, I believe, Van Leeuwen's authority for the statement, that "a Quinto auctore nomen habebat;" and Du Fresnoy Du Cange, in his *Glossarium ad Scriptores Mediæ et Infimæ Latinitatis* (Paris, 1733-36, fol., in voce "Quintana").

I regret that I have not access to the works of the two last-mentioned authors, and would feel very grateful to any of your correspondents, who are more fortunate in this respect than I am, for an account of the Quintain as given by them.

I would also ask, if the words *χωρίς τῆς κόρρας*, "sine fibulâ," do not refer more to the point (*cuspis*, *acies*, *αἰχμή*, *στόμα*.) of the weapon, than to the head? If, that is, it were not a spear having a blunt or *pointless* head—"hedded with the morne"—so that it could do no hurt?

Scaliger's definition of the word "fibula," as used by Cæsar (*De B. G.*, iv. xiv.), is "Corpus durum, oblongum quod ingreditur in foramen aliquod, quasi findat, illud quod perforat" (*Cæsar. Commen.*, 1661, Amstelodami, ex officinâ Elzevirianâ, p. 139, curâ Arnoldi Montani).

Strutt also tells us, on the authority of Julius Pollux (*Onomasticon*, lib. ix. cap. 7), that the Greeks had a pastime called "Hippas" (*ἵππας*); which was one person riding upon the shoulders of another, as upon a horse; and gives two very curious illustrations of a sport of this kind, as practised in England, at the commencement of the fourteenth century, from MSS. in the Royal (2, B. vii.) and Bodleian (2464, Bod. 264, dated 1344,) Libraries. May this not be the "hippice" (*ἵππικὴ*) of Justinian's code? If so, it was a modification of the Ludus Trojæ; for the performance of which, a single solidus must have been an ample reward. As before, I reserve my "etymological sagacity"!
UTTER.

Capetown, S. A.

BURTON FAMILY.

(2nd S. iv. 22, 124; ix. 19; 3rd S. v. 73.)

The following memoranda, as showing something of the origin of the Burtons of Weston-under-Wood, the ultimate ownership of their landed estates, the precise way in which those estates passed, and other facts destructive of statements hitherto adopted, may be considered relevant by your correspondent E. H. A.

Francis Burton of Weston-under-Wood, parish of Mugginton, co. Derby, yeoman, was living 13 Jac. I., being then 56 years of age (Add. MS. 6692, p. 261, British Museum.) William Burton was buried at St. Alkmund's, Derby, April 7, 1680. (Parish Register.)

Francis Burton of Weston-under-Wood, gent., was father of one son and two daughters, viz.:—

I. Francis Burton of Weston-under-Wood, Esq., whose descendants, by his first wife, appear to have been—Francis Burton of Ednaston, gent., died Oct. 9, 1742, aged 70; Richard, his son, died June 3, 1745, aged thirty-six; Mary and Francis (infants) died 1740; John Burton, died Dec. 29, 1708, aged thirty-five, all buried at Brailsford. Margaret Burton (probably widow of one of the fore-named) was buried at Brailsford in 1779.

Francis Burton married (secondly?) Mary Goodwin at St. Alkmund's, March 18, 1682. He was High Sheriff of Derbyshire in 1706, and died July 6, 1709, leaving, by Mary his wife, one son:—

I. Samuel Burton of Derby, Esq., High Sheriff of the county in 1719, buried at St. Alkmund's. His monumental inscription (according to Glover) reading, in brief, thus:—

"Underneath this place lies interred the body of Samuel Burton, Esq., who died October 24th, 1751, aged 67. His decease having rendered extinct, in the male line, a family which had been very anciently seated in this county, Joseph Sikes, Esq., of Newark, Notts, as only surviving issue of Mr. Burton's first cousin in the female line, became heir-general of the family and estates."

II. Margaret Burton married William Chambers of Derby, gent. She died Nov. 26, 1685, and was buried at All Saints, Derby. Their only child (to survive) Hannah Chambers, married Joseph Sikes of Derby, gent., at St. Alkmund's, April 1722. She was buried at St. Michael's, Derby, May 3, 1751; and he at the same place, May 23, 1752, having made his will April 11 preceding. They had—1. Samuel Sikes, baptised at Alkmund's June 18, 1723; said to have married Sarah Webber; predeceased his father, *s. p.* 2. Joseph Sikes, of the Chauntry, Newark, heir-general of the Burtons, baptised at St. Alkmund's Nov. 14, 1724; married Jane Heron, who died *s. p.*; and 2. Mary Hurton, by whom he left at his decease, March 10, 1798, Joseph Sikes, LL.B. (of whom presently); Hannah-Maria Sikes, mar-

ried George Kirk, Esq.; Sophia-Josepha Sikes, married Rev. Hugh-Wade Grey, M.A. 3. Benjamin Sikes, baptised at St. Michael's Aug. 15, 1726, predeceased his father, *s. p.*

III. Mary Burton, married Ebenezer Crees of Derby, gent., who died March 5, 1691, and was buried at All Saints'. Joseph Sikes, LL.B. of the Chauntry, Newark, thus inherited the estates of the Burtons, situated in the parishes of St. Alkmund, Derby, Brailsford, and other dispersed parts of the county, the value of which estates is considerable. This gentleman had a fancy for adding initials to his name other than those to which he was really entitled. Thus, in one edition of Burke's *Commoners*, the letters "F.R.S." are so attached.

Your correspondent has asked, "Who was Sir Francis Cavendish Burton?" The answer is an imaginary person, who existed only in the brain of Mr. Sikes, who, instead of ascertaining the real parentage of his grandfather (if he did not know it), made a "short cut" and attached his name at once to the pedigree of Sykes of Leeda, by concocting the marriage of Martha Burton with Richard Sikes, thus imposing upon Dickinson in his *Antiquities of Notts*, Burke in his *Commoners*, and Hunter in his *Familie Minorum Gentium*. The latter is in the British Museum, Add. MS. 24,458, the learned compiler of which, when he found out the hoax, wrote against this particular statement—*But this is all a mistake.*

As a specimen of what Mr. Sikes could do in the way of "mistakes," allow me to append the following from the *Clerical Journal Directory* of 1855, the italics being mine:—

"Sikes, Joseph, F.S.A., Author of *Strictures and Commentary* on the much-appreciated Life of the remarkable Dr. Anthony Ashley Sikes, as applied to the insidious 'Characteristics' of his once celebrated namesake Anthony Ashley, second Earl of Shaftesbury."

That the "Strictures and Commentary" would have been a literary curiosity had they existed, the readers of "N. & Q." will be prepared to admit.

Joseph Sikes, LL.B., died April 21, 1857, leaving his property to Mr. Francis Baines (whose daughter Mr. Sikes had previously adopted), and who is the present owner of the estates of the Burtons, whose heraldic honours he has not appropriated, though he has assumed the name and arms of Sikes.

The arms of Cavendish (?) were quartered by the late Mr. Sikes, the imaginary marriage referred to in this letter being the sole foundation for such an absurdity. Rightly or not, the Burtons of Weston-under-Wood used the arms of those of their name at Bramfield; and these Mr. Sikes quartered with something like reason; but their consanguinity (if any) must have been very remote. It is a curious coincidence that a

family named Sykes was contemporaneous with that of Burton, at Dronfield—members of it serving as churchwardens, &c., in the sixteenth and seventeenth centuries. It also terminated in a heir-general in 1799, the estates now vesting in Mr. Robert Sykes Ward. Query: Could there possibly be a common ancestry between Sykes of Dronfield and Sikes of Derby and Newark? In the endeavour to solve this question, the information concerning the Burtons of Weston-under-Wood was acquired.

JAMES SYKES.

STAMP DUTY ON PAINTERS' CANVASS (3rd S. v. 99.)—The query of L. F. N. may be thus answered. The excise duty on painters' canvass was levied in July, 1803, under the Printed Linens Act, 43 Geo. III. capp. 68—69. It was one of Pitt's schemes for the maintenance of the war against France. The duty, paid by the colourmen or vendors of the strained canvasses for artists, was threepence-halfpenny the square yard, and the excise officer used to visit their workshops three times in each week, measure the strained canvasses for the amount of duty to which they were liable, and stamp them on the back. The order from the excise Office, for the non-gathering of the duty, was issued on March 17, 1831; stating the duty had ceased on the first of that month. It is idle, therefore, to suppose that any asserted picture by Gainsborough, or Reynolds, having the excise brand on the back, could be painted by artists who were deceased long before: the former in 1788, and the latter in 1792. Several of the supposititious paintings by Sir Joshua, painted during the infliction of the war tax, were doubtless painted by Christopher Pack; of whom some notice will be found in the 1857 volume of Willis's *Current Notes*, while under the writer's editorial management.

J. H. BURN.

London Institution.

SITUATION OF ZOAR (3rd S. v. 117.)—I am very grateful to A. E. L. for the good-natured way in which he has noticed my misdeeds. The article under the head of "Zoar" (*Dictionary of the Bible*, vol. iii. p. 1856, &c.) contains my own conclusions as to the position of the place—if conclusions they can be called on evidence so imperfect. When I wrote the article on "Moab," I had not looked into the question for myself; but accepted without hesitation the positive statements of Robinson and others. I discovered the error some time since, and it will be corrected in the second edition.

G. GROVE.

THE OLD BRIDGE AT NEWINGTON (2nd S. xii. 323.)—Allow me again to call attention to the stone inscription, once more threatened with extinction. After I noted on it in "N. & Q." the stone was replaced nearly upon the same site, and

screened by wooden palings; but now new buildings are being erected on the grounds once occupied by the Fishmongers' Almshouses, and I sadly fear the relic of civic jurisdiction will be totally martyred unless some one in authority flies to the rescue. To those who saved it in its former peril I address this, and I hope they will assist in its being restored upon as near its former site as possible. Our landmarks are being torn down, but this one should remain to tell of olden times in South London.

T. C. N.

MAIDEN CASTLE (3rd S. v. 101.)—The derivation of *Maiden* from the Celtic *Mad*, cannot be satisfactorily established, since the word in its primitive form existed in the Teutonic tongues long before the Saxon had come into contact with the Cymry. It is found in the A. S. *mægd*, maid, daughter; *maga*, son, male relative; Goth., *magus*, the equivalent of *μαῖς, τέκνον*; *magaths, μαθητός*; Old High Ger., *magad*; Mod. Ger., *magd*; Old Frisian, *maged*, &c. These may all be traced to

Sanskrit, मध्य, *madhya*, unmarried woman, virgin; but the connection is more apparent than

real. *Madhya* is doubtless derived from मधु, *madhu*, sweetness, honey; Gr., μέθυ; Lat., *mel*; A. S., *medu*; Eng., *mead*, &c. *Mægd*, *maga*, and

their congeners, may be traced to Sanskrit, मह्, *mah*, the primary idea of which is "power," but which is also applied in the sense of *gignere*, particularly in the Teutonic derivatives. (See Bopp, *Sans. Gloss.*, 253; Grimm, *Deutsch. Gram.*, ii. 27; iii. 320.) Originally, then, *Maiden*, with its male equivalent (now lost), signified blood relations. Grimm derives the Scottish *Mac* (filius) from the same source.

A maiden fortress is generally understood to mean one which has never been captured; a maiden mountain (Jungfrau) one which has never been ascended. Is it necessary to go further for an explanation in the present instance?

J. A. PICTON.

Wavertree.

RYE-HOUSE PLOT CARDS (3rd S. v. 9.)—Alderman Masters lent me a pack of these cards to exhibit at the soiree given by Dean Alford at Canterbury, on the occasion of the Kent Archaeological Association holding their annual meeting in the metropolitical city.

ALFRED JOHN DUNKIN.

Dartford.

NEWHAVEN IN FRANCE (3rd S. v. 116.)—In answer to your correspondent J., I beg to state that Newhaven in France, so called in English in 1548, is identical with the place now called Havre.

C. F. S. WARREN.

LEWIS MORRIS (3rd S. v. 12.) — In the Introduction to the Welsh *Poems* of Garonwy Owain (Llanrwst, 1860), pp. lxxxv. lxxxvi., there is given some little account of Lewis Morys amongst others who were at all connected with that highly gifted, but unhappy, Welsh writer. As this account of Lewis Morys was drawn up by Dafydd Ddu Eryri, it must have been written a good while ago, probably fifty years. I think that it first appeared in some earlier edition of Garonwy Owain. From it we learn that Lewis Morys was born March 12, 1700, in the parish of Llanfihangel Tre'r Beirdd, in Anglesey, as shown by the register. He was the eldest son of Morys ap Rhisiart Morys and Margaret his wife, who was the daughter of Morys Owen, of Bodafon y Glyn, in the same parish. Lewis Morys, in his early days, followed his father's employment of "cowperiaeth." He afterwards became a land-surveyor, and subsequently obtained a situation in the custom-house at Holyhead; he afterwards was collector at Aberdelyf, in Merioneth. He was long connected with various Welsh literary undertakings, and he had a reputation amongst his countrymen as an antiquary and scholar. He died April 11, 1765.

Dafydd Ddu Eryri does not mention Lewis Morys's troubles, especially his imprisonment on account of supposed deficiencies in his accounts. He also passes by his quarrels with other literary men. Some curious statements on these subjects I have seen in Welsh Magazines. As he died *ninety-nine* years ago, a son of his can hardly have been recently living at Gwaelod, as Mr. JOHN PAVIN PHILLIPS seems to suppose. LAFELUR.

The *Cambrian Register*, vol. ii. 1796, contains a Memoir of Morris, adorned with a portrait, taken from a mezzotinto print, after a drawing by Morris himself. THOMAS PURNELL.

TWELFTH NIGHT: THE WORST PUN (3rd S. v. 38.) The *debur pejori*, not for the worst "pun," but for the worst *conundrum*, as our grand master italicises the distinction between the two perpetrations, is *mine*: I protest myself the Senior *Pessimus*. In 1815, when the Byronic muse was mystifying and tritifying the world, I indited a ballad, which my old friend, John Taylor, of *The Sun*, got sight of, and inserted therein. Half a stanza will show the bitaurine bellow no less Iseuinian at Istantboul than Snug the Joiner's leonine roar had been in Athens: —

"When my lord he came wooing to Miss Anne Thrope.
He was then a 'Childe' from school;
He paid his addresses in a trope,
And called her his sweet bul-bul.
But she knew not, in the modern scale,
That a cough of bulls was a *nightingale*." &c.

Some years later Mr. Jordan noticed my idle joke in his *Autobiography*, honouring it with the ascription to one of THE SMITHS, I forgot which.

Being too conscientious to descend from my "bad eminence," I declared to him its paternity, which he promised to record in a forthcoming edition. Whether this ever forthcame I know not; but if the saddle be put on the right horse by "N. & Q." I shall rest contented with the *tulit alter honores*. The conundrum has long been unjustly discredited. Johnson etymologised it "a cant word," and defined it "a low jest, a quibble, a mean conceit," like the dislocated *Ha* and supernumerary *Rs* which have possessed themselves of our theatres. Better justice has, however, been done to this ill-used term (2nd S. vii. 30), distinguishing it as a play of sentiment, whereas a *pun* is but a word-play; and, referring it to the classical etymon, *novus dicitur, commune duorum*.

EDMUND LENTHAL SWIFTE.

SIR EDWARD MAY (3rd S. v. 35, 65, 84.) — See *Burke's Extinct Peerage*, p. 611, "May of Mayfield," commencing with Edward May, Esq., the first settler in Ireland, from whom Sir Edward May appears to have been in the fifth descent. Numerous references to pedigrees, in the Harl. MSS., of the Mays of Kent, may be found in Sims's Index to those and other MSS. in the British Museum. R. W.

QUOTATION (1st S. xii. 204). —

"Death hath a thousand ways to let out life."

The only reply which seems to have been offered respecting this quotation is in 2nd S. vii. 177, and that is unsatisfactory. These words, slightly varied, are placed in the mouth of Zenobia, in Beaumont and Fletcher's play, *The Customs of the Country*, Act II. Sc. 1: —

"Death hath so many doors to let out life,
I will not long survive them."

Blair, in *The Grave*, v. 394, has these words (in connection with suicide): —

"Death's thousand doors stand open—who could force
The ill-pleas'd guest to sit out his full time,
Or blame him if he goes?"

Cf. Virgil's expression, *Æn.* ii. 661: —

" . . . patet isti janua letho."

A CHEE.

TOAD-EATER (2nd S. ii. 424) is, literally, our Dutch *dood-eter* (*dead-eater*), fem. *dood-eetster*, a person, who, to borrow another Dutch expression, "eats one's clothes off one's body," or "one's ears off one's head." In English, the adjective *dead* in composite words, also assumes the sense of "hopelessness" or "worthlessness," as, for instance, "a dead bargain" (for the salesman), a "dead-wind," a "dead-lift," &c.

JOHN H. VAN LENNER.

Zeyd, near Utrecht.

CHARAPUDINE (3rd S. iv. 423, 443.) — The answers of R. S. CHARNOCK and W. I. S. HORTON on this

subject very much interested me, and I have been trying to find out something more of its physical properties than was contained in the replies of those gentlemen, but without success. One finds in French dictionaries the word *crapaudine* translated "toadstone," but what is exactly meant by the word I cannot say: for the toadstone is an igneous rock (almost a porphyry), found in Derbyshire, near Matlock, and derives its name from the German *todstein* (death-stone), because where it occurs the lead lode dies or ceases; therefore, it is plain that, in the sense in which it is now used, it has no connection with *crapaud*.

Mentioning the subject to a friend, I find the word has a great number of meanings. My friend writes to me:—

"D'abord en ce qui regarde l'article des 'Notes and Queries' je crois que la réponse a été concluante: il est évident que l'expression 'Crapaud Ring' signifie une bague avec une Crapaudine montée en chaton: c'est-à-dire, une sardonie ocellée qu'on croyait jadis exister dans la tête de certains crapauds. Mais ce mot Crapaudine (et c'est ce que je vous ai dit) n'a pas rien que ce sens en Français.

"1^o. Dans un sens mécanique ce mot s'applique à une sorte de sabot en métal (fer ou bronze) creusé pour recevoir le pivot d'une porte, ou l'arbre d'une machine; il a pour synonyme le mot Grenouille.

"2^o. Dans un sens hydraulique, on appelle Crapaudine une sorte de soupape qui sert à vider les eaux d'un bassin et dont la forme ressemble assez à la crapaudine d'une porte.

"3^o. En architecture militaire il a été employé dans le moyen âge pour signifier un engin guerrier, possédant la forme d'un morceau de fer creux, que j'ai pu appeler assez improprement de nom de 'canon' (*Dictionnaire d'Architecture de Viollet Leduc*)."

Spiers, in his *Dictionary*, says it also means (Bot.) *iron-wort*.

The Derbyshire toadstone is a rather coarsely-grained dark green rock, amygdaloidal in parts, and sometimes containing small pieces of a white crystalline mineral (calcite?)—it could not possibly be used for a ring. An account of it will be found, I believe, in Beete Jukes's *Geology*. Although the name is taken from *todstein*, I find no rock mentioned as *todstein* in Blum's *Lithologie*. I should imagine the stone to be a chrysolite variety, peridot (a dirty green one, peculiarly marked).

JOHN DAVIDSON.

THE OWL (3rd S. v. 71.)—Time was when this bird created *panics* when it made its appearance, and set all the augurs consulting. It certainly has been responsible for much mischief in this way. Except as a great recluse, a meditative character, and having the singular faculty of seeing everything when ordinarily gifted mortals can see nothing, one really wonders how the owl ever came to be regarded as an attribute of the famed goddess of wisdom. But the entry quoted by OXONIENSIS proves, pretty clearly, it had not wiped away its reproach in the seventeenth cen-

tury. Perhaps the Beverley sexton was only indulging a classical prejudice, when he charged in the churchwardens' accounts for killing his "oule;" thinking that a bird of ill omen, that presaged calamity or death in the place where it appeared, was not fit to enjoy life—and that "ignavus," "profanus," "funereus," were epithets too good for it.

This bird met with very rough treatment at the hands of rustics. It was a custom in some parts to hunt and kill owls on Christmas Day. A barn-owl, "screeching" its invocation to Minerva behind a clap-net, could hardly hope for quarter from her village votaries. An allusion to this pastime appears in some Christmas carols.

The prophet has made this bird the symbol of desolation: "The screech-owl* shall rest there." Isaiah xxxiv. 14.

F. PHILLOTT.

I fear that many benighted farmers still continue to slay this, one of their best friends, though I know of many honourable exceptions. In the days of Apuleius, poor "Billy Wix" had a worse fate to encounter than being shot first, and then nailed to the barn gable—the polished Greeks crucified him alive! Hear what Apuleius says in the third book of the *Golden Ass*:—

"Quid? quod et istas nocturnas aves, cum penetraverint Larem quempiam, sollicitè prehensas foribus videmus addigi; ut, quod infaustis volatibus familie minantur exitium, suis luant cruciatibus."

W. J. BERNHARD SMITH.

Temple.

HERALDIC (3rd S. v. 73.)—The arms inquired for by J. B., Dublin, are those of the family De la Barca, and are derived from those of Leon. They are no doubt derived from some gallant exploit during the wars of the Moors in Spain. The crest, now changed into a "blackamoor," was originally a Moor of Spain. This is, of course, attributable to the *skill* of the herald engravers of a past age. The arms are borne by one of the branches of the family of "Barker;" but I doubt if they could give authority for the assumption. I suppose "chevron *inverted*" is a misprint for *inverted*; and the punctuation of the query is somewhat astounding.

LATRANS.

PASSAGE IN TENNYSON (3rd S. v. 75, 105.)—The poet laureate elegantly alludes to *that side* on which we *generally* sleep. The right ear is thus distinguished from *that* which is turned *heavenward*. It is, antithetically, of the earth earthy. No poetry could stand such materialistic probing as has been applied to the lines in question. We should never think of asking a chemist for a scientific explanation of Gray's beautiful line,—

"E'en in our *ashes* live their wonted *fires*."

* Marginal reading, "night monster."

Without a perception of the *immateriality* of the idea, even Shakspeare's

"Pity, like a naked new-born babe, striding the blast," would seem a physical impossibility, and highly absurd. The very explanation is injurious. B.

"AUT TU MORUS ES," ETC. (3rd S. v. 84.)—In my communication on this subject, the date of Erasmus's sojourn at Oxford was printed 1479 instead of 1497. W. J. D.

ELEANOR D'OLBREUSE (3rd S. v. 11.)—She was the daughter of Alexander II., Baron d'Olbreuse, by Jacqueline, daughter of Joachim de Poussart, Baron de Wandre. CHARLES BRIDGER.

ALDINE VOLUME (3rd S. v. 96.)—There is in Stanford library a copy of Pomponius Mela, Solinus, &c., from the Aldine Press, Venice, 1518. It is printed in italic type, with large square spaces left for ornamental letters at the beginning of each chapter, as described by your correspondent. Renouard, as regards this copy, is not quite literally correct.

The title-page states the contents as given in his *Annales de l'Imprimerie*, but with the anchor, and without the date and place of publication. Then follows the preface of F. A. Grolanus, and the 233 "feuillets," but only one additional page, containing the register, publisher's name, and date.

Renouard's account, to which I have referred, is, however, a substantial, though perhaps not precisely literal, account of this curious volume.

THOS. E. WINNINGTON.

Stanford Court, Worcester.

GAINSBOROUGH PRAYER-BOOK (3rd S. v. 97.)—I possess a Prayer-Book not unlike the Gainsborough copy of your correspondent, printed by Gower and Pennell, Kidderminster, without date, but probably published about the close of the last century. The Litany and Occasional Prayers are inserted in the Morning Prayer, as they are read in churches, not in separate services as in the Authorised Version.

It is an 8vo vol. containing the Common Prayer, Psalms, Collects, &c., but no metrical version of the psalter. It has one copper-plate of the Nativity as a frontispiece.

THOS. E. WINNINGTON.

Stanford Court, Worcester.

ROMAN CONSISTORY: HENRY VIII. AND QUEEN CATHERINE (3rd S. iv. 270.)—A thin volume of 65 folios or 130 pages, 8½ inches high by 5½ broad, on thick paper with narrow margins. Evidently printed in a hurry, the type employed varying, the sheets being alternately in small and large type. It was no doubt printed for the exclusive use of the members of the papal consistory. A small round has been cut out of the first folio about the size of a half-crown piece, thereby removing the stamp of the particular cardinal's

arms to whom this copy belonged, and slightly injuring the text of the verso of the first folio. Otherwise this volume, of which no other copy is known to exist, is in excellent preservation.

The title is as follows:—

"DIVINO IMPLORATO PRÆSIDIO.

De licentia ac cõcessionẽ Sanctissimĩ D. N., & ad instantiam præclari D. excusatoris illustrissimĩ ac inuictissimĩ Regis Angliæ, Nos Sigiamondus Dondolus de Pistorio aduocatus Cõsistorialis minimus, & Michael de Conradis Tuderto utriusq; iuris Doctor, præscripti illustrissimĩ Regis & D. excusatoris Aduocati in sacro publico Pontificio consistorio, presidente summo Pontifice cum suo sacrosancto Senatu, infrascriptas Conclusiones pro tenui posse nostro sigillatim, ac singulariter defensare conabimur. Die aut. xvi. presentis Mensis, prima ex infrascriptis conclusionibus disputabitur & successiue aliæ disputabuntur."

On the verso of the title, the pleadings commence:—

"Facti Contingentia Talis Proponitur.

CUM ad aures clarissimĩ Domini Odoardi Karne II: Doctoris Anglicani perlattĩ esset, madato R. P. D. Pauli de Capisuechis sacri Auditorii Pontificii Auditoris meritisimĩ, in causa matrimoniali inter Henricum regem Angliæ, & Catherinam illustrissimam Reginam uertente, ut asseritur, delegati Apostolici, præscripti illustrissimum Regem ad instantiam memoratæ illustrissimæ reginæ per edictũ citatum extitisse, ut comparere deberet in Curia coram eo per se uel per procuratorem, idem D. Odoardus tanq̃ excusator & excusatorio nomine dicti Regis coram prædicto D. Paulo comparuit, quasdam materias excusatorias exhibens," &c. &c.

The conclusions are twenty-five in number, and occupy two pages. The six next pages are occupied by—

"Tenor Materialium pro parte Domini excusatoris Serenissimĩ ac inuictissimĩ Regis Angliæ Propositarum."

The heading of page nine is as follows:—

"Beatissime Pater ex articulis contentis in materiis alias datis, S. V. eliciuntur Conclusiones infrascripte coram S. V. & suo Sacrosancto Senatu in amplissimo Cõsistorio penultima Februarii propositæ & disputatæ."

(P. 12.) "Responsa data penultimo die Februarii," &c.

(P. 26.) "Responsa data sexta die Martii in Presentia S. D. N. in Cõsistorio ad allegationes aduocatorum Serenissimæ Regine deductas contra tres cõclusiones illa die disputatas."

(P. 42.) "Responsa data xiii. Martii," &c.

(P. 61.) "Responsa data xx. Martii," &c.

The volume ends thus:—

"Et ex predictis remanet iustificata predicta ultima conclusio, & responsum est adversariorum obiectioni."

W. H. J. W.

PRIVATE SOLDIER (3rd S. iv. 501.)—I fear you will have some difficulty in arriving at a true derivation of this title. I apprehend it is soldier's slang. The word is not recognised by military authority. In the army there are officers, non-commissioned officers (that is, serjeants and corporals), and rank and file. If, by court-martial, a non-commissioned officer is reduced, the punishment is thus worded: in the cavalry, "to the

rank and pay of a *dragoon*;" in the artillery, to a "*gunner*, or *driver*"—as the case may be; in infantry, to a "*sentinel*." You will observe, that in no case is "private soldier" admitted. I will give your readers another query: Why do soldiers call the dark clothes of the civilian, which they occasionally wear when putting off their scarlet tunics, "coloured clothes"? Bar a *lucus a non lucendo*, I am at a loss to conceive. EBORACUM.

THE FIRST BOOK PRINTED IN BIRMINGHAM (3rd S. iv. 388, 520.)—Possibly *A Loyal Oration* (1717) may be the first *tract* printed in Birmingham, but the earliest *book* printed there that I have met with, is—

"A HELP against SIN in our ordinary Discourse. As also against prophane Swearing, Cursing, evil Wishing, and taking God's Holy Name in vain: And also against Trimming on the Lord's Day—Showing that it is neither a Work of Mercy, nor Case of Necessity: and, therefore, ought not to be done on that Day.

"Remember the Sabbath Day to keep it Holy.—Exodus 20, 15 (*sic*).

"Six Days may Work be done, but the Seventh is a Sabbath of Rest. . . Holy to the Lord; whosoever doth any Work thereon, shall surely be put to Death, see Exodus 31, 15.

"Publish'd by the Author, R. H[amersley], Chyrurgeon in Walsall, Staffordshire, 1719. Birmingham: Printed by H. B. in New Street."

It is a 12mo (pp. 64), and my copy is in the original leather binding. At p. 27, Hamersley says:—

"Some years past I put out a little book . . . called *Advice to Sunday Barbers*, but there were but a few of those books printed."

If the *Advice* was printed in Birmingham, it would be before *A Loyal Oration*.

Information respecting Hamersley, or "H. B." the publisher, will be thankfully received.

CHAS. H. BAYLEY.

Westbromwich.

HOLY HOUSE OF LORETTO (3rd S. v. 73.)—The Holy House of Loretto has certainly not been carried to Milan, or anywhere else: its removal from beneath the dome of the church, where it has stood for ages, is impossible except stone by stone.

The history of the *Santa Casa* is one of the most wildly imaginative legends which yet hold any place in the world's belief. It probably grew up around a cottage, built in imitation of the dwelling at Nazareth by some pious Italian pilgrim; who, on his return from the Holy Land, wished to revive in the neighbourhood of his home the religious emotions he had felt when contemplating what he believed to be the scene of the Annunciation. At a time when historic criticism was unknown, the legends of Palestine became attached to the Italian building; and that which had once been poetry, hardened into dogma.

Dean Stanley's *Sinai and Palestine* contains an interesting account of the *Santa Casa*, and the house at Nazareth. A far more curious book has, however, recently been published by a devout believer in the legendary history of the building:—

"Loretto and Nazareth: Two Lectures containing the Results of Personal Investigation of the Two Sanctuaries. By William Antony Hutchinson, Priest of the Oratory. 8vo. 1863."

The author died on the 12th of last July, while his book was in the printer's hands.

The literature of the Holy House is extensive, but little known in this country. The following is, I think, in the British Museum:—

"LORETTO.—Philippon (A.), *Histoire de la Sainte Maison de Lorette*. Paris, 1649. Oblong 4to."

A LORD OF A MANOR.

TEDDING HAY IN SCOTLAND AND YORKSHIRE

(3rd S. iv. 430, 524.)—This term is used to this day, meaning to spread hay; and the patent implement, for that purpose, is called a "tedding machine."

EBORACUM.

FOLK LORE (3rd S. iv. 514.)—Might I suggest that, when the whitethorn bears an abundant crop, it arises from a warm summer, that gives plenty of blossoms to ripen into fruit. This was so in 1851-2; and in Warwickshire, at least, we had the mildest winter I ever remember.

EBORACUM.

ENIGMA (3rd S. v. 55, 103.)—Is it not a *kiss* that is indicated by this riddle? Such gifts are not in the possession of the giver before the giving, nor in that of the receiver after it. The giver, we know, sometimes gives them *θέλουσα κ' ου θέλουσα*; even when there is resistance she is said to give the thing in question, which cannot therefore be said to be forcibly taken, and she may take it again without any effort to do so. NUPER IDONEUS.

Carlton Club.

Both E. V. and F. C. H. are wrong as to the solutions of the Earl of Surrey's quaint enigma. The answer, I *take* it, and also *give* it, is evidently — a *kiss*.

Chelmsford.

"A SHOFUL" (2nd S. x. 410.)—As I do not think that the query of your esteemed correspondent, A. A., as to the derivation of this slang designation of a Hansom cab has ever been answered, I send my notion of the etymology of the term. A. A. says,—“The other day, a witness, giving evidence at a police office, was asked what his occupation might be? He answered that ‘he drove a shoful,’ which he afterwards explained to be a Hansom cab.” Most persons who have observed the occupant of a Hansom cab in the summer time, have noticed that the doors are generally thrown open, thus affording an entire view, or “show full” of the person sitting in the vehicle.

Thus, "There goes a show full," might easily become current slang. JOHN PAVIN PHILLIPS.
Haverfordwest.

EARL OF LEICESTER (3rd S. v. 109.)—The epitaph on the Earl of Leicester which MR. PAYNE COLLIER inquires after will be found (with the last two lines somewhat varied) in the Collection of William Drummond of Hawthornden.

C. F. S. WARREN.

OLIVER DE DURDEN (3rd S. v. 115.)—It seems probable that Oliver de Durden, whom ANTIQUARY inquires after, is identical with "Oliver, a military man," mentioned as a natural son of King John by Rapin, Anderson, and Sandford. He would then be half brother to King Henry III.

C. F. S. WARREN.

Miscellaneous.

NOTES ON BOOKS, ETC.

Alexander Hamilton and his Contemporaries; or the Rise of the American Constitution. By Christopher James Riethmuller. (Bell & Daldy.)

We have in this well-timed volume a brief account of the rise of the American Constitution, in connection with the life and opinions of the remarkable man "who did the most to call it into existence and bring it into working order, while he foresaw its dangers from the beginning, and laboured incessantly to guard against them." The story of Hamilton's varied life; his labours in the field and in the council; his influence and his disinterestedness, are interwoven with the history of the Republic and the rise of the Constitution; and are narrated by Mr. Riethmuller in a pleasing and graceful style, which will satisfy the English reader, and with a feeling for the difficulties and struggles in which the countrymen of Hamilton are now unhappily engaged, which will, we should think, serve to convince them that the people of England view with emotions of deep sympathy and regret the calamities which has befallen their kindred in blood, in language, and in religion.

An Essay towards the Interpretation of the Apocalypse. By the Rev. B. Stacey Clarke. (Rivingtons.)

A new Interpretation of the Apocalypse, based upon no higher authority than the writer's own private judgment, is hardly likely to carry weight with the Christian Church. But there is another reason, we think, which will hinder the acceptance of Mr. Clarke's work; and it is this—that the Interpretation is more obscure than the original he seeks to explain.

Shakespeare's Jest Books; Reprints of the early and very rare Jest Books, supposed to have been used by Shakespeare. I. *A Hundred Merry Tales, from the only known Copy.* II. *Merry Tales and Quicke Answers, from the rare Edition of 1567. Edited, with Introduction and Notes, by W. Carew Hazlitt.* (Willis & Sotheman.)

Among the books of the people—"which with all their occasional coarseness and frequent dulness, are," as Mr. Hazlitt well observes, "of extreme and peculiar value, as illustrations of early manners and habits of thought"—none are more deserving of attention than the popular *Jest Books*; and certainly none could more appropriately form the opening volumes of a series of *Old English Jest Books* than the two extremely rare volumes of which

some few years since Mr. Singer reprinted a very limited impression. Of the "Hundred Merry Tales," only one copy, and that formed of portions of two copies, and yet imperfect, is known to exist. It was printed by John Rastell about 1525, and afterwards by Walley, Awdley, and Charlwood; but not a fragment of their editions is known to exist. The "Merry Tales and Quicke Answers," originally printed by Berthelet (about 1535), was reprinted by Wykes, with the addition of twenty-six new stories, in 1567. Mr. Hazlitt has reproduced this latter, which is of extreme rarity. The editor has obviously bestowed great care and attention on the work, and his illustrations are pertinent and satisfactory.

The Book of Days; a Miscellany of Popular Antiquities in connection with the Calendar, including Anecdotes, Biography, and History, Curiosities of Literature, and Oddities of Human Life and Character. (Parts XXII. to XXVI.) (W. & R. Chambers.)

We congratulate Messrs. Chambers on having brought to a successful conclusion the very useful Companion to the Calendar, which, under its appropriate title of *The Book of Days*, is destined, we have no doubt, for many years to take its place on the shelves of all lovers of old times and old customs, beside the now venerable but always amusing *Every Day Book* of William Hone. The *Book of Days* is not only a book to be consulted when information connected with Days and Seasons is to be sought for, but it may be taken up at odd moments like a volume of the French *Anna*, and will be found quite as amusing, while its utility is doubled by an Index which is a model for all similar Miscellanies.

ADMIRALTY DOMESDAY BOOK.—We learn, from *The Naval Chronicle* of the month, that Mr. C. M. Roupell, barrister-at-law, has been appointed by the Admiralty to compile a Domesday Book or Register of all the property belonging to or under the control of the Board of Admiralty.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:—

THE LIFE-BEAT; OR, JOURNAL OF THE LIFE-BEAT INSTITUTION. Vols. I. II. III. and IV. Singly, separately, or in the quarterly parts.

Wanted by J. S. A. care of Mr. Baseley, 29, Throgmorton Street, London, E.C.

MUNRO'S EXPERIMENT WITH THE SCOTS REGIMENT MACRAE'S. Published in folio, 1637.

Wanted by Mr. A. Mackay, 33, Georgen Strasse, Berlin.

Notices to Correspondents.

MORRIS OF THE DEATH OF SIR JOHN MOORE. This was written by the Rev. Charles Wood. See "N. & Q." 1st S. i. 444. For a curious notice as to the authenticity, see "N. & Q." 1st S. vi. 88, 158. We shall always be happy to receive the queries of W. Z.

WILL AND CONVERSION OF FAITH OF JOHN SHAFESPARE.—M.J.D. will find in the very first volume of "N. & Q." several articles by Mr. Bolton Corney and the late Mr. Croker on this document, which has long been recognized as a mere forgery.

J. L.'s address is in the hands not of the publisher, but of the Editor, who will forward it to T. B. upon being informed where to send it.

ERRATA.—3rd S. iv. p. 504, col. ii. line seven from bottom for "Moral Philosophy" read "Moral Philosophy;" vol. v. p. 65, col. i. line 34, for "The Rev. Samuel Dunne" read "Samuel Denne."

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The Subscription for STAMPED COPIES for Six Months forwarded direct from the Publisher (including the Half-yearly INDEX) is 11s. 6d., which may be paid by Post Office Order, payable at the Strand Post Office, in favour of WILLIAM G. SMITH, 25, WELLINGTON STREET, STRAND, W.C., to whom all COMMUNICATIONS FOR THE EDITOR should be addressed.

"NOTES & QUERIES" is registered for transmission abroad.

LONDON, SATURDAY, FEBRUARY 20, 1864.

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Notes.

UNPUBLISHED POEMS BY HELEN D'ARCY CRANSTOUN,*

SECOND WIFE OF PROFESSOR DUGALD STEWART.

(Early reference to Sir Walter Scott.)

Miss Cranstoun is known to the lovers of Scottish minstrelsy as the authoress of a song—"The tears I shed must ever fall," which Robert Burns denominated "a song of genius;" and to which, in order to suit it for the music to which it was set in Johnson's *Scottish Musical Museum*, he did not disdain to add a verse. Among the additional

* Notices of the different members of the Cranstoun family will be found in Anderson's *Scottish Nation*, published by Fullarton & Co. This admirable Biographical Dictionary—with the fate that seems to attend books issued by those termed by the trade "Number Publishers"—is far too little known to those best qualified to enjoy its delicious stores. It embraces, under one alphabet, and in the compass of three imperial 8vo volumes, a very full and accurate Scottish biography, a history of Scottish surnames, titles, and baronies, and the best substitute that has yet appeared for that great desideratum—a *Bibliotheca Scotica*. The author was for some time sub-editor of *The Witness* newspaper, under Hugh Miller, who reviewed in its columns the first edition of the dictionary, a thick 12mo, giving it high praise, and mentioning one characteristic which every lover of literary history knows how to value—that he had found in it many names he had sought for elsewhere in vain. In the same review, he stamped with his decisive approval a volume of poems, entitled *Landscape Lyrics*, which Mr. Anderson had previously published.

notes to the last edition of the *Museum* (Edinburgh, 1839), there appeared for the first time a copy of verses by Miss Cranstoun, beginning—"Returning Spring, with gladsome ray." These, so far as I am aware, are the only productions of her pen which have been published.

In an album which belonged to the family of a baronet in the Carse of Gowrie, and which came into my possession lately when his library was dispersed, I find—amid a melange of original verses which passed between various members or connections of the family, with dates appended ranging from 1771 to 1792—eight pieces "By a young lady;" who is identified, apart from internal evidence, with Miss Cranstoun by the occurrence among them of both the poems above mentioned. The titles of the other six are as follow: 1. "Vow for Wealth." 2. Without a title, but with this note at the beginning, in pencil: "On L—n—n, composed in an hour, and written down by a friend." 3. "A Prayer." 4. Without a title. 5. "A Fragment, or, Verses to Winter." 6. Also without a title.

We give below the first three. No reader of Lockhart's *Life of Sir Walter Scott* can ever forget his intimacy with the Cranstoun family; nor the influence of Jane Anne, the second of its three daughters, in promoting his earliest attempts in verse. There is something very interesting and suggestive in the kind of reference to Scott in the third of the poems, now printed. It seems to mark him out from all the other gentlemen named, as of a more thoughtful cast of mind. "Boyle," I should think there is little room to doubt, must have been David Boyle, Esq., ultimately Lord-Justice-General of Scotland; and as little that "Gray" was Francis, fifteenth Lord Gray, born in 1765.

The other allusions I must leave it to J. M., of this city, whose contributions to "N. & Q." are so valuable and interesting, to explain.

1. "VOW FOR WEALTH."

"Far, far remote from busy life,
From giddy mirth, or hateful strife,
How sweet, in pensive mood, to muse
While softly fall the evening dews!
How sweet, while all around is calm,
To pour on care oblivion's balm;
To hush the throbbing heart to rest,
And court fond hope to fill the breast!
Say,—in this soft romantic scene,
Where all is soothing and serene,
What eager wish yet fondly springs
On glad imagination's wings?
It is not Friendship, gift divine,
Thanks to kind Heaven, that gift is mine.
It is not Love—I scorn his chains,
I scorn alike his joys and pains.
Grateful, I feel it is not Health,
And blushing own, that wish is—Wealth.
And yet the mean, the sordid sigh,
Look round with cool impartial eye;

Though riches never can bestow
Such joys as peace and virtue know,
Yet, cannot poverty disclose
An awful train of blackest woes?
Genius depress'd, and worth obscur'd,
Pleasure forbid, and care ensured;
And mean dependence, painful state,
Obliged perhaps to those we hate;
While those we love, around us sigh
In unassisted misery.
Think on the helpless, wretched maid.
Unblest by fortune's pow'rful aid;
Perhaps, the youth whom she approves
With virtue glows, with fervour loves:
In vain—for honour bids her fly,
Nor give herself—and poverty!
Or grant that Heaven's less harsh decree
Still gracious, gives a heart that's free;
Yet, should some sordid, wealthy fool,
Or passion's slave, or vice's tool,
But decked in fortune's gay parade,
Admire, and woo the luckless maid—
Think on the pangs her bosom tear,
Her agitation, doubt, despair,
While parents, brothers, sisters, wait,
Her choice may fix their future fate.
And shall she deem the task severe,
That rescues all her heart holds dear!
'Tis not the frown of stern control,
That deepest wounds the feeling soul:
The fault'ring voice, the speaking eye,
The sigh of fond anxiety:
These—these, in mercy, Heav'n avert,
And snatch from woe a bursting heart.
All-pow'rful wealth, my prayer regard,
And deign thy vot'ry to reward.
Yet, tho' thy influence I adore,
Small is the bounty I implore.
Unheeded shall thy treasure shine,
Oh! make but independence mine.
Enough in ease my days to spend,
Or, sweeter still, to bless a friend.
'Tis all I ask, for all thy store
Can never add a blessing more.
But may it never be the price
Of slav'ry, meanness, or of vice.
Nor e'er my soul the anguish mourn,
To owe it to a hand I scorn."

2. "ON L—N—N.

"Oh! say, thou blest abode of calm content,
Where my first happiest years of life were spent,
Where joy, unmixt with care, my bosom knew,
And wing'd with innocence my moments flew;
Where all my little scenes of bliss were laid,
And all my youthful fondest friendships made:
Oh! say, when I those happy hours review,
Can I, unmov'd, pronounce a last adieu?
Can I for ever from thy shades depart,
Nor feel deep anguish rend my bleeding heart?
What, tho' nor Art nor Nature deigns to smile,
Bleak are thy hills, and barren is thy soil;
What, tho' no ancient grandeur charms the sight,
Nor soft romantic vales inspire delight;
Yet sweet simplicity is surely thine,
And strong attachment paints thee all divine.
But since the Will of Heaven we must obey,
And inclination yield to duty's sway;
Since vain is passion, sorrow, or regret,
To oppose the law of reason, fortune, fate;
Let me, with firmness, hide the pangs I feel,
And calmly bear the woes I cannot heal.

Not on the place depends our joy or rest,
Our happiness must flow from our own breast.
Guilt and disquiet make the palace sad,
Content and innocence the cottage glad.
But yet, whene'er before my faithful eyes,
Fancy shall make thy much lov'd image rise,
The well-known sight must to my soul be dear,
Come with a sigh, nor part without a tear.
And when propitious Heaven the bliss bestows,
To see again this seat of calm repose,
Charmed with the view my soul in joy will melt,
Recall each scene of bliss I saw, and felt,
And hail the spot where peace and I have dwelt."

8. "A PRAYER.

"I ask not titles, wealth, or pow'r,
A Gascoigne's face, or Pultney's dow'r;
I ask not wit, nor even sense,
I scorn content, and innocence.
The gift I ask can these forestall—
It adds, improves, implies them all.
Then good or bad, or, right or wrong,
Grant me, ye Gods, to be the *ton*.
My Heavens! what joys would then be mine;
How bright, how charming, would I shine!
How chang'd from all I was before;
With friends and lovers by the score!
No more the object of disdain,
Ev'n Clara then would grace my train,
Hang on my arm from morn to night,
Her dearest friend, her sole delight.
Torphichen at my feet might sigh,
Scott might approve, and Maxwell die;
While I degagé, cool, and gay,
Whisper with Boyle, and dance with Gray.
Tell not to me, when age draws nigh,
That frolic, feathers, whims, should fly.
Poor vulgar wretches! not to know,
That ev'ry year we younger grow;
Or, what is much upon a par,
We dance and frisk as if we were;
Of true philosophy possess'd,
No care, no pity, breaks our rest;
Thoughtless we flutter life along,
And die content—if it's the *ton*."

J. D.

Edinburgh.

TOM OR JOHN DRUM'S ENTERTAINMENT.

"A kind of proverbial expression for ill-treatment, probably alluding originally to some particular anecdote. Most of the allusions seem to point to the dismissing of some unwelcome guest with more or less of ignominy and insult." (Nares's *Glossary*.)

In all probability the phrase originated in a reference to that military punishment for disgraceful crimes and incorrigible offenders still commonly known as "drumming out of the service," and, like various other military phrases, it probably became current in England during the Low Country Wars. The description of the ceremony, as given in Grose's *Military Antiquities*, agrees in all essentials with that now or until very lately practised:—

"The corporal punishment commonly accompanying this sentence being over, and the regiment turned out with or without arms [it having also witnessed the flogging],

the prisoner is brought to the right of it under an escort of a corporal and six men with bayonets fixed [and the regimental facings and buttons having been cut off his coat, and the coat itself turned inside out], the halter is then put round his neck, and frequently a label on his back signifying his crime [though this last practice has now fallen into disuse]; a drummer [generally the smallest in the regiment], then takes hold of the end of the rope, and leads him along the front, the drums following and beating the Rogue's March. When they have passed to the left, the procession moves to the rear, if in camp, or if in quarters, to the end of the town [or if in enclosed quarters or barracks, to the gate], where [he is thrust out and] the drummer, giving him a kick on the breech, dismisses him with the halter for his perquisite." (Vol. ii. p. 110, ed. 1801.)

At an earlier period (the halter being a relic of this), the flogging and dismissal were performed by the hangman instead of by a drummer; but though I have not found any earlier description than Grose's, the form was probably in other respects very similar, since it explains several of the old allusions. Thus the recipient, whether Parolles or any other, was called Tom Drum, because, like the drum that formed so noisy and demonstrative a part in the entertainment, he was well beaten. So also the flogging seems to be alluded to in Nares's quotation—"it shall have Tom Drum's entertainment, a flap with a foxtail." Again, in the quotation from Holinshed, where the entertainment given is said to be, "to hale a man in by the head and thrust him out by both the shoulders,"—we have allusions both to the halter and the expulsion. As usual, Shakespeare's uses of the phrase in *All's Well* is both quibbling and pertinent to man and matter. Parolles was drummed out for cowardice and disgraceful conduct, and with poetical justice, the drum which he so loudly boasted he would recover, called the world to witness his disgrace, and was remembered in his nickname.

BRINSLEY NICHOLSON.

P.S. I am aware of the quotation from Florio, "a flap with a fox-taile, a jest," but in the passage from "Apollo Shroving," there is probably a double allusion, in part to the flogging and in part to the jests so freely broken upon the drummer's victim.

DOÑA MARIA DE PADILLA.

In the war of the *Comuneros*, in the early part of the reign of Charles V., the two most remarkable personages—who were the soul and life of the Rebellion—were certainly Juan de Padilla and his wife, Maria de Padilla, whose maiden name was Pacheco.

Respecting the husband, we know sufficient to enable us to form a high idea of his courage and zeal, and of the noble resignation with which he met death on the scaffold at Tordesillas, immediately after the defeat of his forces on the plains

of Villalar, by the Conde de Haro.* The insurrection had certainly some just grounds of complaint against Charles and the foreigners, by whom his majesty was influenced for some years. It is related that when Juan de Padilla was led to execution, together with another prisoner named Don Juan Bravo, the latter requested the executioner to decapitate him *first*, "in order that I may not see the best Cavalier in Castile put to death." On hearing which words, Padilla exclaimed: "Juan Bravo, heed not such a trifle; yesterday it became us to fight like gentlemen; but to-day it is our duty to die like Christians." (Robertson's *Hist. of the Emperor Charles V.* vol. ii. p. 256, ed. London, 1774.)

But some strange and contradictory accounts are related of his wife, Maria de Padilla, daughter of the Marquis de Mondejar. She seems to have been a lady of remarkable beauty, courage, and wit. After the defeat and death of her husband, she hastened to Toledo, of which city she was a native, and called both upon the clergy and people not to lay down their arms until they had secured the "Liberties" for which her husband fought and died. She also sent numerous letters to the *Commons* of Castile, exhorting them "to take up their arms which they had so dishonourably laid down; and moreover, that if they did not take advantage of this favourable opportunity, it would bring upon them eternal infamy, and that they would remain slaves for ever," &c.

As Toledo was almost impregnable, and its citizens—animated by the example of Padilla—were determined to hold out to the very last extremity, the Marquis of Villena endeavoured to succeed by negotiation: accordingly, he sent Padilla's brother to have an interview with her, and to try and induce his sister, either to leave Toledo, or to persuade the citizens to come to terms. But she refused, declaring—"That as she had no wish to outlive the liberties of her country, so, had she a thousand lives, she would rather lose them all, than receive any favours from the traitors of her country."

When the news, however, came that William de Croy, the young Flemish Archbishop of Toledo, was dead, and that Don Antonio de Fonseca, a *Castilian*, was nominated by Charles to succeed him, the people then turned against her, having been persuaded to do so (it is said) by the clergy of the city, who spread the following reports about her, viz. "That she was a witch; that she was attended by a familiar demon in the form of a *negro-maid*, who regulated all her movements; others, again, asserted "that the maid was not a woman, but an imp of hell, who furnished her

* The Bishop of Zamora, Don Antonio de Acuña, was executed at Simancas, by order of Charles V., having been connected with the Rebellion.

with charms to fascinate people into a veneration for her."

Antonio Guevara, in one of his "Familiar Letters," thus addresses her:—

"People likewise say of you, Madam, that you have about you a *tawny* and *frantic* slave—a female who is a great Sorceress; and they say she has affirmed, that within a few days you shall be called 'High and Mighty Lady,' &c." (Quoted by Mr. Borrow in his *Zincali*; or, *Account of the Gypsies of Spain*, vol. i. p. 98, London, 1841.)

This writer, in the work quoted above (p. 100), thus speaks of Maria de Padilla:—

"She lived in Gypsy times, and we have little hesitation in believing that she was connected with this race, fatally for herself: her slave!—'lora y loca,' tawny and frantic—what epithets can be found more applicable to a Gypsy, more descriptive of her personal appearance and occasional demeanour, than these two?—And then again, the last scene in the life of Padilla is so mysterious, so unaccountable, unless the Gitanos were concerned; and they were unquestionably flitting about the eventful stage at that period Perceiving that it was necessary, either to surrender or to see Toledo razed to the ground, she disguised herself in the dress of a female peasant, or perhaps that of a Gypsy; and leading her son by the hand, escaped from Toledo one stormy night, and from that moment nothing more is known of her. The surrender of the town followed immediately after her disappearance." (P. 101, *ut supra*.)

I believe that Mr. Borrow is quite mistaken about the negro-maid having been a "Gypsy." He quotes no authority for his assertion, but seems very glad to have such a good opportunity of trying to connect his favourite *Zincali* with the heroic Maria de Padilla. There are two authorities quoted by Robertson, viz. the Letters of Peter Martyr, and the *Hist. of Charles V.* by Sandoval*: these writers may contain some further particulars, but unfortunately I cannot consult them. The *tawny frantic* slave, called a sorceress by Antonio Guevara in one of his letters addressed to Padilla (*Epistolæ Familiares*, Salamanca, 1578), does not by any means imply that she was a Gypsy; besides, he merely refers to a report—"People likewise say of you, Madam," &c. The fact seems to be, that as Padilla was a character so extraordinary, and had such wonderful influence over the people of Toledo, it was but natural that they should ascribe this influence to some occult power, or believe that she was herself a witch, or that a demon under the form of a black slave regulated all her actions. Such things were said of the Maid of Orleans, of Friar Bacon, and others, in an age when men were placed in a state of society so different from our own.

When Padilla escaped from Toledo, she fled to Portugal, where she remained the rest of her life,

* He was Bishop of Pamplona. The first part of his History was printed in folio, at Valladolid, in 1604, and the second part in 1606. It has since been reprinted in Barcelona.

with her relations of the noble family of the Pachecos. She never afterwards applied to the Emperor, or any of his ministers, for a pardon. (See a curious tract on this subject by Dr. Geddes, in his *Miscellaneous Tracts*, vol. i. p. 203, London, 1730.) Amongst the Egerton MSS. in the British Museum (No. 303) there is an account, entitled "Relacion de las Comunidades," and another MS. (No. 310), entitled, "Tratado de las Comunidades." A Spanish writer, named Martinez de la Rosa, has also published a sketch of the war of the Castilian Commons under the title of "Bosquejo de la Guerra de las Comunidades." Don Vicente de la Fuente, in his *Historia Ecclesiastica de España* (tom. iii. p. 56, ed. Barcelona, 1855), makes the following few remarks on the character of the Castilians, in their war against the Emperor's foreigners:—

"No tuvo la Iglesia de España que agradecer nada a los Comuneros; y antes algunos de ellos se le mostraron harto desafectos, apoderándose de sus bienes, y despreciando sus preceptos."

The spot where the Bishop of Zamora was executed is still pointed out to the visitor at Simancas.* The Emperor was obliged to receive absolution from the Pope, on account of the death of the Bishop which he had ordered.

J. DALTON.

Norwich.

BEAU WILSON: LAW OF LAURISTON.

In the recent romance on the subject of "Law of Lauriston," publishing monthly in *Bentley's Miscellany*, although the writer is entitled to deal with his hero in any way he chooses, I am very much inclined to think that, in what is intended to be a historical fiction, it would have been better to have kept nearer the real facts than the author has done. Law himself was not the beauty he is depicted; and the conversion of the young, handsome, and accomplished bachelor, Beau Wilson, into an old married *roué*, is far from satisfactory: for all readers, excepting those whose historical knowledge is confined to the literature of circulating libraries, must be struck at once by the extraordinary metamorphose.

Wilson's singular rise in fashionable life has never been explained, and perhaps never will be. The account of him in Nichols's *Leicestershire* (vol. iii.), is only accurate in part. There is a most extraordinary pamphlet, in octavo, published after his demise, which gives a very different representation of the sources from whence his income was derived. It is of very rare occurrence, and is entitled:—

* Thanks to the liberality of the Spanish Government, there is now every facility given to scholars who wish to consult the documents preserved at Simancas.

"Some Letters between a Certain late Nobleman and the famous Mr. Wilson; discovering the True History and Surprising Grandeur of that celebrated Beau."

It is printed for A. Moore, near St. Paul's. The nobleman is said, in an MS. note on the title, to indicate the Earl of Sunderland.

The reputation of Moore is no guarantee for the truth of what he published: for he was a dealer in scandal, and made some money, it is understood, by his dealings in that line. The whole thing perhaps arose out of some passing rumours, which had no real foundation.

In the *Gentleman's Journal* for May, 1694, there is an epitaph by one Edmund Killingworth, on the death of Wilson, deficient in anything like poetry. In a commentary on a passage in one of Horace's Odes, in the same work, translated by J. Phillips, there is this remark:—

"We have had a late instance of this in Mr. Wilson, who, without any visible estate, on a sudden made so great a figure, and who probably had held on to this day, had he not been unfortunately killed."

Of Law's beauty, some idea may be formed from the advertisement for his apprehension in the *London Gazette*, January, 1694-5. He is described as "Captain J. Law, aged twenty-six: a Scotsman, lately a prisoner in the Queen's Bench for murder. A black lean man, about six feet high, large pocks in his face, big high nose, and speech broad and loud." Fifty pounds was offered for his apprehension. J. M.

BOWYER HOUSE, CAMBERWELL.—In "N. & Q." (2nd S. xii. 183), I told of the demolition of this old mansion house; and I have now only to add, after a lapse of two years and a half, that since that period the site of it has been made a dépôt for all kinds of builders' rubbish. The old red bricks (reserved at the auction) still remain on the ground, a broken-down wall surrounds the site; no entrance gate, but a patched-up wooden erection, gives entrance for carts; and on the whole, the spot upon which the renowned Bowyers, the Lords of the Manor of Camberwell, resided for centuries, presents one of the most woeful pictures which our modern improvements bring about.

T. C. N.

THE MODERN MAGICIANS OF EGYPT.—Every one is familiar with the accounts given by Lane and other travellers in Egypt, of the magicians, especially of one most celebrated, who when they undertake to produce the figure of any person called for, invariably employ a young boy, in the palm of whose hand they pour ink, to serve as a mirror, in which the boy is to see the images summoned to appear. Reading lately in St. Iræneus, I was surprised to find mention of the same practice of employing boys, as customary among

the heretics of his time, who attempted to work miracles:—

"Sed et si aliquid faciunt, per magicam operati, fraudulenter seducere nituntur insensatos: fructum quidem et utilitatem nullam præstantes, in quos virtutes perficere se dicunt; adducentes autem pueros investes, et oculos deludentes et phantasmata ostendentes statim cessantia, et ne quidem stillicidio temporis perseverantia, non Jesu Domino nostro, sed Simoni mago similes ostenduntur." (*Adv. Hæres.* lib. ii. cap. 57.)

F. C. H.

RICHARD CHANDLER, COMPILER OF PARLIAMENTARY DEBATES.—Watt has the following article in his *Bibl. Brit.*:—

"CHANDLER.—*Debates in the House of Lords from 1660 to 1741*, Lond. 1752, 8 vols. 40s. *Debates in the House of Commons from 1660 to 1741*, Lond. 1752, 14 vols. 120s."

The Bodleian Catalogue (iii. 48) states the compiler's Christian name to have been Richard.

His sad fate is thus related in the *Life of Mr. Thomas Gent, Printer of York, written by himself* (191, 192):—

"About the 13th of January, 1738, Mr. Alexander Staples was quite broken up by Dr. Burton, and not long after the Messrs. Cæsar Ward and Richard Chandler became possessors of his printing materials; besides, they carried on abundance of business in the bookselling way, having had shops at London, York, and Scarborough. The latter collected divers volumes on Parliamentary affairs, and by the run they seemed to take, one would have imagined that he would have ascended to the apex of his desires; but, alas! his thoughts soared too high, and sunk his fortunes so low by the debts he had contracted, that rather than become a despicable object to the world, or bear the miseries of a prison, he put a period to his life by discharging a pistol into his head, as he lay reclined on his bed. As I knew the man formerly, I was very sorry to hear of his tragical suicide—an action that for a while seemed to obumbrate the glories of Cæsar, who found such a deficiency in his partners' accounts, so great a want of money, and such a woful sight of flowing creditors, that made him succumb under the obligation to a statute of bankruptcy; during which time he has been much reflected on by a Scot, who had been his servant, and obnoxious for a while to many persons, who were not thoroughly acquainted with him. But he now brightly appears again, amidst the dissipating clouds of distress, in the publication of a paper, that transcends those of his contemporaries as much as the rising sun does the falling stars."

It appears from Mr. Timperley's *Encycl. of Printing* that Cæsar Ward of York, was a bankrupt in 1745; and it was, therefore, probably in that year that his partner Richard Chandler destroyed himself. S. Y. R.

LORD BALL OF BAGSHOT.—Reading Coryat's *Crudities*, 1611, I come upon the following curious allusion; which, if unknown, may be interesting to the Hampshire readers of "N. & Q.":—

"This custome doth carry some kinde of affinity with certaine sociable ceremonies that wee haue in a place of England, which are performed by that most reuerend

* Id est, *impollutus, ἀπόδωρος*. Annot. Græbe.

Lord Ball of Bagshot, in Hampshire; who doth with many, and indeed more solemn rites inuest his Brothers of his unhallowed Chappell of Basingstone (as all our men of the western parts of England do know by deare experience to the smart of their purses) then these merry Burghmaisters of Saint Gewere vse to doe."

J. O. HALLIWELL.

COMMON LAW.—The term "Common Law" has lost the one simple and grand signification which it formerly had. Its use is rendered ambiguous in consequence of the various ways in which it may be employed according to the objects with which it is contrasted. It is found in the following senses:—

1. As the *lex non scripta* (i. *Black*. 637); 2. As the antithesis of equity (*Step. Comm.* i. 81, *et seq.*), and according to Wharton (*Law Dict.* art. "Common Law"), as the antithesis 3. of the civil and canon law, and, 4. of the *lex mercatoria*.

The reason assigned by Coke (*C. Litt.* 142, a.) for the first meaning is, that "it is the best and most common birthright that the subject hath for the safeguard and defence, not onely of his goods, lands, and revenues, but of his wife and children, his body, fame, and life also."

Stephen says (*Comm.* i. 82), that the words in my first and second meaning indicate that which is more ancient as opposed to that which is less so, the statute being of modern creation when compared with that which is of immemorial antiquity, and equity being of considerable later birth than some of the earlier parts of the statute law.

May not the term in its primary signification rather derive its force from the fact that it represents the general customs or maxims commonly employed in the administration of justice throughout the nation? What, lastly, is the connection between the term, and my 2nd, 3rd, and 4th meanings?

WYNNE E. BAXTER.

Queries.

THOMAS HOLDER: CAPTAIN TOBIE HOLDER.

Thomas Holder was a very active agent of the royal party during the civil war, and appears to have been repeatedly the medium of communication between Charles I. and his devoted adherents, Anne Lady Savile and Sir Marmaduke Langdale (afterwards Lord Langdale). On the very day the latter was overthrown in Lancashire by Cromwell (Aug. 17, 1648), Thomas Holder was seized by some of Skippon's soldiers near the Exchange in London. He was for some time confined in Petre House in Aldersgate. In October, Windsor Castle is named as the place of his captivity. Subsequently he was imprisoned in or near Whitehall, and made his escape from a house of office near the river on the day following the king's decapitation.

At a later date, Prince Rupert had a secretary, whose name was Holder, and who appears to have been a Roman Catholic, but it is uncertain whether Thomas Holder were the man. The compiler of the Index to the third volume of the *Clarendon State Papers*, calls Rupert's secretary William Holder, although I can find no authority whatever for so designating him.

Thomas Holder and Benjamin Johnson gave a certificate, dated St. Sebastian, April 4, 1660, as to the services at sea of one John Synnott, and on May 11, 1661, Thomas Holder certified as to the assistance he had received from Sir Thomas Prestwich and Clement Spelman in negotiating the late king's transactions in 1648 with Lord Langdale to bring in the English of the king's party to join with the Scotch. In 1661 he also occurs as governor of the African company, and in 1663 as its treasurer. In or about 1671, when he is termed auditor-general to the Duke of York, he made a communication on the subject of his negotiations with Charles I., Lady Savile, Sir Marmaduke Langdale, and John Barwick, to the brother and biographer of the latter.

The late Mr. Eliot Warburton, in that unmethodical and almost useless compilation which he was pleased to term "Index and Abstract of Correspondence" appended to the first volume of his *Memoirs of Prince Rupert and the Cavaliers* (pp. 536, 537), abstracts eight letters to Prince Rupert from Job Holder, in 1650. They are dated Heidelberg, July 25; Aug. 1, 8, 26; Sept. 1, Oct. 7, 14; and Paris, Dec. 3.

In Mr. Warburton's "Chronological Catalogue" (which is even more absurd and unsatisfactory than his Index and Abstract), I find mention of the following letters to Prince Rupert from Holder (no Christian name given): Paris, Dec. 3, 1653; Heidelberg, July 25; August 1, 8, 26; Sept. 1, Oct. 7, 14; Nov. 20, 1654.

Mrs. Green thus abstracts two documents in the State Paper Office:—

"1660. July 14. [Whitehall.] Petition of Tobie Holder to the King, for the Registrarship in Causes of Instance and Ex Officio under the Chancellor of the Archbishop of York, or for some other place. Has served through the War, in Lord Langdale's affair, at Brest, under Prince Rupert, &c., and has now only debts left. With reference thereon to the Bishops of Ely and Salisbury."—*Cal. Dom. State Papers*, C. II. i. 119.

"1660? Account of the services done by Capt. Tob. Holder during the Civil Wars, as an officer, as secretary to Lord Langdale in Scotland, as serving under Prince Rupert, and then as messenger, for which the King promised him a kindness when he was restored."—*Ibid.*, 458.

Now, I suspect that Capt. Tobie Holder is the person whom Warburton calls Job Holder, for Tob. might be easily misread as Job, and in one of the letters which Mr. Warburton has abstracted is an allusion to a letter which the writer had received from Sir Marmaduke Langdale.

Additional information about either Thomas Holder or Capt. Tobie Holder is much desired.
S. Y. R.

ALLEGED PLAGIARISM.—The Rev. Richard Jago, M.A., published a volume of pleasing poems, chiefly written about the middle of the last century, which Chalmers has reproduced in his *Works of the English Poets*, vol. xvii. Mr. Jago, in the work alluded to, has an elegy entitled "The Blackbirds," which no sooner appeared than the manager of the Bath Theatre claimed it as having been written by him. This impertinent assumption gave rise to a controversy with much excitement in Bath. Can any reader of "N. & Q.," so far enlighten me as to give me a reference to particulars of this dispute?
Z.

CROWE FIELD.—In a paper dated June, 1642, mention is made of a "conduit near Crowe Field," in the parish of St. Martin's-in-the-Fields. In what part of the parish was Crowe Field?
F. S. MERRYWEATHER.

CUSTOMS IN SCOTLAND.—In the *Memoirs of Lord Langdale*, Bentley, 1852, I find the following passage (vol. i. p. 55):—

"Being in Scotland, I ought to tell you of Scotch customs; and really they have a charming one on this occasion, as you will say (he is writing of the first day of the New Year). Whether it is meant as a farewell ceremony to the old one, or an introduction to the New Year, I can't tell; but on the 81st of December, almost everybody have either parties to dine or sup. The company, almost entirely consisting of young people, wait together till twelve o'clock strikes, at which time every one begins to move, and they all fall to work—at what? Why, kissing. Each male is successively locked in pure Platonic embrace with each female; and after this grand ceremony, which, of course, creates infinite fun, they separate and go home. This matter is not at all confined to these, but wherever man meets woman, it is the particular privilege of this hour. The common people think it necessary to drink what they call *hot pint*, which consists of strong beer, whiskey, eggs, &c.—a most horrid composition; as bad, or worse, as that infamous mixture called *fig-one*, which the English people drink on Good Friday.

"Give a conjecture about the origin of this folly."

The letter from which this is an extract is signed Henry Bickersteth, and dated Edinburgh, Jan. 1st, 1802.

I do not know that the question he asks as to "the origin of this folly" has ever been answered; and I have doubts, knowing something of Scotland, whether this custom was universal or even general. I am curious to ascertain whether it has prevailed, and also what is the composition of *fig-one*, and among what portion of the English people it may have been used. It is entirely new to me. Was it not the slang term for some abomination in the shape of mixed alcoholic liquors, known only to the students of the law,

when Lord Langdale was himself a student, and entitled to subscribe himself, as in the letter from which I have quoted, *Henry Bickersteth*?

T. B.

DIGBY MOTTO.—On the tomb of Kenelm Digby at Stoke Dry Church, Rutland, is his coat of arms, and this motto (1591)—"None but one (*nul que unt*). Can you suggest any solution, as I have never heard it explained?

PHILIP AUBREY AUDLEY.

ENIGMA.—Are there any naturalists among the readers of "N. & Q." that can solve the following enigma?—

"Quinque sumus fratres, sub eodem tempore nati,
Bini barbati, sine crine creati,
Quintus habet barbam, sed tamen dimidiatam."

A WYKEHAMIST.

GARLIC MANUSCRIPT.—Can any reader of "N. & Q." furnish information as to the present place of deposit of the MS. here described? I quote from the Dean of Lismore's book edited by Rev. Thomas M'Lauchlan and William F. Skene, Esq., p. xlii.:—

"Mr. Donald Macintosh, the Keeper of the Highland Society's MSS., in his list of MSS. then existing in Scotland in 1806, mentions that 'Mr. Matheson, of Fernaig, had a paper MS. written in the Roman character, and in an orthography like that of the Dean of Lismore, containing songs and hymns, some by Bishop Careswell.' This MS. has not been recovered."

K. P. D. E.

GREEK CUSTOM AS TO HORSES.—In the early part of the *Clouds* of Aristophanes (line 32), the youth who is dreaming of horse-racing, and is talking in his sleep, cries out:—

"Ἀγαγε τὸν ἵππον ἐξ αἰσίας οἴκαδε."

The scholiast tells us this means, "Lead home the horse, first letting him roll on the sand." This custom is kept up in Italy to the present day. I have often seen the *netturini* take the harness off after a long journey, and the horses would directly walk down to the seaside and roll in the sand for a long time, and seem to enjoy it thoroughly. The practice was said to be most healthy for them, particularly to keep off renal diseases. I mention this, first, as some doubt has been thrown on the meaning of the passage, which does not certainly commend itself to English horsekeepers at first sight; and next, to ask if it be in use anywhere else than in Southern Europe?
A. A.

Poets' Corner.

HERODOTUS.—In an article on the Pyramids, in the September number of *Blackwood's* (p. 348, b.), the writer, who is speaking of the history of Herodotus, says: "those same travels were honoured through all Greece with the names of the Nine Muses."

It seems to me that this is speaking too positively of a matter which is, at least, doubtful. It is certainly not in accordance with the views of the best scholars. Kenrick says:—

"It is not probable that it (the history) had originally either a general title, or division into books; the present arrangement, which is perhaps the work of the Alexandrian grammarians, sometimes interrupting the connexion of the particles. See the close of the seventh book, and the commencement of the eighth, and the close of the eighth and commencement of the ninth: where $\mu\epsilon\upsilon$ and $\delta\epsilon$ are separated from each other . . . From Lucian ("Herodotus s. Aetion" 4, 117, ed. Bip.) it is evident that the name of the Muses was commonly applied to the books of the history in his time (A.D. 160) . . . The ancient critics and scholiasts cite them by the number."—*The Egypt of Herodotus*, London, 1841, p. 1—2.

I send this, not in any spirit of fault-finding, but with the hope of eliciting further discussion of this interesting question. Dahlmann, I believe, does not mention it, except to postpone its consideration (p. 27 of Cox's translation).

J. C. LINDSAY.

St. Paul, Minnesota.

INCHGAW: RUFFOLCIA. — 1. By what name is Ruffolcia, a castle of the Bruces, mentioned in Rymer's *Fœdera*, now known?

2. I lately observed the name of "Inchgaw" given to a barony in Fife—"The Barony and tower of Inchgaw." Should not the name be Inchgarve, or Garvie? (a small island in the Frith of Forth). If so, how came that island to be styled a barony? S.

INQUISITIONS VERSUS VISITATIONS. — Robert Lord de Lisle of Rougemont, only surviving son of John Lord de Lisle, one of the founders of the Order of the Garter, and his wife Elizabeth de Ferrers, is represented by an inquisition as having died unmarried, his sister Elizabeth, wife of William Lord Aldeburgh of Harewood, co. York, being his sole heir.

According, however, to a pedigree which occurs in the Visitation Book of Somersetshire, anno 1623, he had a son William seated at Waterferry, co. Oxon, from whom a lineal descent is given down to George Lisle of Compton Domville, in the former county. Lord de Lisle died in the year 1399; his sister Elizabeth *inherited* all his estates, with the exception of eighty-six knights' fees, of which the crown was in possession at the time of his death, and which it was suffered to retain afterwards.

These circumstances would seem to indicate accuracy as to the Inquisition, and error in respect of the entry in the Visitation Book. Is the discrepancy susceptible of any other interpretation? HIPPEUS.

MARY MASTERS published a volume of poetry under the title, *Poems on Several Occasions*, 8vo,

London, 1733. Who was this lady? And where did she reside? EDWARD HAILSTONE.

MARTIN.—Can you refer me to any information respecting the family of Martin of Alresford Hall, in the county of Essex? P. S. C.

MOORE.—Arms: Arg. 6 lions rampant vert, 3, 2, and 1. These arms are upon old plate, which formerly belonged to Dr. Mordecai Moore, who married Deborah, daughter of Thomas Lloyd, the first Governor of Pennsylvania. Can the family of Dr. Moore be identified? Sr. T.

A FEW QUERRIES WITH QUOTATIONS WANTED:—
1. Where can I get an account of the origin of kissing the Pope's toe or slipper?

2. Which of the Latins is it who spoke of "our dying often in the death of our friends and children"?

3. Who is the cardinal referred to in the following? "As that proud cardinal in Germany said, 'I confess these things that Luther finds fault with are naughty; but shall I yield to a base monk?'"

4. Who is the bishop spoken of here? "It was a worthy work of that reverend bishop that set out in a treatise all the deliverances that have been from popish conspiracies from the beginning of Queen Elizabeth's time to this present" (1639)?

5. Where do these passages occur in Augustine? (1) *Quisquis domus sue, &c.*, every man is a stranger in his own house. (2) "When there is contention between brethren, witnesses are brought, but in the end the words of the will of the dead man is brought forth, and these determine; so . . ."

6. Who is "the chief papist" of this reference? "One of them, the chief of them, a great scholar, will have the water itself [of baptism] to be elevated above its own nature to confer grace." If Bellarmine, where?

7. Which "heathen" is it who says "The praising of a man's self is burdensome hearing"?

8. Is it Bernard who says "There is a child of anger, and a child under anger"? Where?

9. Cyprian saith, "Non potest seculum," &c., the world cannot hurt him who in the world hath God for his protector. Where?

10. "You know whose ensign it is, whose motto; *Deus nobiscum* is better than *Sancta Maria*?" Whose?

11. "*Nihil tam certum, &c.*, nothing is so certain as that that is certain after doubting—". Where is this to be found?

Early answers will very much oblige

A STUDENT.

ROSARY.—The institution of the Rosary is generally attributed to St. Dominic (b. 1170). Some writers have, however, attributed it to Bede; and some have given to its institution an antiquity as

early as the time of St. Benedict (b. 480). I wish to inquire, through the medium of "N. & Q.," whether there is evidence to show that the rosary was in use previously to the time of St. Dominic?

I have often thought that the beads, which are found in large numbers in Anglo-Saxon tumuli in Kent and other parts of England, may have been used for religious purposes, and perhaps for rosaries; if so, it would help to decide the much-disputed question as to whether the interments were Christian or Pagan.

ALGERNON BRENT.

THE SEA OF GLASS.—I send the following beautiful passage from the *Lyra Apostolica* (12th edition, p. 62), and should much like to know whether the idea of the sea before the throne reflecting events on earth is based upon Scripture, or taken from any ancient Father?—

"A sea before
The throne is spread: its pure still glass
Pictures all earth scenes as they pass.
We on its shore,
Share, in the bosom of our rest,
God's knowledge—and are blest!"

The account of "the sea of glass," is of course taken from the Apocalypse, and is a part of the portion of Scripture appointed to be read for the Epistle on Trinity Sunday:—

"And before the throne there was a sea of glass like unto crystal."—Rev. iv. 6.

OXONIENSIS.

SIR JOHN SALTER'S TOMB AND THE SALTERS' COMPANY.—The following curious custom deserves enshrining in "N. & Q." :—

"The beadles and servants of the worshipful Company of Salters are to attend Divine Service at St. Magnus's Church, London Bridge, pursuant to the will of Sir John Salter, who died in the year 1605, and was a good benefactor to the said Company; and ordered that the beadles and servants should go to the said church in the first week in October, and knock upon his gravestone with sticks or staves three times each person, and say: 'How do you do brother Salter? I hope you are well.'"—*Annual Reg.*, Oct. 1769, vol. xii. p. 187.

Is this ceremony still observed? If not, is it known when it ceased? S. J.

A SECRET SOCIETY.—I am desirous of obtaining information respecting a secret society that was suppressed some thirty-five or forty years ago in consequence of prosecutions being instituted against its members. At the meetings of this society, the chairman would ring a bell, at the same time calling upon the Evil One; the members thereupon, in turn, endeavoured to outdo one another in cursing and swearing, and the victor in this wickedness received a token of approbation from his fellows. I understand that in some periodical of that day an account is given of the prosecution, and suppression of the society; perhaps one of your contributors will be able to favour me with the name of the periodical con-

taining the information. I believe the members met at a house in or near the Strand. C. S. H.

SHERIDAN AND PETER MOORE.—Sheridan's body, after his death, was removed to the house of his friend, Mr. Peter Moore, in Great George Street, Westminster, to be near the Abbey for interment. What was the number of Mr. Peter Moore's house? Is it still in existence as in 1816, and who now inhabits it? W. T. H.

TRIALS OF ANIMALS.—Ten years since I read in the *Journal des Débats* an article on Snail-picking in the Vineyards in France, which gave curious instances of many criminal trials in the Middle Ages in France, with all the usual formalities, both in civil and ecclesiastical courts, against animals and insects which had done damage to man. And, in a pamphlet published in 1858 by Dumoulin of Paris, and written by Mons. Emile Agnel, entitled *Curiosités Judiciaires et Historiques du Moyen Age*, "*Procès contre les Animaux*," the subject is treated more at large.

I should be obliged to any of your correspondents who can supply information on this subject, especially if they can say if such trials ever took place in England, and cite any instances of them.

The origin of the proceedings against large animals may be traced to the Pentateuch. The pecuniary advantage and superstitious influence they gained by it probably induced the clergy to proceed against snails, locusts, and other insects in their ecclesiastical jurisdictions.

JOHN P. BOILBAU.

Ketteringham Park, Wymondham, Norfolk.

BUCK WHALLEY, M.P. (3rd S. ii. 314.)—What is the date of this queer fish's birth? And what place did he represent in the Irish Parliament?

ZACHARIAH CADWALLADER SMITH.

WONDERFUL CHARACTERS.—Can any of your readers inform me where I can find a list of all the books and periodicals that have been published from the earliest period to the present time, on a History of the Lives of Eccentric and Wonderful Characters? Also, where I can inspect collections for a history of the Eccentric and Wonderful Characters of the present century? I should also be glad to know if any of your readers are aware if it is the intention of any one to publish a history of the remarkable characters of the present day. J. H.

MARQUIS OF WORCESTER'S "CENTURY OF INVENTIONS."—There was an edition printed in 1748, and another in 1763. But where, and by whom printed, I cannot ascertain. Nor do I find any edition noticed later than 1825; although I have been informed that Messrs. Cundell printed one about 1850-56. H. D.

Queries with Answers.

REGINALD FITZURSE.—I have a picture inscribed "Reginald Fitzurse's Chapel." Query the parish and county? A. J. DUNKIN.

Dartford.

[Sir Reginald Fitzurse, "son of the Bear," was one of the four murderers of Thomas Becket. His father, Richard Fitzurse, became possessed in the reign of Stephen of the manor of Willetton in Somersetshire, which had descended to Reginald a few years before the murder of the Archbishop of Canterbury. He was also a tenant in chief in Northamptonshire, in tail in Leicestershire (*Liber Nigri Scaccarii*, 216-288), and was also possessor of the manor of Berham Court in Kent. (Hasted's *Kent*, iii. 755.) The mediæval tradition is, that the four murderers, struck with remorse, went to Rome to receive the sentence of Pope Alexander III., and by him were sent to expiate their sins in the Holy Land. Dean Stanley (*Historical Memorials of Canterbury*, 8vo, 1855), has, however, carefully traced the facts of their subsequent history, from which it appears, that Fitzurse is said to have gone over to Ireland, and there to have become the ancestor of the M'Mahon family in the north of Ireland—M'Mahon being the Celtic translation of Bear's son. On his flight, the estate which he held in the Island of Thanet, Berham or Berham Court, lapsed to his kinsman Robert of Berham—Berham being, as it would seem, the English, as M'Mahon was the Irish version, of the name Fitzurse. His estates of Willetton, in Somersetshire, he made over, half to the Knights of St. John the year after the murder, probably in expiation—the other half to his brother Robert, who built the chapel of Willetton. This probably is the chapel of which our correspondent possesses a picture. The descendants of the family lingered for a long time in the neighbourhood under the same name, successively corrupted into Fitzour, Fishour, and Fisher. *Vide* Collinson's *Somersetshire*, iii. 487.]

WILLIAM DUNBAR.—Some of your readers may be glad to read the enclosed gem of poetry. Why is such a writer forgotten?

"The Nychtingall said, Bird, quhy doist thou raif?

Man may tak in his lady sic delyt,

Him to forget that hir sic vertew gaif,

And for his hevin rassair her culour quhyt;

Hir goldin tressit hairis redomyt,

Like to Apollois bemis thocht thay achone,

Suld nocht him blind fro lufe that is perfyit;

All Luve is lost bot vpon God allone."

The Two Luves, st. x., ed. 1788, by W. Dunbar, circa 1505.

EDWARD II. KNOWLES.

[Although William Dunbar, "the darling of the Scottish Muses," as he has been termed by Sir Walter Scott, received from his contemporaries the homage due to the greatest of Scotland's early *makars*, his name and fame were doomed to a total eclipse, during the period from 1530 (when Sir David Lyndsay mentions him among the poets then deceased) to the year 1724, when some of his poems were published by Allan Ramsay in

The Evergreen. A considerable part of the volume entitled *Antient Scottish Poems*, published by Lord Hailes in 1770, is occupied with poems by Dunbar. The first complete collection of his Poems was published by Mr. David Laing, 2 vols. Edinburgh, 1834, with *Notes and a Memoir of his Life*. "If any misfortune," remarks Mr. Laing, "had befallen the two nearly coeval manuscript collections of Scottish poetry by Bannatyne and Maitland, the great chance is, that it might have been scarcely known to posterity that such a poet as Dunbar had ever existed." (Vol. i. p. 5.) In Mr. Laing's edition the poem quoted by our correspondent, "*The Two Luves*," is entitled "*The Merle and the Nychtingaill*." It is written as an apologue, between two birds, the Merle or Black-bird, and the Nightingale.]

POPE AND CHESTERFIELD.—In *Caxtoniana*, i. 136, it is written:—

"Pope, in the graceful epigram which compliments Chesterfield, had said—

"Accept a miracle; instead of wit,

See two dull lines by Stanhope's pencil writ."

Am I right in doubting whether this epigram is correctly ascribed to Pope? and if I am so, will some one kindly say where else it is to be found? Had it not its origin at a meeting of the Kit-Cat Club, and what is the story? H. W. H.

United Arts Club.

[This epigram is attributed to Pope by John Taylor in his amusing work, *Records of my Life*, 1682, i. 161. He says: "Pope manifested his opinion of Lord Chesterfield by the following couplet on using his lordship's pencil, which ought to have been included in the poet's works:—

'Accept a miracle; instead of wit,

See two dull lines by Stanhope's pencil writ.'"

In *The Art of Poetry on a New Plan*, edited by Oliver Goldsmith, 1762, vol. i. p. 57, the couplet is stated to have been written by Pope on a glass with the Earl of Chesterfield's diamond pencil. "For my part," says Goldsmith, "I am at a loss to determine whether it does more honour to the poet who wrote it, or to the nobleman for whom the compliment is designed."]

ST. ISHMAEL.—In the county of Carmarthen there is a parish of St. Ishmael. Can you give me any information about this saint?

Cecil Blent.

[St. Ishmael, or more correctly Ismael, was the son of Budic, a native of Cornugallia, the western division of Brittany. His mother was the sister of St. Teilo, archbishop of Llandaff. St. Ishmael had two younger brothers, Tyfel, accidentally slain when a child, who lies buried at Penaly, and Oudoceus, afterwards archbishop of Llandaff. According to the *Liber Landavensis* St. Ishmael was, after the decease of St. David, appointed suffragan of St. David's, under his uncle St. Teilo, who had removed to Llandaff. St. Ishmael was the founder of St. Ishmael's near Kidwelly, Carmarthenshire, and of Camros, Usmaston, Rosemarket, St. Ishmael's, and East Haroldston,

Pembrokeshire. Consult Rice Rees's *Essay on the Welsh Saints*, p. 252, and W. J. Rees's *Lives of the Cambro-British Saints*, p. 406.]

"OFFICINA GENTIUM."—In what author does the phrase occur, "*officina gentium*," applied, I believe, to the numbers of the northern nations, whose irruptions overwhelmed the south of Europe on the decline of the Roman Empire? Δ.

[The phrase occurs in the treatise by Bishop Jordanes *De Getarum, sive Gothorum, Origine et rebus gestis*. It will be found in the edition of 1597, Lugd. Bat. p. 11. (see first sentence of cap. iv.), and is employed in the sense which our correspondent mentions:—"Ex hac igitur Scanzia insula, quasi *officina gentium*, aut certè velut vagina nationum, cum rege suo," &c. Scanzia, or the Scandinavian peninsula, was formerly deemed an island.

Any difficulty that has arisen in the search for this expression may have been occasioned by its too frequent misquotation; the phrases, both remarkable, "*officina gentium*" and "*vagina nationum*," having been jumbled together, and cited as "*vagina gentium*."]]

J. HOLLAND, OPTICIAN.—I have a fine achromatic telescope, of five feet focal length, and four inches aperture. It bears the name of J. Holland, London. I should feel obliged to any of your astronomical readers who could give me some information respecting this artist, and when he died. Was he the inventor of a microscopic object-glass which bears his name?

JOHN PAVIN PHILLIPS.

[We have not been able to trace any optician of the name of Holland. May it not be one of the telescopes of the old-established firm of Dollond, of St. Paul's church-yard?]

OATH OF THE JUDGES ON NOMINATING THE SHERIFFS.—Where is a copy of this oath to be found? It is administered in Norman-French. Lord Coke, in his *Institutes*, gives many official oaths, but not this one. T. F.

[In the *Book of Oaths*, London, 1689, will be found, at p. 14, "The Oath of a Sheriff of a County;" at p. 123, "The Oath of a Sheriff," which appears to have been taken by the Sheriff of Bedford and Berks; and at p. 126, "The Oath of the Sheriff of Oxon and Berks, Cambridge and Huntingdon." All three oaths are in English.]

MAINT.—In Moore's poem, "The Ring, a Tale," *Works*, vol. ii. p. 45 (ed. 1840), stanza 43 reads thus:—

"Now Austin was a reverend man
Who acted wonders *maint*—
Whom all the country round believ'd
A devil or a saint!"

What is the meaning of the word italicised? Halliwell (*Arch. Dict.*) has only *maynt* = maintained. E. V.

[Bailey gives *maint* in the sense of *many*. Moore, however, very likely took a French adjective for the sake of the rhyme.]

Replies.

PORTRAIT OF OUR SAVIOUR.

(3rd S. v. 74.)

I have an "old picture painted on oak on a gold ground," which answers so exactly to the description quoted by ANON, that at first it seemed to be no other than the portrait inquired for. On comparing it with the engraving in the *Antiquarian Repertory*, I find that, although the words of the inscription are exactly similar, are written in gold capital letters on a black ground, and are set out in the same number of lines—in all these points resembling the painting delineated: the division of the words, and the spelling, are here and there different. There is agreement also in the handling of the subject, and in the outline of the features; but it is obviously difficult to judge of a likeness which has filtered through "a drawing taken by a young lady of this city (Canterbury)," and an engraving, probably reduced in size from the original in order to suit the page of the work in which it appeared.

I am assuming that the painting in my possession is old. Of course, it may not be; although I can adopt the words of the *Repertory* and say, "from the manner of writing, and appearance of the wood, (it) has been done a great many years." Its merits, as a work of art, are slender; and I have not yet indulged in the luxury of paying a guinea fee to a high professional authority for his opinion as to its genuine age. Since there is a possibility that two paintings, so nearly alike, may be of the same date, I append a description of mine for the purpose of comparison with that from which the drawing was made.

The panel is 11½ inches high, by 9½ inches wide. The upper space, 5 inches in depth, has the portrait in profile, issuing, as it were, out of a golden chief. The head has brown hair, thickly flowing to the shoulders; the nose and forehead nearly a straight line; the mouth and chin conspicuous, though wearing a full beard. The upper part of the body (shown to about three inches below the shoulder) covered by a red garment, which leaves the throat bare; and has a hem, or border, on each edge of which is a dotting of white beads. The lower portion of the panel is taken up with the legend, contained in ten lines, as follows:—

"THIS PRESENT FIGURE IS THE
SIMILITUDE OF OUR LORD IHS
OUR SAVIOUR IMPRINTED IN
AMIRALD BY THE PREDECESSORS; OF
THE GREAT TURK; AND SENT TO THE
POPE; INNOCENT THE VIII AT
THE COST OF THE GREAT
TURK FOR A TOKEN FOR THIS
CAUSE TO REDEEME HIS BROTHER
THAT WAS TAKEN PRISONOR."

In connection with this subject, I may advert to the existence of (what is described to me as) an excellent old engraving, which also gives the head of our Saviour in profile, with the following words beneath :—

"Vera Salvatoris nostri effigies ad imitationem imaginis smaragdo incisæ iussu Tiberii Cæsaris quo smaragdo Postea ex thesauro constantinopolitano turearum imperator Innocentium VIII Pont: Max: Rom: Donavit pro Redimendo fratre christianis Captivo."

Will your correspondent pardon me for saying, that one or two words in his extract from the inscription, as given in the *Repertory*, are not precisely exact; and that the name of the writer is *Lottie*, not "Lottie"? I believe he will, for literal accuracy is one of the many useful aims of "N. & Q."

JOHN A. C. VINCENT.

I have a picture in my possession that I believe to be the one ANON inquires about. The portrait is on a gold ground, painted on oak; and underneath is the following inscription, in capital letters :—

"This present figure is the similitude of our Lord ~~in~~ ovre Savior imprinted in amirald by the predecessors of T-E great Tvrke, and sent to the Pope Innocent the VIII. at the cost of the Grete Tvrke for a token for this cause to redeme his brother that was takyn prisoner."

The picture has been in my possession somewhere about twenty years. I purchased it at the sale of the effects of the late Mr. Isherwood of Marple Hall, near Stockport, in Cheshire. Marple Hall was the residence of the celebrated President Bradshaw, and I believe Mr. Isherwood came into possession of the estate through having married a descendant of the judge.

T. TOPHAM.

Chester.

I lately purchased, at an old print shop, a print of no great merit as an engraving; evidently cut out of a book or periodical, and apparently not more than thirty or forty years old, perhaps less. It bears the following inscription :—

"The only true likeness of our Saviour, taken from one worked on a piece of tapestry by command of Tiberius Cæsar; and was given from the Treasury of Constantine by the Emperor of the Turks to Pope Innocent VIII., for the redemption of his brother, then a captive of the Christians.

J. Rogers, sc."

It is an oval, set in a square frame of elaborate needlework-pattern, 9 inches by 7. I have occasionally seen a similar likeness in modern cheap prints, but do not recollect ever to have met with one bearing the same inscription. The *Penny Cyclopædia* states (see "Innocent VIII." and "Bayazid"), that the name of the Turkish monarch was Bajazet II.; and that of his brother, Jem, or Zigim. Poor Jem, however, does not appear to

have been liberated through this tempting bait of the holy tapestry; but after varied vicissitudes, is supposed to have been poisoned, in 1495, by order of Alexander VI.

FENTONIA.

MUTILATION OF SEPULCHRAL MONUMENTS.

(3rd S. iv. 101.)

The letters in "N. & Q." on this subject have doubtless impressed your readers with its importance; the last communication from Mr. FERRY is especially interesting. In two churches that I could mention every monument was taken from the walls, and thrown together, pell-mell. How many of these were restored?

That the compartment or tablet containing the inscription should be carefully preserved and refixed, whilst the absurd decorations that frequently surround it should be abstracted, I have myself strongly recommended. With every feeling of respect for the dead, we may surely discard, without hesitation, the lamps and urns, the hour-glasses, weeping cherubs, and other absurd devices. In one instance a monument of considerable size, and of surpassing ugliness, occupied nearly the whole of a wall in a small mortuary chapel, but notwithstanding remonstrances, there it has been suffered to remain.

The Abbey Church of Bath, perhaps, contains a larger number of tablets and gravestone inscriptions than any church of the same size in England. "Snug lying in the abbey" seems to have been desired both before and since the days of Bob Acres. A grave was prepared in this church for the distinguished political economist, Malthus. The coffins on each side the grave presented a fearful picture, and the resting-place for this eminent man could not have been obtained but by the expulsion of remains that ought never to have been disturbed. The introduction of walled graves, now so common in cemeteries, will do much to promote decency in our interments.

The more correct taste of the present day is shown in removing monuments, sometimes vast fabrics, from situations which they ought never to have occupied, to places more fitted for them. This has recently been done in some of our cathedrals, and several years ago the tablets on the pillars in the nave of Bath Abbey were removed to the adjoining walls. Two monuments to members of my own family, of the dates of 1706 and 1707,—a dark period in the history of monumental sculpture,—originally held prominent situations in Chester cathedral, where columns must have been hacked and hewn to receive them. On my last visit to that cathedral I found that they had been removed to a less conspicuous situation; an act of propriety of which no descendants of a family in similar cases can complain.

I am anxious to preserve in "N. & Q." the suggestions of so eminent an architect as Mr. G. G. Scott, R.A., on a subject connected with this paper. Extensive restorations and improvements are contemplated in the abbey of Bath by the Rev. the Rector, and in Mr. Scott's letter to that gentleman occurs the following passage:—

"In dealing with the floor of the nave, much consideration will have to be given to the existing graves and monumental stones which occupy almost its entire area. I should recommend a strong stratum of concrete to be laid between the graves and the floor throughout, and all proper means to be taken for rendering the support of the floor strong and immovable, as well as for preventing the possibility of gaseous exhalations from the graves. As the wood floors would cover many of the monumental stones, I would recommend a perfect plan of their positions to be made; copies being kept of all the inscriptions, and, where desired, brass plates to be put on the walls, containing the same inscriptions."

This last recommendation of Mr. Scott's would be impracticable, as there would be little if any space on the walls for brass plates, but copies of the inscriptions, with reference to *the exact spots where laid*, might be preserved in a volume of vellum or parchment, protected by an impregnable binding, indexes to be appended. There is no saying how precious a date or a fact may be to an historian or antiquary, and to the descendants of the person recorded, the inscription may be invaluable.

J. H. MARKLAND.

WHITMORE FAMILY.

(3rd S. iii. 509.)

Three places in Staffordshire may have originated this as a family name, viz. Whitmore, near Newcastle-under-Lyme; Wetmore, in the parish of Burton-on-Trent; and Wildmoor, in that of Bobington, the last running into Shropshire. These places, though distinguishable enough in modern writing, are not so in old MSS., where they are spelt very nearly alike. There is no doubt, however, that Erdeswick was correct in his assertion, quoted by your correspondent, that a race of gentry, springing from one Raufe, took their name from the manor and parish of Whitmore (the Witemore of Domesday), now a station on the N. W. Railway. Radulph de Boterel is styled Custos de Novo Castello, Stafford, 15 Hen. II., an office subsequently held by Henry the first Lord Audley. Will. de Boterel, 28 Hen. II., grandson of Radulph, married Avisa de Witmore, which came into his possession, and gave its name to his grandson, Rob. de Whitmore, Dñs de Wytmore, 14 John—26 Hen. III. The two next generations seem to have increased their property considerably; Robtūs de Whytmore, Dñs de Whytmore, 41—44 Hen. III., son and heir of the last, holding in right of his wife, Ada de

Waleshull "in vasta foresta de Waleshull," the manor and vill of Brocton sup. Wytemor (the modern Wildmoor), and his son Willmus de Wytmore, surnamed Forestarius, Dñs de Wytmore, 45 Hen. III.—10 Edw. I., holding (I presume in right of his wife Agnes de Haselwall, who was possessed of an estate in the neighbourhood) land in the same Wytimore and in Burchton, both being within the manor of Claverley, Salop. He had likewise, by gift from the king (in reward, I suppose, for his services in the Welsh wars) the church of Claverley and its members Burchton and Bobiton. It must be this Will. fil. Rob. de Whitmore, with whom Ormerod commences his pedigree of the Whitmores of Hunstanton in Cheshire. The history of the Manor near Newcastle becomes after this less easy to follow. There was a John, Lord of Wytemore, 22, 27, and 29 Edw. I., and Rad. fil. Jōhis de Whitmore, also lord, 7 Edw. II. The former of these should be son of William, according to Ormerod; but this author makes no allusion to either William or John being lords of Whitmore, though he could hardly fail to meet with the designation in the public records. The last of the name in possession of the manor was another John de Whitmore, 15—41 Edw. III., who appears to have been a witness to the deed quoted by Erdeswick (Harwood's ed. p. 112). He married Joan, sister (not daughter, as stated by Shaw and by Harwood from Degge) of Sir John Verdon, Kt. They had a daughter Joan, wife (8—12 Rich. II.) of Henry Clerk of Ruyton, once mayor of Coventry; and perhaps a second daughter Elizabeth, wife of James de Boghay (47 Edw. III.—16 Rich. II.), who became lord of Whitmore, purchasing one moiety from the Clerks. In the Brit. Mus. (Harl. Roll. No. 21) there is a pedigree of Whitmore of Cauntton, co. Notts, beginning with John de Whitmore in Com. Stafford, temp. Edw. I. and his son Wm. de Whitmore, Arm., and ending in the reign of Elizabeth; but there is nothing to show from what Staffordshire family they proceeded. They acquired this property by marriage with the heiress of Blyton de Cauntton, temp. Henry VI. For particulars of the localities in Burton and Bobington parishes, respectively, I may refer to Shaw, vol. i. p. 20, and Eyton's *Antiquities*, vol. iii. p. 166, 171. Blakeway remarks of the Whitmores of Apley, that they do not appear to have had any connection with the Cheshire family, "though the heralds have given them similar arms, with a crest allusive to the springing of a young shoot out of an old stock." The grant may be accounted for by the fact that the Shropshire family is by some derived from Thos. Whitmore of Madeley, near Newcastle-under-Lyme, where the Whitmores of Whitmore had land as early as 56 Hen. III. There was a Thos. more, of Madeley, disclaimed in 1583 by G

as failing to bring proof of his gentility, who may have been the same person far advanced in years. (Harl. MSS. 1396 and 1570; Morant's *Essex*, vol. i. p. 492.) The family at Apley are said at this day to quarter the differenced coat granted in 1593 to their ancestor William Whitmore of London. The Harl. MS. 1457, fol. 148b, ascribes to the name of Whitmore, Vert a fret or, and this coat (not the fretty) I understand is acknowledged by the College of Arms. The earliest recorded coat that I am aware of is on a seal to a deed of John de Whitmore, Lord of Whitmore 29 Edw. I. (Harl. MS. 506); and the same coat is said in the Visitations to have been borne by John de Whitmore de Thurstanton, 25 Hen. VI., the tinctures being added, arg. a chief az. (Harl. MS. 1535). John de Whitmore, who, according to Ormerod, was father of the last named, and mayor of Chester 1369—72, bore the fretty coat, if we may credit the topographers in attributing to his memory an old monument in the church of the Holy Trinity, Chester. Ormerod ascribes the plain coat with a chief to Haselwall as its original owner; still a doubt may be hazarded whether it was not really the coat of the Whitmores. It is almost identical with that of the Butillers, who were superior lords of Whitmore; and the mayor of Chester may have assumed the fretty in consequence of his marriage with the eventual heiress of Ralph de Vernon, especially as he was a claimant for property in her right, which was ultimately recovered. (Ormerod, vol. ii. 276.) At Whitmore Hall, the Manor House as rebuilt after the Restoration, among several coats of arms connected with the Mainwarings in a window of stained glass, is a small shield of four quarters, the 1st and 4th a fret gold, the 2nd a bend sinister charged with three trefoils slipped or (for Coyney?), and the 3rd three stag's heads caboshed sa. The field-tinctures are not discernible, but the 2nd and 3rd quarters are probably arg., and there is in both of these a slight branch-like ornamentation or diapering. Against the dexter side of the shield there is the initial letter M, and against the sinister A. The history of this shield I believe is unknown. If it could be ascribed with any probability to Whitmore of Whitmore, its date would be antecedent to the commencement of the fifteenth century, whereas the shape (the top and bottom convex and pointed, the sides concave outwards) indicates a more recent period. The Whitmores of Cauntton bore Vert fretty arg. The Whitmore fret may possibly have been borrowed from the Verdon, for Theobald, the first Baron, was superior lord of the manor 24 Edw. I., succeeding Nicholas le Butiller. Your correspondent will find that Erdeswick derives the Audley fret from the Verdon. And if Roesia, the heiress of Alveton (Erdeswick, p. 500), and second wife of Bertram de Verdon, who

founded Croxden Abbey in 1176, was a Vernon (as stated in Harl. MS. 1570), all these coats would be traceable to a common origin, the fret undoubtedly having pertained to Vernon from the earliest times. According to a seal of Croxden Abbey, in the Augmentation Office, this Bertram de Verdon used the fretty coat, as did his own descendants, and those of his younger brother, Robert, in Warwickshire and Leicestershire, who charged it upon a cross. But the Norfolk branch of the family, founded by Wm. de Verdon, Bertram's uncle, bore a lion rampant; and there is some reason to think that this was the ancient bearing of Verdon. Where it is not otherwise stated, the rolls of Stafford, Salop, Cheshire, and Wales have furnished the greater portion of the dates and other particulars in these notes. The border lands of West Staffordshire and the adjoining counties were evidently for the most part forest in those days, and the local jurisdiction uncertain. The subject is not exhausted, and I should have added more, but from unwillingness to trespass too largely upon your space. *SHEM.*

PSALM XC. 9 (VULGATE LXXXIX. 10).

(3rd S. v. 57, 102.)

Has not a great deal of linguistic lore been wasted, not to say paraded, upon a very simple matter? Your correspondents have proceeded upon the erroneous assumption that the Septuagint translators mistook the meaning of a Hebrew word meaning *meditation*, and translated it *spider*. One correspondent goes learnedly to work, and overwhelms us with a train of authorities, Lee, Winer, Gesenius, Castell, and Hengstenberg; and then displays his Syriac, Arabic, Æthiopic, and Chaldee—all, however, by means of Latin translations—to come, first, to the extraordinary conclusion, that *spider* is to be considered the most correct rendering of the Hebrew; and then to nullify his own conclusion, by observing in a note, "that this remark of course implies that as the Hebrew word *does not mean a spider*, some other word was originally used."

Another correspondent pronounces the Greek and Latin versions decidedly wrong in translating the Hebrew word by *spider*; and after leading us a learned course through Syriac, Arabic, and Chaldee, comes out with his conclusion, that the interpreter mistook the Hebrew word for a Syriac one signifying *spider*, and dictated accordingly to the Greek amanuensis.

We have here, then, two speculations. CANON DALTON supposes that the translators employed upon the Septuagint had some other word before them, which they translated *spider*; and Mr. BUCKTON thinks that the interpreter mistook a

Hebrew word for Syriac, and so dictated *spider* as the meaning.

But is not the remark of Calmet the most natural and probable solution of the difficulty, that the word meaning *a spider*, though wanting now in the Hebrew text, was formerly there? Is it not most unlikely, indeed all but impossible, that the LXX. should have inserted this word, if it was not before them in their Hebrew copies? And is it not very likely that some copyists of the Hebrew may have omitted the word meaning *a spider*, while they transcribed that which expressed its labour? The meaning of the author of this Psalm, supposed, to have been Moses, is obvious: that our days pass away like the *meditation*, the toil, the frail structure of the spider. St. Jerome's annotation is worth attention:—

“Quomodo aranea quæ mittit fila, et huc illucque discurrit, et texit tota die, et labor quidem grandis est, sed effectus nullus est: sic et vita hominum huc illucque discurrit. Possessiones querimus: divitias apparamus: procreamus filios: laboramus: in regna sustollimur, et omnia facimus, et non intelligimus quia aranæ telam teximus.”

F. C. H.

ST. MARY MATFELON.

(3rd S. iv. 5, 55, 419, 483; v. 83.)

I now think that I may have cited Pennant's words incorrectly; but that does not affect the point under discussion, for my intention was, not to dispute Pennant's accuracy in reporting the traditional version of the word “Matfelson”—which version I could not reconcile with the Hebrew or Arabic—but to suggest another version, which I could so reconcile.

Pennant's authority is evidently Stow (*Surrey*, vol. ii.). After alluding to some conjectures respecting the origin of the word, he says: “It was a more probable account which I once heard given by a reverend minister in Essex (Mr. Wells, sometime vicar of Hornchurch), that the word was of a Hebrew or Syriac extraction, Matfil, or Matfilon, i. e. quæ nuper enixa est.” Stow gives the Hebrew characters, and from them I perceive that the word is derived, not (as I imagined) from *valada*, but from *tafala*. I do not find that the word in the sense mentioned by Stow survives in Hebrew; but in Arabic the root implies “to bear an *infant*,” whereas I had supposed it to mean “to bear a *child* or a *son*.” *Mutfil*, *Matfil*, or *Mutfilun*, signifies either *secum habens infantem*, or *fætura propinqua*, which may, I suppose, be rendered *near to conception, one who will soon conceive*. Besides, as the root (*tafala*) begins with the letter *t*, the different, although similar letter *f* which forms the fifth conjugation, may coalesce with it, and the word may belong to that conjugation; and the leading idea of the fifth conjugation is, *affectation of the action im-*

plied by the root. This may include the idea of being promised, proposed, or set forth as one who would fulfil the object of the root, and therefore this conjugation very nearly resembles the indefinite Latin future in *rus*. There is another meaning of the root which seems to support my conjecture. It signifies *the later evening*, the time immediately before sunset; and St. Mary's is fitly symbolized by the *eve* which precedes the night which ends in the Day-spring. I prefer upon the whole my rendering of the word “Matfelson,” because a dedication to the Virgin and Child would be too obvious and common to need the subtle nicety of an Arabic root to express it, whereas (except at Chartres) a dedication “*Virgini Parituræ*” would be unknown, and not easily expressed in English. JAS. REYNOLDS.

St. Mary's Hospital.

In reply to J. R.'s request to be supplied with examples of the softening or omission of the letter *d* (and without reference to previous communications under this head, which I have not seen), I would mention Moladah (מולדה), a city of southern Palestine (Josh. xv. 26), which was softened by the Greeks into *Molada*, was further modified by the Romans into *Moleathia* and *Moleaha*, and in the modern Arabic nomenclature of the country appears as *Milh*. E. W.

Hutton (vol. ii. p. 406) very prudently says:—“Why the word Matfelson was added is uncertain; but the church was called Whitechapel as being formerly a chapel of ease to Stebunheath.” The derivation of the word from the Hebrew is too far-fetched a solecism to carry any weight. The word Matfelson is old English, and the name of the black knapweed, the heads of which are still used as a tonic. Lovell spells it *Materfilon*, otherwise *Matrefillon*; and the monks of Bury-St.-Edmunds used *Vedervoy*, *Matfelson*, and *Magworte* (feverfew, knapweed, and wormwood) as ingredients in “a drink for the pestilence.” The knapweed probably grew as abundantly at Stebonheath as Saffron at Audley. St. Anne's in the Grove, or Briers, is the name of a church at Halifax. Hinton-in-the-Hedges is a parish in Northants; Thistleton, in Rutland; Nettlebed, Oxon; Flax Bourton, Somerset; Mychurch, Kent; &c.

MACKENZIE E. C. WALCOTT, M.A., F.S.A.

ON WIT.

(3rd S. v. 30, 82.)

In addition to the illustrations of this word already published, perhaps the following more extended etymological inquiry may not be devoid of interest:—

The ultimate radical to which the word can be traced is the Sansk. *vid*, 2nd conj. Parasmai. In inflexion it becomes gunated, as "vedmi, vetsti, vetti." According to Bopp, its primitive signification is "videre," inde 1, percipere, sentire; 2, cognoscere, comperire; 3, scire; 4, nosse, notionem habere; 5, putare, arbitrari. Causative: facere ut quis sciat; certiorum facere; nuntiare—indicare. The *Ved-as* were the sacred books of knowledge.

In Greek it becomes *ἵδω*, *εἶδω*, having lost the digamma. Here it signifies to see, discern, perceive, *εἶδος*, that which is seen, shape, form, image, *εἰδωλον*, idol.

In Latin we have the original root in *vid-eo*, with the same meaning, branching out into numerous derivatives: in Lithuanian, *weizd-mi*, *weidas*; Slavonian, *vjed-mi*, *vid-jati*; Erse, *féih*, science, knowledge.

In the Teutonic tongues it is very prominent and prolific.

Gothic, *vit-an*, or *veit-an*, to know, be conscious of; *vit-oth*, the law; Old Low Ger., *vit-a*, *vit-en*; Old Frisian, *wit-a*, *wet-a*; Swedish, *vet-a*, *vit-ne*; Danish, *vid-e*, *vidne*; Holl., *wet-en*.

In High German the tenuis "t" of the Low German, and the medial "d" of the classical is changed, according to Grimm's law, into "s," which stands for the aspirate, and the root becomes *wis*: *wissen*, to know; *weis-en*, to demonstrate; *weiss*, certain, true, *ge-wiss*. Anglo-Saxon, *wit-an*, to know; *wit*, knowledge; *wit-ig*, skilful (witty); *wit-ga*, a seer; *witena-gemot*, the assembly of wise men; *a-wiht*, aught; *whit*, or *hwit* (whit), any thing that can be seen, however small.

The correlation of seeing and knowing is shown in the various translations of the following passage, Matt. ix. 4:—Greek, *ἵδων τὰς ἐνθυμήσεις αὐτῶν*; Latin, "et cum vidisset cogitationes eorum;" Gothic, "*vitands* thos mitonins ize;" Anglo-Sax., "*geseah* heore gethane;" German, "*ihre gedanken sahe*;" Wicliffe, "whanne he had seen their thoughtes;" Authorised V., "*knowing* their thoughts."

Another class of words, there is every reason to believe, has sprung from the same radical idea. *Weiss* in German meant originally both "certain" and "true," and *white* or *bright* colour, a relation which is equally found in all the Teutonic tongues. A. S., *hwite*; Franc., *wiz*; Old Ger., *hwiz*; Gothic, *weiz*; Belg., *wit*; O. L. G., *hwitr*; O. Sax., *huit*; Swed., *hwilt*; Dan., *hvid*; Holl., *wit*. Wachter says, sub voc., "sapit originem a *wissen* 'videre,' quia alba sunt maxime conspicua." Again, "Proprie autem est *perspicuus* a *wissen* 'cernere,' et dicitur de certo, quia prisci mortales ea certa et vera putabant, quæ in oculis incurrerent." Compare Greek, *λεωδς*, from *λεωσσω*, to see; Lat., *certus*, from *cerno*, to perceive.

Wavertree, near Liverpool.

J. A. PICTON.

On an inscription in Stanford Church, Worcestershire, to the Right Hon. Thomas Winnington, written by Sir Charles Hanbury Williams about 1747, the word "witty" is placed apparently in opposition to "wise":—

"Near his paternal seat here buried lies
The grave, the gay, the witty, and the wise."

THOMAS E. WINNINGTON.

Having read with much interest MR. PETER CUNNINGHAM's treatise on "Wit," in "N. & Q." (3rd S. v. 30), I venture to send you the following on the same subject. When Davenant published his heroic poem, *Gondibert*, he prefixed a large epistle "to his much honoured friend Mr. Hobbes." In this preface he has favoured us with a definition of "wit." The passage is very long; but as some of your readers may not possess the book, I will transcribe the more remarkable sentences, and refer the curious to the work itself:—

"Wit is the laborious and the lucky resultances of thought, having towards its excellence (as we say of the strokes of painting) as well a happiness as care. . . . It is, in divines, humility, exemplariness, and moderation; in statesmen, gravity, vigilance, benign complacency, secrecy, patience, and dispatch; in leaders of armies, valour, painfulness, temperance, bounty, dexterity in punishing and rewarding, and a sacred certitude of promise. It is, in poets, a full comprehension of all recited in all these: and an ability to bring those comprehensions into action. . . . That which is not, yet is accounted wit, I will but slightly remember: which seems very incident to imperfect youth and sickly age; young men (as if they were not quite delivered from childhood, whose first exercise is language,) imagine it consists in the music of words, and believe they are made wise by refining their speech above the vulgar dialect. . . . Old men that have forgot their childhood, and are returning to their second, think it lies in a kind of tinkling of words; or else in a grave telling of wonderful things, or in comparing of times, without a discovered partiality."

Dryden, in whose prefaces are to be found many instances tending to show that "wit" was a synonym for genius (as "Sir George Mackenzie, that noble wit of Scotland"), defines it to be "a propriety of thoughts and words; or, in other words, thoughts and words elegantly adapted to the subject." Very similar to this is the definition given by Pope, in his *Essay on Criticism*:—

"True Wit is Nature to advantage dress'd;
What oft was thought, but ne'er so well express'd."

P. H. TREPOLPEN.

Among the thousand examples that may be brought for the use of this word in the sense of wisdom, intellect, verse, &c., Cowley has one of peculiar distinction between *Wisdom* and *Wit*—making the latter to be, as I suppose, an edged tool taken out of the armoury of Wisdom:—

"Wisdom to man she did afford—
Wisdom for shield, and Wit for sword."

Anacreontic III.

J. A. G.

The transition from one meaning of the word *wit* to the other may be exemplified from successive verses of George Herbert's admirable *Church Porch*:—

"When thou dost tell another's jest, therein
Omit the oaths, which true *wit* cannot need."

(Verse 11.)

"The cheapest sins most dearly punisht are;
Because to shun them also is so cheap:
For we have *wit* to mark them, and to spare."

(Verse 12.)

Again—

"Laugh not too much: the *wittie* man laughs least:
For *wit* is newes only to ignorance."—(Verse 89.)

"Profanenesse, filthinesse, abusivenesse—
These are the scumme, with which coarse *wits* abound."

"All things are big with jest: nothing that's plain
But may be *wittie*, if thou hast the vein."

(Verse 40.)

"*Wit's* an unruly engine, wildly striking
Sometimes a friend, sometimes the engineer."

(Verse 41.)

"Usefulness comes by labour, *wit* by ease."

(Verse 49.)

JOB J. BARDWELL WORKARD, M.A.

HANS MEMLINCK: "MASSACRE OF THE INNOCENTS" (3rd S. v. 74.)—There is no such picture now at Bruges. If H. Ward's work contains notes of any other paintings by this great master, or by Roger of Bruges, or Roger de la Pasture (*van der Weyden*), your correspondent would greatly oblige me by communicating to me extracts of such passages.

For several years past I have been engaged in collecting materials for a complete history of the School of Bruges. With this view I have examined a considerable portion of the archives of the town, and of its different churches and corporations. I have copied a great many documents concerning paintings, some of which disappeared from Bruges in 1578—84, and many more since 1792. There is reason to believe that a considerable proportion of these are in the possession of private collectors in England. Brief notices of any paintings supposed to have been imported from this town would be extremely useful, many could be recognised at once by the armorial bearings of the donors.

Permit me in concluding to correct a popular error concerning Memlinck, reproduced in your notice of the Arundel Society's publications. There is no proof whatever that the figure looking through the window in the "Adoration of the Magi," is a portrait of Memlinck. Indeed, the whole legend of his poverty and sojourn at St.

John's hospital appears to be a fiction invented in the latter half of the last century. Documents discovered by me in the archives here prove that he was married and settled here in 1479, and possibly still earlier. In 1480 he figures in the list of the principal burgesses of Bruges who advanced money to the city towards the expenses of the war against France. His wife, whose name was Anne, and who bore him two sons and a daughter, died before September 10, 1487. The painter himself died before December 10, 1495. (See *Athenæum*, Oct. 12, 1861.) W. H. JAMES WEALE.

Bruges.

COL. ROBERT VENABLES (3rd S. v. 99, 120.)—The reprint of the *Experienced Angler* was edited by the writer, chiefly induced by the being in the possession of the manuscript of the Memoir prefixed to that reprint. It was a small quarto, in a very old hand, apparently a transcript from the original by Col. Venables, or by one who knew his history. What became of the manuscript has escaped my recollection; and the error of "Toome" may possibly have been in that transcript, and passed unnoticed by me while reading the proof sheet. J. H. BURN.

London Institution.

Allow us to correct two errors which we inadvertently made. For "his friend Dr. Peter Barwick," should be read "his friend Dr. John Barwick;" and for "Life of Dr. Peter Barwick," should be read "Life of Dr. John Barwick."

C. H. & THOMPSON COOPER.

Cambridge.

WHO WRITE OUR NEGRO SONGS? (3rd S. iv. 392.) To complete the record begun by A., it may be well to add to his note, that Stephen C. Foster was buried at Pittsburg on January 21, 1864, and that over his grave were played some of his well-known airs, including his "Old Folks at Home."

St. T.

Philadelphia.

THOMSON THE POET'S HOUSE AND CELLAR (1st S. xi. 201.)—Having a copy of the catalogue of the effects of Thomson, referred to by MR. CARRUTHERS, allow me to correct some mistakes into which MR. CARRUTHERS appears to have fallen. In the first place, the catalogue consists of *twenty* pages, instead of "eight pages octavo;" and the library consists of 386 lots, instead of "260." The number of volumes is about 514; and the oldest book (No. 199 of the third day's sale) is the 4th edition of *Il Decameron di Boccaccio*, Venice, 1585. So far as I notice, there are *no* pictures properly so-called; but there are eighty-three engravings, including *ten*, instead of "ni." antique drawings by Castelli; and the engraving embrace, apart from those by the masters mentioned by MR. CARRUTHERS, specimens of

works of Audenaerde, Audran, Cesi, Jeaurat, Le Bas, Scotin, W. Chateau, Lepicié, Roulet, Sam. Bernard, Desplaces, Procaccini, G. and J. Edelink, Teresa (?), Crozei (?), P. P. Rentensdettin (?). The engravings must have been a choice lot, since the subjects named are some of the more celebrated works of these eminent artists; whose names, by-the-bye, are not always correctly given in the catalogue. It is somewhat curious that I should have procured my copy of this catalogue at *Inverness* in 1862; but whether it be the copy from which Mr. CARRUTHERS compiled his interesting paper to "N. & Q." in 1855, I am not aware. It is bound up with several other pamphlets. The first in the volume is *The Art of Politicks, in Imitation of Horace's Art of Poetry*, with a curious frontispiece, inscribed "Risum teneatis amici," and which is thus described in the opening lines of the poem:—

"If to a Human Face Sir James should draw
A Gelding's Mane, and Feathers of Maccaw,
A Lady's Bosom, and a Tail of Cod,
Who could help laughing at a Sight so odd?"

The "Sir James" alluded to in these lines is Sir James Thornhill. Can any of your correspondents inform me who wrote *The Art of Politicks*? It consists of thirty-six pages 12mo, and has this imprint:—

"London: Printed for LAWTON GILLIVER, at *Homer's Head*, against St. Dunstan's Church, in Fleet-street, MDCCXXXIX."

A. J.

GAINSBOROUGH PRAYER BOOK (3rd S. v. 27.)—Gurnill, the engraver of the plates of the Gainsborough Prayer-Book, was a self-taught artist, who dwelt at that place during the latter years of the eighteenth century. He was, I believe, a brazier by trade. My father, the late Edward Shaw Peacock of Bottesford Moors, knew him when he was a boy, and more than once bought engravings of him. One is now before me, of which I never saw or heard of another copy. It is called "A Draft of the two remarkable Rounds in the River Trent, near Bole and Burton, Nottinghamshire: Gurnill, *Sculpt.*, Gainsbro', 1795." Size, 13½ by 8½ inches. Gurnill was also a seal engraver; but his works in this line of art were, if I may judge from the only specimen I ever saw, and which I use in closing this letter, of a very rude description. I think he died about the year 1810.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

MESCHINES (3rd S. iv. 401.)—If Randolph de Meschines, Earl of Chester, was grandson of Walter de Espagne, I presume that it was through his father, who had the same name as himself; as his mother Maud was sister of Hugh Lupus, whose parentage is well known. I cannot find any account of the descent of Randle Meschines

the elder in Dugdale, Ormerod, or other work to which I have access. Can you refer me to the authority for the statement of your correspondent? I shall be obliged to any one who will do so, as his concise note says enough to tantalize, but not to satisfy.

SHEM.

SPRINGS (3rd S. v. 119.)—It is submitted with reference to the explanation given of this word that, by "solemn springs," Collins can hardly have intended "quick and cheerful tunes." And does not the context, and especially the expression "dying gales," point rather to some natural sound than to tunes "on a musical instrument"? B.

COLD IN JUNE AND WARMTH AT CHRISTMAS (3rd S. iv. 159, 295.)—Archbishop Laud, in his *Diary*, remarks, that June, 1632, "was the coldest June clean through that ever was felt in my memory." The previous January was "the extremest wet and warm January that ever was known in memory." The Christmas of 1632 was a "warm open" one. In 1635, "the extrem hot and faint October and November, save three days' frost, the dryest and fairest time. The leaves not all off the trees at the beginning of December; the waters so low that the barges could not pass. God bless us in the spring, after this green winter."

The following December he notices the leaves being still on the elm trees: "Dec. 10: that night the frost began; the Thames almost frozen over." W. P.

SAINT SWITHIN'S DAY (1st S. xii. 137, 263; 2nd S. xii. 188, 239.)—

"1623, July 15. St. Swythyn: A very fair day till towards five at night. Then great extremity of thunder and lightning; much hurt done. The lanthorn at St. James's House blasted; the vane bearing the prince's arms beaten to pieces.

"1628, July 15. St. Swithyn's, and fair with us."—Archbishop Laud's *Diary*."

W. P.

TURNSPIT DOGS (3rd S. ii. 219.)—About twelve years ago I dined off a leg of lamb at one of the hotels at Caerleon, which I had seen cooking by the aid of a turnspit dog. The dog was perched in a box near the ceiling, on the left hand side of the fire. I afterwards had the dog brought into the room, and gave him some of the lamb he had roasted.

ALFRED JOHN DUNKIN.

Dartford.

CHARLES HENNEBERT (3rd S. v. 117.)—He was assistant for the French language to the Professor of Modern History in this University, and has French poems in the University collections on the marriage of the Prince of Orange, 1733, and the marriage of Frederick Prince of Wales, 1736.

C. H. & THOMPSON COOPER.

Cambridge.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Works of William Shakespeare. The Text revised by the Rev. Alexander Dyce. In Eight Volumes. Vol. II. Second Edition. (Chapman & Hall.)

This second volume of Mr. Dyce's revised edition of Shakespeare contains, *The Comedy of Errors; Much Ado about Nothing; Love's Labour's Lost; A Midsummer's Night's Dream; and The Merchant of Venice*; and is characterised by the same evidences of sound scholarship and familiarity with the writings of the contemporaries of our great dramatist, which we have already noticed, as distinguishing Mr. Dyce's labours as an editor. We think the volume before us furnishes unmistakeable evidence that, as he warns to his work, Mr. Dyce is disposed to exercise greater boldness in recognising and adopting suggested amendments of obscure passages, let the originators of such suggestions be who they may. And he is right in so doing. But we wish that in correcting the errors, or what he considers the errors of others, he would consider what is due to his own position in the world of Shakspearian criticism; and not descend, as we regret to find he is too frequently disposed to do, to speak slightly, and sometimes contemptuously, of the labours of those who are engaged like himself in the endeavour to make as perfect as possible a text of the writings of Shakespeare. The day when we shall see such a text is not, we think, far distant; and to none of the many who have devoted themselves to the attainment of this great result will the thanks of the admirers of the great bard be more justly due, than to the accomplished editor of the volume which has called forth these remarks.

Leechdoms, Wortcunning, and Starcraft of Early England; being a Collection of Documents, for the most part never before printed, illustrating the History of Science in this Country before the Norman Conquest. Collected and edited by The Rev. Oswald Cockayne, M.A. (Vol. I.) Published under the Direction of the Master of the Rolls. (Longman.)

While the majority of the books which have as yet been printed by the authority of the Treasury, and under the direction of the Master of the Rolls, treat of the acts and doings of the people of England and of their rulers, the present volume is altogether of a different character, and is a contribution—and a most valuable one—to our knowledge of what the people thought and believed in the earlier periods of our history. We have here most curious and interesting specimens of the botanical and medical knowledge of the Anglo-Saxons; their belief in charms and amulets; their magical and mystical practices; and in the very learned Preface by which the Editor introduces the Saxon Herbarium, Leechdoms, and Charms, which are here printed, he investigates how far our ancestors had a knowledge of their own of the kinds and powers of plants, and how far they had acquired such knowledge from a study of Greek and Latin writers. The book before us is one which will excite as much interest in Germany as in this country, for in throwing light upon the Folk Lore of England, it illustrates that of our Teutonic brethren; and certainly, the present volume does throw considerable light upon the knowledge, the superstitions, and we may add also, upon the language of our forefathers.

Hand-Book of the Cathedrals of England. Western Division: Bristol, Gloucester, Hereford, Worcester, Lichfield. With Illustrations. (Murray.)

This new contribution to a pictorial history, in a moderate compass, of those magnificent specimens of

ecclesiastical architecture—our cathedrals—will be welcome to many classes of readers, as well as to all those who delight, like Browne Willis, in visiting these monuments of the piety and skill of our forefathers. The five cathedrals described in the present volume have all undergone extensive restoration and repair during the last five years; and the editor of the work before us has had the advantage, not only of the recent writings of Professor Willis, Mr. Godwin, and Mr. Bloxam on subjects connected with it, but the book has received revision from the various distinguished professional men, who have been engaged in restoring those cathedrals to their ancient beauty. The work is illustrated with some exquisite wood-cuts, and forms an indispensable hand-book to antiquaries, and art-students about to visit and examine the western cathedrals of England.

Debrett's Illustrated Peerage and Baronage of the United Kingdom of Great Britain and Ireland, 1864. (Bosworth & Harrison.)

This is indeed an old friend with a new face; for Debrett was for years *the*, if not the only, Peerage the fashionable world consulted. The present is, we believe, the cheapest and most compact Peerage which contains the engraved arms of the Peers.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:—

NEWS FROM POWLES, &c. One sheet quarto. 1649.

Wanted by Mr. Robert Norris, Richmond House, Boughton, Chester.

DOOLEY'S OLD PLAYS. Vols. II. and III. Edition of Septimus Proctor, 1825-7, in 12 vols.

Wanted by Dr. Ditchfield, 15, Tavilton Street, Gordon Square.

BERRY'S KENT PEDIGREES. Folio.

Wanted by Mr. J. J. Howard, 4, Ashburnham Terrace, Greenwich.

BLONFIELD'S NORFOLK. Vol. VIII. Perkins's 8vo edition.

Wanted by Mr. Geo. Back, London Street, Norwich.

Notices to Correspondents.

THE MILETON BOOGE. There are many traditions, both in this country and on the continent, similar to that on which this ballad is founded.

G. M. C. (Chelmsford.) If our Correspondent will communicate with our Publisher, he will probably be able to supply the missing Numbers and Indexes.

A. B. will find the line—

"When Greek joins Greek, then comes the tug of war"

in Nat. Lee's *Alexander the Great*.

LIBYA. We cannot discover in any list of the saints the names of St. Romolo, St. Remigio, and St. Bacco. Our Correspondent, however, may consult Dr. Conyers Middleton's Letter from Rome, edit. 1741, pp. 164-169; together with A Plain Answer to Dr. Middleton's Letter, 8vo, 1741 (consult also the Rev. T. Seaward's work, *The Conformity between Popery and Paganism*, 8vo, 1746).

OXONIENSIS. The inscription on the pedestal at Mortimer's Cross is printed in *The Beauties of England and Wales*, vi. 568.

J. S. (Birmingham.) Booy, intoxicated, is probably from the French *boisson*, drink, potation. In Fleming's French Dictionary, we read of "*Boisson péluviennne* (nom que portait autrefois la bière)," beer.

EMMA LANCASTER will find a diverting account of the *Ladies Law of Leap Year* in our 2nd S. i. 9.

THOMAS DRY. The extract from *Barbier on Crinoline in Paris* appeared in our 2nd S. iii. 23.

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The Subscription for STAMPEES COPIES for Six Months forwarded direct from the Publisher (including the Half-yearly INDEX) is 12s. 6d., which may be paid by Post Office Order, or at the Strand Post Office, in favour of WILLIAM G. SMITH, 22, WELLINGTON STREET, STRAND, W.C., to whom all COMMUNICATIONS FOR THE EDITOR should be addressed.

"NOTES AND QUERIES" is registered for transmission abroad

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Notes on Books, &c.

Notes.

THE WORD "PAMPHLET," ITS ETYMOLOGY AND SIGNIFICATION.

A good deal has been already said in these pages as to the origin of this word; but it has not struck me that any improvement has been made upon the conjectural derivations of Minsheu, Myles Davies, Oldys, and other etymologists. I have no suggestion myself to make upon the point, and purpose to confine my illustrations to the former and present signification of the word. I cannot, however, refrain from availing myself of the opportunity to enter my protest against the "par un filet" theory,—the last, I think, propounded. Nothing indeed appears to me more improbable than that a printed sheet, or sheets, however attached together, should be so termed in French: except that we should have adopted and corrupted the term, while the original inventors should have so forgotten it as to style it "mot Anglais," from the *Manuel Lexique*, 1755, to the last edition of the *Dict. de l'Académie*.

If I am compelled to adopt a foreign etymology, I should certainly prefer to derive it from the old French word *palme*, a palm, or hand's breadth; and *feuille*, a little sheet: this being the derivation assigned by the careful Pegge, whose remarks upon the subject (*Anonymiana*, cent. 1, xxvi.) may be well referred to, as valuable in themselves and illustrating the art of saying much in a few words.

Perhaps an earlier instance of the use of the word cannot be adduced than that in the *Philobiblon* of Richard de Bury, written in the fourteenth century. Describing in eloquent terms his ardour as a book-collector, and his intense love for the objects of his darling pursuit, he exclaims:—

"Sed revera libros non libras maluimus, Codicesque plusquam florenos, ac pamphletos exiguos incruentis prætulimus palafidis."—*MS. Harl.*, fol. 86 a; *MS. Cott.*, fol. 111 a.

Here the learned Bishop of Durham probably Latinised a word already in colloquial use; for I do not recollect another instance of its occurrence in mediæval Latin, and it will be sought for in vain in the *Lexicons* of Ducange and Charpentier. A century and a half later, the word is used in its English form by Caxton in his *Boke of Eneydos*, compiled by Vyrgile . . . translated oute of Latine into Frenshe, and oute of Frenshe reduced into Englysshe, &c., folio, 1490:—

"After dyverse Werkes made, translated, and achieved, having noo werke in bande; I, sitting in my Study, whereas laye many dyverse *Pamphletis* and Bookis," &c.

It is evident that in these cases the word is used in contradistinction to *book*, as denoting simply the comparative size of the document, without any reference to its kind. The word, indeed, was necessary, as the term "tract," which we now use in a similar sense, though especially with a religious signification, was then applied to a treatise of whatever size or character it might be. Thus Wooldridge, in the preface to his *Systema Agriculturae*, 1681 (a folio volume of more than 400 pages), speaks of the "succeeding tract,"—just as a posthumous volume of Dr. Thomas Brown is entitled by its editor, "Certain Miscellany Tracts." For this simple signification of the word *pamphlet*, Oldys contends, in the curious "Dissertation on Pamphlets," which he contributed to Morgan's *Phoenix Britannicus*:—

"And thus the word *Pamphlet*, or little paper book, imports no reproachful character, any more than the word *Great Book*; signifies a Pasquil, as little as it does a Panegyric, of itself. Is neither Good nor Bad, Learned nor Illiterate, True nor False, Serious nor Jocular, of its own naked Meaning or Construction; but is either of them, according as the Subject makes the Distinction. Thus of scurrilous and abusive *Pamphlets*, to be burned in 1647, we read in *Rushworth*; and by the name of *Pamphlet* is the *Encomium* of Queen *Emma* called in *Hollinshed*." (P. 554.)

But Oldys, when thus contending for the simple meaning of the word, must have been aware of its tendency to acquire a more complex signification, and that it had come to denote the kind, as well as the size of the work; or perhaps, indeed, the first without regard to the latter. Thus, as Dr. Nott has remarked in his notes to Dekker, this word, now applied almost exclusively to a prose work, seems to have become significant of a

poetical one. Thus, Bishop Hall, in his *Satires* (1597), has :—

"Yet when he hath my crabbed *Pamphlet* read,
As oftentimes as Philip hath been dead."
Virgdemiarum, Sat. I. book iv.

And Marston :—

"These notes were better sung 'mong better sort,
But to my *pamphlet* few, save fools, resort."
Scourge of Villany, Sat. iv. book i.

While Robert Armin, in the "Address to the Reader," prefixed to his curious poem, *The Italian Taylor and his Boy* (1609), says :—

"I have to thy pleasure, and my no great profite,
written this *Pamphlet*, only my adventure in presuming
into the hands of so noble a Patron," &c.

But, a century and a half later, the word seems to have become significant of *political* treatises especially, in a much more definite sense than it is at present used. Thus, Dr. Johnson says of Swift :—

"He entered upon the clerical state with hopes to excel in preaching; but complained that, from the time of his political controversies, 'he could only preach *pamphlets*.'"
—*Lives of the Poets* (Swift).

While Harris, giving the word an unfavourable sense, warns the young against—

"That fungous growth of novels and *pamphlets*, where, it is to be feared, they rarely find any rational pleasure; and, more rarely still, any solid improvement."
—*Hermes*, book iii.

By the way, Swift himself had humorously expressed his contempt for the class of literature indicated at this time by the word, by placing the slender-bodied warriors in the rear of the literary army.

"The rest were a confused multitude, led by Scotus, Aquinas, and Bellarmine; of mighty Bulk and Stature, but without either Arms, Courage, or Discipline. In the last Place came infinite swarms of *Calones*, a disorderly Rout, led by Lestranger: Rogues and Raggamuffins, that follow the Camp for nothing but the Plunder, all without Coats to cover them."
—*Battel of the Books*.

So much for the word in English. As to French, although your correspondents would attribute to it a French origin, I am not able to call to mind an early instance of the use of the word in that language. Voltaire, in his *Examen Important de Milord Bolingbroke*, informs us that—

"Grub-Street est la rue où l'on imprime la plupart des mauvais *pamphlets* qu'on fait journellement à Londres."

And in the more modern edition (12mo, L'An viii.) of *La Dunciade*, by Palissot—not in the older one (1771, 2 vols. 8vo), where the couplet stands altogether different—we have :—

"... Morellet, distillant le poison
D'un noir *pamphlet*, pense égarer Buffon."

I merely, however, cite these passages to show that the word is generally used in an unfavourable sense in French; where, indeed, it is often

employed to designate a libellous or personal attack: "C'est une libelle atroce,—un *pamphlet* même," will be said of such a production, without any reference to the size of the work. So the authors of *La Minerve Française* (4 vols. 8vo, Paris, 1818), say, in their address to the public :—

"Les personnalités, les moyens de scandale, nous seront étrangers; défenseurs zélés des principes, nous n'aspérons qu'à d'honorable succès; en un mot, nous composons un livre, et nous n'écrivons point un *pamphlet*."

With regard to the derivative *pamphleteer*, which we find written "pampheteer" in Nash, who has the phrase "to *pamphlet* on a person;" and Greene, who, in his *Pierce's Supererogation, or New Praise of the Old Asse* (1593), styles Delone, Stubs, and Armin, "the common *pamphleteers* of London, even the painfulest chroniclers too," &c.; and says of his antagonist Nash, that—

"He weeneth himself a special penman, as he were the head man of the *pamphleting* crew."

And of his manner of writing—

"I have seldom read a more garish and piebald style in any scribbling inkhornist; or tasted a more unsavoury slaump-paump of words and sentences in any sluttish *pamphleteer*, that denounceth not defiance against the rules of oratory, and the direction of the English Secretary."

On the other hand, the word is of comparatively recent introduction into the French language; and probably first came into use, *ex necessitate rei*, in the truly *pamphleteering* times of the first Revolution. It is found in the *Lexicographia-Neologica-Gallica* of William Dupré (London, 8vo, 1801), who says that it is

"A word which the French have borrowed from the English, and now apply to the authors of fugitive pieces, and obnoxious *pamphlets* and brochures."

This was the word, it will be remembered, so terrible to the Gallic ear, with which, on the trial of Paul Louis Courier, the advocate for the prosecution indignantly apostrophised the unfortunate *vigneron*. The effect of this rhetorical *coup* upon the court is described in a fine strain of banter by that able writer :—

"Il m'apostropha de la sorte: *Vil pamphlétaire! etc.*, coup de foudre, non, de massue, vu le style de l'orateur, dont il m'assomma sans remède. Ce mot, soulevant contre moi les juges, les témoins, les jurés, l'assemblée (mon avocat lui-même en parut ébranlé), ce mot décida tout. Je fus condamné dès l'heure, dans l'esprit des Messieurs, dès que l'homme du roi m'eut appelé *pamphlétaire*, à quoi je ne sus que répondre; car il me semblait bien en mon âme avoir fait ce qu'on nomme un *pamphlet*; je ne l'eusse osé nier. J'étais donc *pamphlétaire* à mon propre jugement, et voyant l'horreur qu'un tel nom inspirait à tout l'auditoire, je demeurai confus."
—*Pamphlet des Pamphlets*.

Another passage, from the same powerful writer, will lead us to the French definition of the now much-vexed word :—

"Je ne l'ai point lu, me dit-il; mais c'est un *pamphlet*, cela me suffit. Alors je lui demandai ce que c'était qu'un *pamphlet*, et le sens de ce mot, qui, sans m'être nouveau, avait besoin pour moi de quelques explications. C'est, répondit-il, un écrit de peu de pages, comme le vôtre, d'une feuille, ou deux seulement. De trois feuilles, repris-je, serait-ce encore un *pamphlet*? Peut-être, me dit-il, dans l'acception commune; mais proprement parlant, le *pamphlet* n'a qu'une feuille seule; deux ou plus font une brochure. Et dix feuilles? quinze feuilles? vingt feuilles? Font un volume, dit-il, un ouvrage."—*Ibid.*

So much for this *word*, about which I have said so much, that I shall be held to have almost achieved the *thing*,—if, indeed, my illustrations escape comparison with Gratiano's reasons, which were "as two grains of wheat hid in two bushels of chaff; you shall seek all day ere you find them, and when you have them they are not worth the search." (*Merchant of Venice*.)

WILLIAM BATES.

Edgbaston.

In the *Athenæum* for November 28, 1863, the origin of this word is ascribed to an entirely new source, of which you may think it worth while to make a note. *Pamphlet* is there said to be—

"The name of a lady, slightly modified, who first employed herself in writing pamphlets, who composed a history of the then known world, in thirty-five little books, in Greek, and made the public all the wiser by her flying leaves. The lady was none other than the sage Pamphyla, whose works, written in the reign of Nero, are now lost."

J. DORAN.

SIR JOHN MOORE'S MONUMENT.

Lord Clyde, almost the last of the Peninsular heroes, has recently been laid in his well-earned tomb in Westminster Abbey, and a national monument is about to be raised to his honour.

Sir John Moore, Protesilaus among the chieftains of that great war, rests on the ramparts of Corunna; and this country is indebted to the generosity of a foreigner for the stone that marks his resting place.

But it is strange that, for more than half a century, our gratitude for this noble deed has been directed to one who had no hand or part in it.

Napier, usually so accurate, is here at fault. He writes (vol. i. p. 500):—

"The guns of the enemy paid his funeral honours; and Soult, with a noble feeling of respect for his valour, raised a monument to his memory."

Brialmont follows suit to Napier, and says (vol. i. p. 226):—

"Marshal Soult caused a monument to be erected over the place where the hero had fallen."

Then, in the *Life of Moore*, written by his own brother, while no reference whatever is made to

Soult, a long and somewhat turgid epitaph, written by Dr. Parr, is given in full (Appendix, p. 238), as "Inscribed on a marble monument, erected at Corunna."

Maxwell, in his *Life of Wellington* (i. 466), gives us two inscriptions: the one in Spanish, which he says was written "on a small column, erected to the memory of the British General;" the other in Latin, which he tells us "Marshal Soult ordered to be engraved upon a rock, near the spot where Sir John Moore fell."

And now, if we turn to the *Life of Sir Howard Douglas*, recently published, it appears (p. 98) that not one of these conflicting statements are true. The monument was not erected by Soult, but by the Marquis de Romana. The Spanish inscription, which was really written by the Marquis himself, is quite different from that given in Maxwell's account; while the Latin epitaph, written certainly by Dr. Parr, at the instance of the Prince Regent, never was inscribed upon the monument at all. Sir H. Douglas, with great good judgment, prevented the obliteration of what Romana had originally written.

From the official connection of Sir H. Douglas with this matter, there can be no reasonable doubt as to the correctness of his account. The course of error in this case is easily to be traced. Napier's partiality for Soult made him too facile in accepting for truth what would have told so much to his credit. Brialmont took upon trust what Napier had vouched for. It is far from improbable that a copy of the epitaph, which was actually written by Dr. Parr, might have been sent to the family of Sir J. Moore; and so his brother would naturally conclude that its intended transfer to the monument at Corunna was carried into effect. Maxwell's book is an amusing collection of sketchy narratives, but it is not history.

And so it has come to pass that a fact, notorious in 1810, has been hidden in a mist till 1863.

EFFIGY.

PASTICCIO OPERAS.

Several years ago (see "N. & Q." 2nd S. iv. 251, 320) I had occasion to allude to the fact, that Mr. Shield's Pasticcio opera of *The Farmer*, said on the title-page to be *selected and composed by Wm. Shield*, had no sign put to the individual pieces of music, by which to distinguish the *selected* from the *original* compositions, a defect, by-the-way, not unfrequent in the old Pasticcio Operas. I then gave the authority which seemed to show that "Ere around the huge oak," usually attributed to Mr. Shield, was really the work of Michael Arne. I have since chanced, among the single-sheet songs in the British Museum Library, to come upon one entitled "Great L

Frog (written by D'Urfey), of which it is said that the melody is from a favourite cotillion, while a pencil note calls attention to the fact that this melody had been used by Mr. Shield in *The Farmer*. I accordingly found that it was the music of one of Mr. Edwin's songs (in the character of Jemmy Jumps), beginning "Look, dear Ma'am."

The opera of *Mahmoud*, by Stephen Storace, was published by his widow without a reservation as to any of the pieces being by other composers. Looking over Salieri's opera, *La Grotta di Trofonio*, I found that a spirited base song in it, "Da un Fonte istesso," had been transferred with some abbreviations to *Mahmoud*, where it appears as the base song, "Revenge, revenge, her fires displays," sung by Mr. Sedgwick.

There is a song in the Pasticcio opera of *The Maid of the Mill* (in the part of Giles), beginning "I'll be bound to fly the nation," which song, some five or six-and-thirty-years ago, I heard Mr. Bedford sing so effectively as to gain an unanimous encore. Both in the table of the songs prefixed to the opera, and on the song itself, the composition is attributed to Rinaldo di Capua. Now, in Dr. Burney's account of *Il Filosofo di Campagna*, an opera by Galuppi (see vol. iv. of the *Dr.'s History*), he informs us that—

"The base song, 'Ho per lui in mezzo al core,' was always heard with pleasure, though sung by Paganini, almost without a voice."

This song will be found to be the original of the one in *The Maid of the Mill*; the only change is, that of English words instead of Italian, the whole of the music being retained. In addition to the fact that Dr. Burney thus assumed the song in question to be Galuppi's composition, I have met with a book of the printed music, in which it is attributed to him. It may, however, be observed that in a MS. score of *Il Filosofo di Campagna* in the British Museum, and which contains several base songs, this particular one is *not* to be found. This circumstance may perhaps (notwithstanding Dr. Burney and the printed book), force us to allow that Dr. Arnold *might*, after all, have had his reasons for the attribution to Rinaldo di Capua.

Having made these notes, I wish to conclude with a query respecting a certain song in the Pasticcio opera of *Orpheus and Eurydice*, said on the title-page to be composed by Gluck, Handel, Bach, Sacchini, and Weichsel, with additional new music by William Reeve. No separate piece has its composer's name affixed to it, except one song by Weichsel. I would ask, who was the composer of the base song, "Let hideous moans," sung by Mr. Darley in the character of Pluto?

On the title-page of the opera of *Mahmoud* is a portrait of Stephen Storace, without an engraver's name. In the autobiography (*privately printed*,

1848) of the eminent line-engraver, Abraham Raimbach, he tells us that he was the engraver of this portrait, which was from a miniature by Arland (a Swiss), of whom Mr. Raimbach writes, that—

"His likenesses were generally very good; that of Stephen Storace being a total failure may be easily accounted for, when it is considered that it was executed almost entirely from description" (p. 28).

I have subjoined these facts as being interesting both to the collector of Mr. Raimbach's works, and to the collector of musicians' portraits.

ALFRED ROFFE.

Somers Town.

THE PASSING BELL OF ST. SEPULCHRE'S. —

The following extract from a letter addressed to the *City Press* seems to me worthy of preservation in the columns of "N. & Q." It was inserted Feb. 20:—

"When the great bell of St. Sepulchre tolls out a solemn warning before the public execution of criminals, few who hear it are moved to pray for those poor sinners going to execution; but yet that was the intention of good Mr. Robert Dowe, who, on the 8th of May, 1605, by deed of gift, gave 50*l.*, on condition that the parish of St. Sepulchre should appoint some one to go to Newgate, about ten o'clock on the night previous to the execution, 'there to stand as near the window as he can, where the condemned prisoners do lye in the dungeon, with a hand-bell, given to the parishioners by the said Mr. Dowe, and shall give there twelve solemn towles, with double strokes; and then, after a good pause, to deliver with a loud and audible voice, with his face towards the prison window, to the end the poor condemned persons may give good ear, and be the better stirred up to watchfulness and prayer.' Then follows a long exhortation to repentance, at the end of which he was to toll the bell again.

"This was at a time when executions were held at Tyburn, and there are further instructions for the morning, when 'the cart shall stay a small while against the church wall, to hear a short exhortation pronounced by one standing bare-headed,' with the hand-bell, as before. The great bell, which is, properly speaking, the passing-bell, was also tolled. I have merely quoted that part of the deed which relates to a custom long since grown into disuse.—I am, &c.

W. H. W."

T. B.

SUICIDES. —

"At the funeral of a suicide at Scone, N. B., some forty women endeavoured, by persuasion and threats, to cause the body to be lifted over the graveyard wall instead of being carried through the gate. The reason for this is supposed to be, that in the event of the body being allowed to pass through the gate, the first bride 'kirked' thereafter will commit suicide within a very short period after her marriage; and that the first child carried to church to be christened, will commit suicide before it reaches the age of eight years."—*The Guardian*, Jan. 20, 1864.

K. P. D. E.

A GENUINE CENTENARIAN.—Reading "N. & Q.," I find remarks made on "Longevity;" and as I am personally acquainted with the following most interesting old man, I venture to send you a few

particulars of his case; and should it in any way interest you, and you like to insert it in your magazine, I hope you will do so. I shall be also very happy to present you with his photographic likeness on glass. His name is Richard Purser; born, in 1756, on July 14,—so he will be 108 next July. He is residing at Cheltenham, and has 6s. 6d. a-week allowed him: 4s. 6d. from the parish, and 2s. a-week from the *St.* sent annually by the Queen to the clergyman of the place; he having satisfied her Majesty as to the correctness of the statement, and discovered the register. He is a very good old man, attending his church regularly every Sunday, and sacrament once a month; and was a regular attendant on the weekly lectures up to the last two years, when he was obliged to discontinue some of his habits. He is hale and hearty, and has all his faculties about him; and is, in every way, a most interesting person. I visit Cheltenham every spring, and see him almost daily for two months, and have a chat with him. Last spring his legs were bent, and his knees touched, with his two feet bowed outwards; but he managed to get about for his daily strolls with two strong crutches. He has the most charming countenance, and always looks on the bright side of everything.

WM. EDWARD BELL.

COLBORNE: LORDS SEATON AND COLBORNE.—Although two families bearing the name of Colborne have been during the present century ennobled, the Peerages afford little or no information respecting the ancestry of either of them.

Lord Seaton, indeed, was, I believe, the founder of his line, and, in a genealogical point of view, a *novus homo*. But Lord Colborne (if the arms borne by him are a trustworthy indication of descent) would seem to have belonged to the Colbornes of Wiltshire, an ancient family duly recorded in the Visitations of the county, and entitled to wear coat-armour.

I should be glad to have some definite information on this point, as well as corrections and additions to the subjoined particulars of the family, which are all I have hitherto been able to collect:—

A Mr. Colborne of Chippenham was, I have understood, the father of three sons; viz. —

William of Norfolk, who died without issue.

Benjamin of Bath, whose daughter and heir married Sir M. W. Ridley, and was mother of Nicholas Ridley Colborne, who was raised to the peerage in 1839 as Baron Colborne, of West Harling, and died leaving no male issue.

Joseph, of Hardenhuish House, Wilts, whose daughter married John Hawkins, second son of Sir Caesar Hawkins, Bart. There was also a daughter Emma, who married the Rev. Samuel Towers.

Mr. William Colborne was, I believe, a gentleman of large fortune, but whether derived from hereditary sources, or acquired in profession or commerce, I know not; and I am equally ignorant of the reason for the elevation to the peerage of his great-nephew, Nicholas Ridley. I have some reason to think that a connection existed between the Colbornes and the Branthways of Norfolk; but here again my information is extremely vague, and I can cite no *reliable** authority. WILTS.

EELS: "QUEASY."—An article on "Eels" in the *Quarterly Review* for January last, contains an extract from Juliana Berners, wherein the reviewer interpolates a query thus: "The ele is a quaysy (*quasi?*) fyasse." The lady's "quaysy" is evidently the old Shaksperian word "queasy," used in *Much Ado*, Act II. S. 1:—

"I, with your two helps, will so practise on Benedick, that, in despite of his quick wit and his *queasy* stomach, he shall fall in love with Beatrice."

In *Antony and Cleopatra*, Act III. Sc. 6:—

"Who, *queasy* with his insolence already,
Will their good thoughts call from him."

And in *Lear*, Act II. Sc. 1:—

"And I have one thing, of a *queasy* question,
Which I must act."

Many years ago I frequently heard the word applied in Yorkshire to a greasy-stomached man, who was called "a *queasy* fellow." The words *ticklish* and *qualmish* seem to come near it in meaning.

The reviewer notices the strong aversion with which the Scotch regard eels. In corroboration, I may observe, that when travelling along the Caledonian Canal, I once fell into conversation with a half-starved, bare-legged Highlandman, who complained of the dearth of provisions. I remarked that food must surely be scarce when the people of the district were driven to eat "hill-killed" and "braxy" mutton; adding that there must be abundance of eels in the canal. My "bag"-less friend assured me that the mutton was not so bad as it seemed to a Southron; but as to eating eels, "Na, na," said he — "*snaaks!*"

G. H. OF S.

Queries.

PICTURE OF THE BATTLE OF AGINCOURT.—Some years ago was exhibited at Guildhall a large picture of "The Battle of Agincourt," which had been painted by Sir Robert Ker Porter when quite young, and subsequently presented by him to the city of London. This painting had been put away for several years, and was accidentally

* I venture to employ this much-abused word, sheltering myself from penal consequences under an unsuggestive signature.

found in one of the vaulted chambers under Guildhall. It was then supposed to be a picture of great antiquity, and to have remained concealed ever since the great fire of London.

What has become of this picture?

A. CHAFFERS.

Bedford Row.

"ALBUMAZAR," BY TOMKIS. — There is an edition of this old play published in 1634, "newly revised and corrected by a special hand." Is it known who was the editor of this edition? R. I.

ANCIENT BELL-FOUNDERS. — Having made a collection of inscriptions from church bells in the different parts of Scotland, and being desirous to learn something of some of the makers of them, I shall feel obliged by any of your correspondents informing me where I can obtain information regarding the following makers, viz. Peter Iansen, 1643; Ons Heeren, 1526; P. Ostend, Rotterdam, 1684; C. Ouderocci, Rotterdam, 1655; Jacob Ser, 1565; Ian Burgerhuys (1609); Michael Burgerhuys (1624); and John Burgerhuys, 1662, possibly all three of Rotterdam; and Gerot Meyer, 1656. The dates annexed to the respective names appear upon the bells.

A. J.

BOOTH OF GILDRESOME. — Jones, in his *Views of Gentlemen's Seats*, has the following under the heading of "Glendon Hall": —

"John Booth, Esq., of Glatton Hall, in Huntingdonshire, purchased Glendon Hall, 1758. The immediate ancestor of this branch of the family of Booth, and father of the first purchaser of Glendon Hall, was settled at Gildresome, near Leeds, Yorkshire; and was descended from a younger branch of the Booths, of Dunham Massey, who were of great repute in Lancashire and Cheshire, long before it arrived to the rank of peerage, as Earls of Warrington and Lords Delamere."

Could any correspondent of "N. & Q." give any information if there are any descendants of that family of Booth left at Gildresome, or in that part of Yorkshire?

H. N. S.

BRONZE STATUES AT GRANTHAM. — On the west front of Grantham church are twelve niches; it is said that these, before the Reformation, contained bronze statues of the Apostles, and that at the change of religion they were removed and buried under the floor of the crypt. Is there any truth in the legend, or is it but the vain imagination of some ancient sexton?

In the crypt of the same church is a stone altar with raised foot path, apparently in its original condition. The slab, however, has no consecration crosses on it. Have they been worn away? The stone is white and by no means hard. Or is this an altar erected in the reign of Mary I., which had not been dedicated at the time of her death?

GRIME.

COMIC SONGS TRANSLATED. — Seeing in "N. & Q." of Jan. 23, an excellent translation

into Latin by Dr. Glasse of the well-known comic song of "Miss Bailey," I was reminded of some translations into Latin of other comic songs, amongst which there was one of "Billy Taylor." This, if I mistake not, was by the late Rev. C. Bigge, with two additional verses by Lord Vernon. They were translated by the Rev. C. Harcourt or by Lord Ravensworth (perhaps by both), and were printed, I believe, at Oxford.

Can any of your correspondents inform me if the same were ever published, or where to find other translations of comic pieces? TIS.

"DICTIONARY OF COINS." — On Erick XIV. of Sweden killing the husband of —

"Martha Lejonhufved [she] received a thousand marks of pure silver as blood-money for the massacre of her husband and her two sons—disgusting woman! So I thought and wrote, till by chance one day, struck by the beauty of a diamond-shaped coin bearing a crowned wasa, and the fraternal cipher J. C. twined gracefully together, I looked in the *Dictionary of Coins*, and there found how the Lady Martha, object of my wrath, had given these thousand marks, price of her lord's and sons' blood, to aid the rebel cause. From this silver was struck, in 1568, a coin still called *Blod-klipping*."

So says Horace Marryat in his work *One Year in Sweden, including a Visit to the Isle of Götland*, London: Murray, 1862, 2 vols. 8vo, plates, pp. 160-161.

What is the *Dictionary of Coins*? Where published, and by whom, size, and price?

WILLIAM DUDGEON (a gentleman in Berwickshire.) — In the *Memoirs of the Life and Writings of the Rev. John Jackson, Master of Wigston's Hospital in Leicester* (Lond. 8vo, 1764), I find mention, pp. 139, 140, of the following work: —

"Several Letters to the Reverend Mr. Jackson from William Dudgeon, a Gentleman in Berwickshire, with Mr. Jackson's Answers to them, concerning the Immensity and Unity of God, the Existence of Matter and Spiritual Substance, God's Moral Government of the World; the Nature of Necessity and Fate, and of Liberty of Action; and the Foundation, Distinction, and Consequences of Virtue and Vice, Good and Evil. Written in the Years 1735 and 1736, and occasioned by two Books written by Mr. Jackson, one entitled, *The Existence and Unity of God proved from his Nature and Attributes*, the other being *The Defence of it*. Lond. 8vo, 1737."

This book is also briefly noticed by Watt.

It appears that there is in Dr. Williams's library, Red Cross Street, another work which has escaped the attention of both Mr. Jackson's biographer and Watt. It is thus described in the published catalogue: —

"Some Additional Letters to the Rev. Mr. Jackson from William Dudgeon, with Mr. Jackson's Answers to them. Lond. 8vo, 1737."

I shall be glad to know more of William Dudgeon.* S. Y. R.

[* William Dudgeon was inquired after in *The Monthly Magazine* of Sept. 1801 (xii. 95.) It appears that he corresponded with Bishop Hoadly.—ED.]

"AN EASTERN KING'S DEVICE." — Who is alluded to in the following? It is an erased passage in the MS. of Addison's *Essay on the Imagination* : —

"I believe most readers are pleased with the Eastern King's device, y^e made his Garden y^e Map of his Empire; where y^e great Roads were represented by y^e spacious walks and allies, y^e woods and forests by little thickets and tufts of Buses. A crooked rill discovered y^e windings of a mighty River, and a Summer-house or Turret y^e situation of a huge City or Metropolis."

J. D. CAMPBELL.

FLETCHER'S ARITHMETIC. — Is any one of the correspondents to "N. & Q." in possession of a copy of the following work? If so, he will confer an obligation by permitting me to inspect it : —

"*The Tradesman's Arithmetic*, in which is shown the rules of common Arithmetic, so plain and easy, that a boy of any tolerable capacity may learn them in a week's time, without the help of a Master. Halifax, printed by P. Darby, 1761."

The above does not appear in PROFESSOR DE MORGAN'S "Chronological List." The author was "Nathaniel Fletcher, a schoolmaster in Ovenden, who also wrote a pamphlet entitled, *A Methodist Dissected; or, a Description of their Errors*."

T. T. WILKINSON.

Burnley, Lancashire.

JOHN GOODYER, of Mapledurham, in Oxfordshire, is mentioned as having an extensive and critical knowledge of botany. He appears to have been living in 1626. Additional particulars respecting him are much desired.

S. Y. R.

HEMING OF WORCESTER. — Edward Villiers, second son of Robert Wright, *alias* Danvers, and younger brother of Robert Villiers, third Viscount Purbeck, and Earl of Buckingham, married July 14, 1685, Joan, daughter of William Heming, a brewer of Worcester. This Mr. Heming is stated to have been related to Dr. Thomas, Bishop of Worcester. I should be glad to know the precise degree of relationship, and also to obtain some further information respecting the Hemings. Edward Villiers was born at Knighton, co. Radnor, March 28, 1661, and died at Canterbury, 1691.

C. J. R.

THE HOMILIES. — Taking up a volume containing the two books with the Ecclesiastical Canons, it occurs to me to inquire why the Homilies are now not read yearly in churches, as ordered? Several of them are still very pertinent; and if more read, and better known, we could not have our churches decorated in that extravagant manner displayed in some late examples. Perhaps some one of your reverend readers will afford an explanation. Very few lay persons appear ever to have read them.

This query was laid aside, but meeting with the following very pertinent query in the "Articles to be inquired of in the Visitation of the Rev.

Knightly Chetwood, D.D., Archdeacon of York," in 1705, I forward it, and wait a reply : —

"And doth your minister (to the end the people may the better understand, and be the more thoroughly acquainted with the doctrine and discipline of the Church of England) publicly read over unto the people, the Book of Canons at least once, and the Thirty-nine Articles twice every year?"

W. P.

HORACE, ODE XIII. — Is it known who was the translator of the passage quoted in *The Spectator*, No. 171?

J. D. CAMPBELL.

INVENTION OF IRON DEFENCES. — I have recently perused, in the Madras Artillery Records, published at St. Thomas's Mount, some papers headed "Extracts from the unpublished MSS. of the late Sir Wm. Congreve, Bart., the inventor of the Congreve Rocket," in one of which, written in 1824, is a suggestion for protecting with iron coatings the embrasures of Martello towers and casements, as well as the sides of vessels of war. Is Sir Wm. Congreve entitled to the credit of this invention, or is there any earlier record of it?

H. C.

JEREMIAH HORROCKS, THE ASTRONOMER. — In Mr. Whetton's memoir of this great precursor of Newton, I find the following copy of the register at Emmanuel College, Cambridge : — "Jeremiah Horrox. Born at Toxteth, Lancashire. Entered Sizar, May 18, 1632." In an earlier portion of the same work, Mr. Horrox is said to have been "born at Toxteth Park, near Liverpool, in the year 1619." If this be correct, he must have entered at Cambridge when only *thirteen* years of age. This circumstance, coupled with the many works he had written before his death, on Jan. 3, 1641, leads me to inquire whether any register of his birth, or baptism, is known to exist? As there was only about *one* church in Liverpool at that time, the point might perhaps be settled by an examination of the registers there. May I request some of your correspondents to make the search?

T. T. WILKINSON.

Burnley, Lancashire.

MEDIEVAL CHURCHES WITHIN THE BOUNDARIES OF ROMAN CAMPS. — At Caistor and at Ancaster, in Lincolnshire, at Great Casterton and at Market Overton, in Rutland, and at Castor, in Northamptonshire, the remains of Roman camps exist. It is a noteworthy fact, that within the boundary of each, and within a few yards of the western wall at each place, is a mediæval church. Do these churches occupy sites of Roman temples? And has this peculiarity been noticed in the sites of other Roman camps that are to be found at the present day in Britain?

STAMFORDIENSIS.

MILBORNE FAMILY. — John Milborne of Allestey [Alveston?], co. Gloucester, who was

descended from the ancient family of Milborne of Milborne Port, and Dunkerton, co. Somerset, the eldest son of George Milborne of Wonastow, co. Monmouth, Esq., by Christian his wife, the daughter of Henry Herbert of Wonastow, and grand-daughter of William, third Earl of Worcester, appears to have married three times. I shall feel obliged for any information respecting name and family of his first wife. Also the family of his third wife, whom he mentions in his will dated July 21, 1661, and proved in London, May 16, 1664, as his "beloved wife, Anne Lady Morgan." His second wife was Susan, daughter of Thomas Clayton of Alveston, Esq. I also wish to know what issue there was by each marriage, and the names of the several children.

THOMAS MILBOURN.

1, Basinghall Street, E.C.

HANNAH MORE'S DRAMAS.—There is a German translation of Hannah More's *Sacred Dramas*. Can you give me date and name of translator? Is the name of translator given in Fernbach's *Theaterfreund* in 3 vols. 4to, 1849? R. I.

THE PRATTS, BARONETS OF COLESHILL, Co. OF BERKS.—Henry Pratt was an alderman and sheriff of London, and received the honour of a knighthood, and afterwards a baronetage from Charles I. in 1641. He purchased the manor and estate of Coleshill in 1626, and died there 1647. A very handsome monument is in Coleshill church to his memory.

By will, now in the Prerogative Court, dated 1648, he names three children, George, Richard, and Elizabeth. He entails his estates upon his son, and heir, George Pratt, and his male issue; and in the event of failure of such male issue, then to his daughter and her male issue. To his son Richard Pratt he leaves the sum of 5*l.*, and further expresses himself thus: "and my desire is, that he may not possess my estate."

Burke, in his *Extinct Baronetage* of Pratt, Plydall, or Foster, makes no mention of this Richard Pratt, or his sister Elizabeth, or their issue. I shall feel greatly obliged to any reader of "N. & Q." if they can supply me with any particulars respecting the marriage and death of this Richard Pratt, say from 1648 to 1700.

I have in my possession a large China jug bearing the arms of Sir Henry Pratt of Coleshill, and this has descended to me through several generations. My great-grandfather, Joseph Pratt, was grandson of Richard Pratt, and consequently great-grandson of Sir Henry. He died at Claverdon, in the county of Warwick, August 8, 1786, aged eighty-eight years. He came to reside at Claverdon about 1728. The family had lived at or near Southam, in the same county. Any information will be thankfully received re-

lating to this Richard Pratt and his immediate issue.

GEORGE PRATT.

John's Town, Carmarthen, South Wales.

PARLIAMENT HOUSE AT MACHYNLETH.—In *Welsh Sketches*, 3rd series p. 74, 1854, I read the following:—

"The great event of the closing year (1402) was the Welsh Parliament, which assembled at Machynlleth, in Montgomeryshire, in which the claim of Owen Glyndwr to the principedom was solemnly confirmed. A part of that most interesting relic, the old Parliament House, still exists. It should be preserved with reverential care by a nation to whom are justly dear the recollections of their brave ancestors, contending for ancient liberty."

May I ask if it has been "preserved," and what condition it is in at present? What is its size, and are there any engravings extant of it?

CHAS. WILLIAMS.

PATRICIAN FAMILIES OF BRUSSELS.—I have only been able to discover the names of five out of the "seven patrician families of Brussels." Can any correspondent of "N. & Q." oblige me with the other two? Those which I know are, Condenberg, Serhuys, Sleews, Steenweghe, and Sweerts.

J. WOODWARD.

QUOTATIONS WANTED.—Can any of your readers give me the reference for a passage (which I think is either in Fuller or Baxter), running something like this—

"Neither should men turn [preachers?] as Nilus, saith Herodotus, breeds frogs, whereof the one-half moveth while the rest is but plain mud."

I would be glad to have the reference to Herodotus as well.

J. D. CAMPBELL.

"God of a beautiful necessity is love in all he doeth."

IGNORAMUS.

I have seen the following lines quoted as Dr. W. King's. They are not in *The Art of Cookery*. Can any of your correspondents tell me whose they are, and what is the meaning of "Evander's order"?

"The Scotsman's faith and practice please me not;
He serves his meat half-cold, his doctrine hot;
A churchman's stomach very hardly bears
Scant mutton curdling 'neath redundant prayers;
My zeal 'gainst puritanic haggis glows,
And cockaleckie makes me hold my nose;
Evander's order suits me when I dine,
So say a common grace and bring the wine."

A. B.

"A name that posterity will not willingly let die."

"Come to my arms, and be thy Harry's angel."

C. D.

In a judgment pronounced by the late Lord Campbell, he quoted the following lines:—

"Her did you freely from your soul forgive?—

Sure, as I hope before my Judge to live;

Sure, as the Saviour died upon the tree

For all who sin, for that poor wretch, and me,—

Whom never more on earth will I forsake, or see."

His Lordship said they were by "a poet, who more than most other men had sounded the depths of human feeling." Where is the passage to be found?

R. C. H.

"The wretched are the faithful. 'Tis their fate
To have all feeling save the one decay," &c.

B. A.

Who was the object of the following fond eulogium?—

"Every virtue under Heaven
To the suffering saint was given;
Raised from earth, she now doth show
Virtue, never known below,
Which, in Christ, by God, is given
To the sinless saint in Heaven."

M.

"Then, O ye gods! what readers—one and all!
From High Church gabble down to Low Church
drawl."

R. C.

"A human heart should beat for two,
Whatever say your single scorners,
And all the hearths I ever knew
Had got a pair of chimney corners.
See, here, a double violet—
Two locks of hair—a deal of scandal—
I'll burn what only brings regret:
Go, Betty, fetch a lighted candle."

T. LESLIE.

JOHN SUTTON, M.D.—I have before me a copy of *Memoirs of the Life of the late Reverend Mr. John Jackson, Master of Wigston's Hospital, in Leicester, &c.* (Lond. 8vo, 1764.) On the fly-leaf is this note in pencil: "These Memoirs were published by Dr. Sutton of Leicester. (Lempriere.)" Mr. Nichols (*Lit. Anec.* ii. 528; *Hist. of Leicestershire*, i. 500) also attributes the authorship to Dr. Sutton, of Leicester. Dr. Munk (*Roll of Coll. of Phys.* ii. 133) adds to this scanty and unsatisfactory information the facts that Dr. Sutton was a doctor of medicine; that his Christian name was John, and that he was admitted an Extra Licentiate of the College of Physicians December 10, 1742. I hope through your columns to ascertain his parentage and university, also the date of his death.

S. Y. R.

TEA STATISTICS.—From an able article on "The Progress of India," in *The Edinburgh Review* for January, 1864, I gather the following: that 13,222 acres in Assam are estimated to yield 1,788,787 lbs.; 6,0771 acres in Cachar are estimated to yield 336,800 lbs.; 8,762 acres in Darjeeling are estimated to yield 78,244 lbs.

According to these figures, one acre in Assam yields over one hundred and thirty-five pounds of tea; and one acre in Cachar, over fifty-five pounds of tea; while one acre in Darjeeling yields under nine pounds of tea. What yield of tea is required per acre to repay the ordinary cost of cultivation?

DOUBT.

JOHN WILLIAMS, alias ANTHONY PASQUIN.—This person is justly characterised by Watt as a literary character of the lowest description

The latest of his works which Watt enumerates is *The Dramatic Censor*, to be continued monthly, 8vo, 1811.

Under date June 4, 1821, the poet Moore records: "Kenny said that Anthony Pasquin (who was a very dirty fellow) died of a cold caught by washing his face."

The date of this event will oblige.

S. Y. R.

THOMAS WILLIAMS.—Sir George Hutchins, a Sergeant-at-Law, was knighted, 1689. He was subsequently Lord Commissioner of the Great Seal to William and Mary. He had two daughters coheiresses; the younger married William Pierre Williams, Esq., of Denton, co. Lincoln; his eldest son, Hutchins, was made a baronet, 1747. Qy. Who married the other daughter? Was her name Mary?

Richard Williams, by his coat of arms, handed down on his seal—viz. crest: a Saracen's head erased; the arms: gules, a chevron ermine, between three Saxons' [Saracens?]' heads couped; quarterly, with gules, a chevron argent between three stags' heads cabossed; motto: "Heb Dduw heb ddim, Duw a digon," shows him to have been of the ancient family of Williams of Penrhyn, Cochwillan, and Meillionydd, co. Carnarvon. He was born, co. Carnarvon, July 17, 1719; married Mary —(?), born Feb. 18, 1713, and settled at Leighton-Buzard, co. Bedford, where his eldest son Hutchins was born Dec. 8, 1740.

Was Mary the elder daughter of Sir George Hutchins, Knight? Whose son was Richard Williams? Was he youngest son of Arthur Williams of Meillionydd, who died Oct. 1723? By a pedigree sent me, the children of Arthur and Meriel his wife, heiress of Lumley Williams, were—Lumley, born Oct. 1704; Meriell, Nov. 1705; Lumley, June, 1707; Edward, Oct. 1708; John, 1712; no others are mentioned.

Was Richard born July, 1719, aforesaid, as I have heard, is stated in Randolph Holmes's Heraldic MS. of North Wales, Arthur's youngest son? All Arthur Williams's children appear to have been minors at the time of his death.

R. P. W.

LORD WINTON'S ESCAPE FROM THE TOWER.—In the report of the trial, in 1716, of George, Earl of Winton, for accession to the rebellion of the previous year, it is stated (see Howell's *State Trials*, vol. xv.) that after sentence of death had been given, "he was carried back to the Tower whence he afterwards made his escape." Wood's edition of *Douglas's Scotch* states (vol. ii. p. 648) that "He found escape out of the Tower of London, &c."

1716, and died unmarried at Rome, December 19, 1749, aged upwards of 70."

Smollett, in his History, makes no mention of the trial; nor is any explanation given by Wood why the Earl had remained so long under the sentence without it having been carried into execution; for the date of the escape, as I have just quoted, was in August, and the sentence was pronounced on March 19 previous.

Can any of your correspondents refer me to a detailed account of the means by which the escape was effected? or an explanation of the reason of the long delay which I have noticed? G.

Edinburgh.

Queries with Answers.

IVANHOE: WAVERLEY.—In what counties of England lie the villages of Ivanhoe and Waverley, which perhaps furnished the names of two of Scott's best novels? I once saw them in looking over the maps in old Camden, but cannot light upon them again. Is Ivanhoe Celtic, Saxon, or Norman? What is the meaning of *hoe*, or *hoo*, which terminates the names of many English villages and hamlets? *Ivan* is the same as John or Juan, which seems to be derived from the Asiatic word *Jūān*, meaning a youth. Many European names have their etymons and analogues in India: for example, *Jane* is Sanscrit for a woman; *Amina* is Tamil for a mother, and is a common name among Hindoo women; *Finetta* is the Sanscrit *Vanita*, a woman; *Pamela* is Indian (Tamil) for a woman; *Emma* is Indian (Tamil) for a mother; *Ina*, *Emily*, *Ella*, *Anna*, *Elsee*, are names of Hindoo women as well as of European. H. C.

[The name of Ivanhoe was suggested, as the story goes, by an old rhyme recording three names of the manors forfeited by the ancestor of the celebrated Hampden, for striking the Black Prince a blow with his racket, when they quarrelled at tennis:—

"Tring, Wing, and Ivanhoe,
For striking of a blow,
Hampden did forego,
And glad he could escape so."

The word suited Scott's purpose; but, as the Messrs. Lysons remark, "this tradition, like many others, will not bear the test of examination; for it appears by record, that neither the manors of Tring, Wing, or Ivanhoe, ever were in the Hampden family." (*Bucks*, vol. i. pt. iii. p. 571.)

As to the title of his work *Waverley*, Scott informs us that he "had only to seize upon the most sounding and euphonic surname that English history or topography affords, and elect it at once as the title of my work, and the name of my hero." The ancient abbey of Waverley, the first of the Cistercian order in this country, was three miles from Farnham, in the county of Surrey, and its delightful situation has been often adverted to by travellers. It was granted, with all the estates belonging to it,

to Sir William Fitz-William, Earl of Southampton, in 1587. Moore Park, the seat of Sir William Temple, beautifully situated on the bank of the Wey, may be said to adjoin Waverley Abbey; and there are some wild legends connected with the locality which would captivate the fancy of Scott as a novelist, especially the cavern still popularly called "Mother Ludlam's Hole," the supposed dwelling-place of a hag or witch; who, unlike beings of her class, is said to have been very kindly disposed towards her neighbours.

Hasted, in his *Kent*, says, "Hoo comes from the Saxon *how*, a hill." *Thre* derives the word from *hocy*, high. Spelman, voc. *Hoga*, observes that *ho*, *how*, signifies mons, collis.]

LORD GLENBERVIE.—The other day a friend repeated the following lines, and asked me if I could supply the remainder. He attributed them to Sheridan:—

"Glenbervie, Glenbervie,
So clever in scurvy,
Has the Peer quite the Doctor forgot?
For thine arms thou shalt quarter
A pestle and mortar;
Thy crest be thine own gallipot."

The lines were new to me, and I have always been under the impression that the antecedents of Sylvester Douglas had been legal, and not medical. Still, he may have embarked in physic before he took to the law.

Can any of your readers supply the lines, or enlighten me as to Mr. Douglas's original profession? Or can they fix the *locus in quo* of his marriage with the daughter of Lord North?

DOBERT.

[Sylvester Douglas, Lord Glenbervie, was born at Ellon, co. Aberdeen, on May 24, 1743; and completed his education at the University of Aberdeen, where he was distinguished both as a scientific and classical scholar. He studied medicine at first, but afterwards forsook it for the profession of the bar. On Sept. 26, 1789, he was married, by special license, at Lord North's house, to the Hon. Miss Katharine Anne North, his lordship's eldest daughter. In 1800, Mr. Douglas was appointed governor of the Cape of Good Hope; and was on that occasion advanced to the dignity of a peer of Ireland, by the title of Baron Glenbervie of Kincardine.

Towards the close of the last, and the commencement of the present century, appeared a string of pasquinades, principally by Sheridan, but a few stanzas were contributed by Tickell and Lord John Townshend. According to Moore's *Diary*, ii. 312, those on Lord Glenbervie were by Sheridan, and were almost written off-hand by him:—

"Glenbervie, Glenbervie,
What's good for the scurvy?
For ne'er be your old trade forgot—
In your arms rather quarter
A pestle and mortar,
And your crest be a spruce gallipot,
Glenbervie,
Your crest be a spruce gallipot."

"Glenbervie, Glenbervie,
The world's topsy-turvy,
Of this truth you're the fittest attester;
For who can deny
That the Low become High,
When the King makes a Lord of Silvester?
Glenbervie,
When the King makes a Lord of Silvester?"

As Lord Glenbervie ascribed his rise to the reputation he had acquired by reporting Lord Mansfield's decisions, he wisely took for his motto, "Per varios casus." "This is rather better," remarks Lord Campbell, "than that adopted by a learned acquaintance of mine on setting up his carriage, 'Causes produce Effects,' which is pretty much in the style of 'Quid rides,' for the tobacconist; or 'Quack, Quack,' for the doctor whose crest was a duck."

For the remaining pasquinades—eleven in all—consult Moore's *Memoirs of Sheridan*, edit. 1825, 4to, pp. 440—443; and *Sheridaniana*, 8vo, 1826, pp. 109—113.]

"OFFICINA GENTIUM" (3rd S. v. 157.)—I use the freedom to notice that it does not seem certain that Bishop Jornandes was the author of this phrase. On the contrary, Sir Thomas Craig ascribes it to Pliny:—

"Postea factum est cum a septentrione, quam Plinius officinam gentium verissime dixit," &c., &c. — Craig's *Jus Feudale*, edition 1732, p. 26, s. 4.

G.

Edinburgh.

[Our reply to the inquiry of Δ (*anté*, p. 157) was penned under the full persuasion that the phrase "Officina Gentium" not only occurs in Jornandes, but was to be found in no earlier writer; and we are bound to confess that we still retain the same impression, though with all due deference to so respectable an authority as Sir Thomas Craig. Our present correspondent G. appears to have felt satisfied with the statement of that learned writer; at least, so far as this, that he does not inform us whether he felt it necessary to verify Sir Thomas's statement by a reference to Pliny's own pages. Where accuracy is required, we feel it safe to say that no citation, by ANY author, is trustworthy, without reference to the author cited.

Before writing our previous article we had taken proper means to ascertain whether the phrase in question occurs in Pliny, or in any writer of classical Rome. So far as Pliny is concerned, we have now with greater care repeated our examination. The result is, not only a decided impression that in the pages of Pliny no such phrase as "Officina Gentium" is to be found, but a slight suspicion that Pliny, living in the first century, was a very *unlikely* person thus to designate Scandinavia, which he speaks of as an immense island only partially known, and, so far as known, inhabited by *one* race, the Hilleviones (iv. 27). Jornandes, on the contrary, living in the sixth century, knowing full well what the Empire had suffered from nations of northern origin in the interval between Pliny's day and his own, and believing that many of those nations came in the first instance from Scandinavia, would very naturally name that country the "Officina

Gentium," or "Vagina Nationum." Of course, to speak with full authority on this question, we ought to reperuse our old friend Pliny from end to end. This our avocations forbid. At present then we can only say, with thanks to our correspondent, that if he will show us the passage where Pliny applies to Scandinavia the phrase "Officina Gentium," we will renew our acknowledgments, and own ourselves corrected.]

"IN THE MIDST OF LIFE WE ARE IN DEATH," ETC. — This beautiful passage in the Burial Service of the Book of Common Prayer, I observe by a note in *The City Press* for Feb. 13, 1864, is "taken from Martin Luther." In which of Luther's writings do the words occur? They have been often quoted in sermons as a verse from the Bible; and the same story is told of two celebrated nonconformist divines, Robert Hall and Dr. Leifchild, viz., that when called upon to preach a funeral sermon, one, or both, of these popular preachers selected this passage for the text, at the same time saying that if it was not a verse of Scripture, it ought to be. Can these masterly sentences be referred to Doctor Martin? Juxta Turrim.

[This passage is derived from a Latin antiphon, said to have been composed by Notker the Stammerer, a monk of St. Gall in Switzerland, A.D. 911, while watching some workmen building a bridge, at Martinsbruck, in peril of their lives. It occurs in the *Cantarium Sti. Galli*, or Choir Book of the monks of St. Gall, published in 1845, with, however, a slight deviation from the text. Hoffmann says that this anthem by Notker was an extremely popular battle-song, through the singing of which, before and during the fight, friend and foe hoped to conquer. It was also, on many occasions, used as a kind of incantation song. Therefore, the Synod of Cologne ordered (A.D. 1316) that no one should sing the *Mediâ vitâ* without the leave of his bishop. The passage also occurs in the Salisbury Use drawn up by Bishop Osmund in the eleventh century (*Brev. Sarisb. Psalt.* fol. 55):—"Mediâ vitâ in morte sumus; quem querimus adiutorem nisi te, Domine! qui pro peccatis nostris juste irascaris." It forms the ground work of a long hymn by Martin Luther:—

"Mitten wir in leben sind
Mit dem tod umbfangen (umfassen)."

That is, "In the midst of life we are with death surrounded."—Luther's *Geystliche Lieder* (Spiritual Songs), Hymn xxxv., Nürnberg, 1558. Vide "N. & Q.," 1st S. viii. 177, and *The Parish Choir*, iii. 140.]

ENDYMION PORTER. — Was Endymion Porter, Groom of the Bedchamber to Charles I., and an officer of the Court of Star Chamber, a member of the family of Porter of Belton, co. Lincoln?

[We cannot trace any connection of the Endymion Porter with that of Belton, co. Lincoln.

celebrated courtier was a descendant of William Porter of Mickleton, co. Gloucester, Serjeant-at-arms to Henry VII., ob. 1513. Edmund, the father of Endymion, married Angelica, daughter of his cousin Giles Porter, of Mickleton. It is traditionally stated that Endymion was born in the manor-house of Aston-sub-Edge, co. Gloucester. In Burke's *Commoners*, ed. 1836, iii. 577, the Walsh-Porters of Alfarthing, in the parish of Wandsworth, co. Surrey, are traced to this family, of whom a pretty full account is given. In *Collectanea Topog. et Genealog.*, vii. 279, are many extracts from the register of Weston-under-Edge, including several Porters and Overburys. For the pedigree of the family of Endymion, see Harl. MS. 1543, p. 69 b.]

Replies.

CROMWELL'S HEAD.

(3rd S. v. 119.)

The quotation from *The Queen* newspaper, given by H. W., is exceedingly curious and interesting; as it fairly exhibits the amount and kind of information possessed by believers in spurious relics, as well as their generally "rather involved"—as H. W. mildly terms it—style of composition, and their utter deficiency in anything approaching to logical acumen.

"The head," says our author, "was subsequently separated from the body, and placed on a spike over the gate at Temple Bar."

Here is an instance of the manner in which many an important historical question is complicated by sheer ignorance, and want of the slightest research or inquiry. The heads said to be those of Cromwell, Ireton, and Bradshaw, were put on Westminster Hall, not on Temple Bar:—

"Bradshaw's being placed in the middle, immediately over that part of the Hall where he sat as President at the trial of Charles I.; the other heads placed on either side."

With the Wilkinson head of Cromwell (to my certain knowledge there are many others) we are told that there "are preserved the actual documents, in which are offered large rewards for the restoration to the authorities of the head, after it was blown down; and severe threats upon those who retained it knowingly, after these notices were published." Of course, these "actual documents" would state the place from whence the head was blown; and as, in the same paragraph, we are told that it was Temple Bar, the value of such documents may be easily guessed. But, granting that such notices, offering reward, and threatening punishment, are in existence, and that their genuine character is indisputable, they do not prove that the Wilkinson head is the head of Cromwell; nor do they throw the slightest light on the mysterious question of the great Englishman's burial place.

The writer in *The Queen* says, evidently as an argument for the authenticity of the head: "the flesh *has been embalmed*, which would not have been the case with the remains of an ordinary person."

But the embalming, though the words, "has been embalmed," are italicised, does not prove that the head was Cromwell's. This argument was much better put in the last century, when the American and French revolutions had raised a republican mania in England; and, consequently, almost every penny show had its real, actual, old, original, identical Cromwell's head. Then an embalmed head was valuable, for Mr. Showman could say: "Observe, ladies and gentlemen, this head has been embalmed, and in it is the spike upon which it was placed; now, can you mention any other historical character whose head was embalmed, either before or after it had been cut off and spiked?" "This, of course, would be convincing to some of a certain calibre among the spectators; but certainly not to others, who had common sense enough to consider that an embalmed head might have quietly rested attached to its body in its coffin for many years; and then might have been cut off, and placed on a spike by some sacrilegious scoundrel, and sold or exhibited for filthy lucre.

In a periodical (*The Phrenological Journal*), that once assumed a sort of semi-scientific character, but has long since fallen into well-merited obscurity, there is a paper (vol. xvii. p. 368) by a Mr. O'Donovan on the Wilkinson head. This gentleman, begging the question by overlooking the obvious absurdness of the embalming argument, lays great stress, with plenty of italics,* on it thus:—

"But the capital fact, on whose evidence the claims of this interesting relic rest, is one to which there is no parallel in history. It is this—the head *must have been embalmed*, and must have been so before its *transfixion*. *The like conditions, it is believed, cannot be predicated of any known head in the world.*"

The Wilkinson head, we are told, has never been publicly exhibited for money. And there is no allusion to exhibition in the quotation from *The Queen*, which merely states:—

"It remained in this soldier's family for several generations; till at last, not many years ago, it was given by the last survivor of his family to Mr. Wilkinson, a surgeon of Sandgate, near Folkestone; and in, at this moment, in the possession of that gentleman's son."

Again we read in "N. & Q." (1st S. xii. 75):—

"The head in question has been the property of the family to which it belongs for many years back, and is considered by the proprietor as a relic of great value; it has several times been transferred by legacy to different

* Italics, in writing, seem to have a considerable affinity to oaths in conversation; and ever imply weakness in evidence, argument, or intellect, or, in all three.

branches of the family, and has lately, it is said, been inherited by a young lady."

One more notice of this wonderful head:—

"This interesting relic is retained in great secrecy, from the apprehension of a threat, intimated in the reign of George III., that if made public, it would be seized by government, as the only party to which it could properly belong." ("N. & Q.," 1st S. v. 275.)

Now, as an embalmed head of Cromwell has been publicly exhibited, it is clear that there are two embalmed heads; and consequently the argument about the embalment, previously alluded to, worthless as it is, falls to the ground. This fact is proved by the following exhibition advertisement from the *Morning Chronicle* of March 18th, 1799:

"The Real Embalmed Head of the Powerful and Renowned Usurper, Oliver Cromwell," &c., &c.

I need not quote the whole of the advertisement, as it has already appeared in "N. & Q." (1st S. xi. 496); but it ends with the following words:—

"A genuine Narrative relating to the Acquisition, Concealment, and Preservation of these Articles, to be had at the place of Exhibition."

We all know what showmen's genuine narratives are worth; still there seems to be a rather suspicious relationship between the "genuine narrative," and the "actual documents" already noticed.

I must apologise for occupying so much space and attention with this embalming argument, as used by the proprietors and exhibitors of Cromwells heads. I merely did so, to show the mental calibre of the race of anatomical relic-mongers. For I could have disposed of the question at once, by proving that Cromwell's head was not embalmed; nor can it be said even that his body was, in the sense in which the word embalmed is used now, and at the period of the Protector's death. Dr. George Bate, who was successively physician to Charles I., Cromwell, and Charles II., gave the autopsy of the usurper to the public in the second part of his *Elenchi Motuum Nuperorum in Anglia*, published just five years after Cromwell's death, when there must have been plenty alive to contradict him if he dared to state that which was in any form incorrect; and thus he tells what was done with Cromwell's body:—

"Corpus etsi exenteratum aromate repletum, ceratisque sextuplicibus involutum, loculo primum plumbeo, dein ligneo fortique includeretur; obstacula tamen universa perumpente fermento, totas perflavit aëdes adeo tetra Mephiti, ut ante solennes exequias terræ mandari necessarium fuerit."

So we learn that the intestines were removed, and their place being filled with spices, the body was wrapped in a six-fold cerecloth, put into a leaden coffin, and the last into a strong wooden one. Yet the corruption burst through all; and

the foul smell pervading the whole house, it was necessary to inter the body before the solemnities of the funeral. Not a word is said about the head: so it is to be hoped that we shall hear no more of the Wilkinson embalmed cranium, and that H. W. will acknowledge that the magnificent burial of the Protector is not "still a disputed point." For if the preceding quotation from the *Elenchi Motuum* be not history, it is the material from which history is formed, and would be received as good and lawful evidence in any English court of justice at the present day. Bate does not tell us what was done with the body; very probably, he did not know. But it was well known by the populace, at the magnificent lying in state and public funeral, that the body was not there, that its place was supplied by a waxen figure: and, while the better informed understood that Cromwell's friends—to use the words of Claudius—"in hugger-mugger" did inter him, the more ignorant and vulgar confidently believed that the Devil had saved all posthumous trouble, by flying away with the Protector wholly and corporeally. So general, and so strong was this belief, that even the grave and learned royal physician, Dr. Bate, absolutely condescends to contradict it, before he proceeds to describe the state of Cromwell's body after death.

The best and most rational argument for the authenticity of the Wilkinson head yet adduced, was given, as I am informed, at a lecture, not long since delivered in a suburban locality, where the head itself was exhibited. I may presume, that whatever the public paid for admittance was received for hearing the lecture, and not for seeing the head. However that may be, the lecturer, having called the attention of his audience to the roundness in form of the cranium, said: "Ladies and gentlemen, this is a convincing proof that the head is Cromwell's; for, as you all know, he was the chief of the Roundheads"!!

The subject is, indeed, quite beneath criticism; but any allusion to the heads of deceased notabilities has a very peculiar import at the present time, when a swarm of ephemera are only noticeable by their basking and buzzing in the reflected rays of a great name: when, on all sides, there re-echoes the jubilant chorus—"How delightfully we Shakespearean apples swim!" In the church at Stratford-upon-Avon, there are the following well-known lines; little better than doggerel, it is true, yet of serious if not solemn signification:—

"GOOD FRIEND FOR JESUS SAKE FORBEARE,
TO DIGG THE DUST ENCLOSED HEARE;
BLESTE BE YE MAN YE SPARES THIS STONE
AND CVRST BE HE YE MOVES MY TOMB."

And it is to be hoped, that if our great bard, under any pretext, the public, generally and indivi

sparę nor respect the bones of such grave-grubbing ghoules ; who, being destitute of moral feeling and intelligence, can be only impressed by the *argumentum baculinum*, freely administered under the *dictum* of Judge Lynch.

WILLIAM PINKERTON.

Attention has once more been directed, in your columns, to the head said to be that of Cromwell, and now in the possession of Mr. W. A. Wilkinson. I have the pleasure of knowing that gentleman ; and although I have not spoken to him on the subject, I feel assured that he would most cheerfully afford every facility for a proper examination, and I agree with your correspondent H. W. that such is desirable. I have seen the head several times ; and, as I stated in a former communication, it is difficult to resist the evidence in favour of this being the head of the Protector. Mr. Wilkinson treasures the relic ; but offers to those who view it, the evidence in his own possession, leaving each observer to draw his own conclusions. MR. BUCKLAND is in error in some not unimportant particulars ; and I will give the true version of the history so far as it has descended to Mr. Wilkinson, and this version is sustained by documentary proof in his possession.

The head was not placed upon Temple Bar, but upon the top of Westminster Hall, along with the heads of Ireton and Bradshaw. About the latter end of the reign of James II., it was blown down on a gusty night, and picked up by the sentinel on duty. Probably this soldier might have been attached to the memory of the dead General, or have disposed of it to some old republican ; but it is certain that it was not recovered, although a proclamation was issued by the government commanding its restoration. It was at length sold to a member of the family of Russell, of Cambridge-shire—a family which had been united to that of Cromwell by several marriages. It descended down to Samuel Russell, who exhibited it for money ; but who ultimately sold it to Mr. Cox, who had a museum in Spring Gardens. This was in 1787. Mr. Cox, however, did not exhibit it ; but, at the sale of this museum, sold it for 320*l.* to three joint purchasers. These persons exhibited the head about 1790, charging half-a-crown for admission. The account then goes on to state, that the last of these persons died of apoplexy, and the head became the property of his daughter ; and she sold it to Mr. Wilkinson, the father of its present proprietor. There is a memorandum in the handwriting of Mr. Wilkinson, and the following is an extract from it :—

"June 25, 1827. This head has now been in my possession for a period of fifteen years. I have shown it to hundreds of people, and only one gentleman brought

forward an objection to any part of the evidence. He was a Member of Parliament, and a descendant by a collateral branch from Oliver Cromwell. He told me, in contradiction to my remarks, that chestnut hair never turned grey ; that he had a lock of hair, at his country house, which was cut from the Protector's head on his death-bed, and had been carefully passed down through his family to his possession, which lock of hair was perfectly grey. This gentleman has since expressed his opinion that the long exposure was sufficient to have changed the colour of the hair."

I think it has been stated, that when the coffin of Charles I. was opened, the hair was found to be of a light brown colour ; while it is known that, at the period of his execution, the hair was a grizzly black. The change in this case was attributed to the process of embalming. The head, in the possession of Mr. Wilkinson, has been embalmed.

The memorandum from which I have quoted goes on to say, that the late Oliver Cromwell, Esq. (a descendant of the Protector), compared this head with an original cast in his possession, and was perfectly satisfied of the genuineness of the skull. Dr. Southgate, the librarian of the British Museum, after comparing it with several models and coins, expressed himself to the joint proprietors : "Gentlemen, you may be assured that this is really the head of Oliver Cromwell."

Mr. King, the medallist, has also left an opinion in writing. He says :—

"The head shown to me for Oliver Cromwell's I verily believe to be his real head, as I have carefully examined it with the coin ; and think the outline of the face exactly corresponds with it, so far as remains. The nostril, which is still to be seen, inclines downwards, as it does in the coin : the cheek bone seems to be as it was engraved ; and the colour of the hair is the same as in one well copied from an original painting by Cooper, in his time, by John Kirk, Bedford Street, Covent Garden, 1775."

The eminent sculptor, Flaxman, pronounced in its favour ; and pointed out one remarkable feature, which he said was peculiar to the Cromwell family, and strongly marked in Oliver himself—that of a particularly straight lower jawbone.

The head is still upon the spike to which it was attached originally, and there is every appearance of the whole having grown into decay together, viz., the iron spike, the shaft to which it has been attached, and the head.

I will, in a second article, give a recapitulation of the evidence on both sides of the question, if this is found acceptable to "N. & Q." T. B.

I believe there is no doubt the head in the possession of Mr. Wilkinson of Beckenham, Kent, is that of Cromwell. Let H. W. write to Mr. Wilkinson ; I believe he will grant the privilege sought for.

JAMES GILBERT.

2, Devonshire Grove, Old Kent Road, S.E.

THE DANISH RIGHT OF SUCCESSION.

(3rd S. v. 134.)

In the time of Hamlet, the throne of Denmark was elective in the reigning house. (Koch, *Tableau des Révolutions*, i. 272, n. 2.) According to Saxo Grammaticus, Hamlet "counterfeited the madman to escape the tyranny of his uncle, and was tempted by a woman (through his uncle's procurement), who thereby thought to undermine the prince, and by that means to find out whether he counterfeited madness or not." Such madness, real or assumed, was necessarily a bar to his election to the monarchy. The Hamlet of history was not cut off in his prime, as Shakspeare disposes of him, but, on his return from England to Denmark, he slays his uncle, burns his palace, makes an oration to the Danes (a most eloquent one as given by Saxo) and is elected king. He goes back to England, kills the king of that country, returns to Denmark with two English wives, and, finally, falls himself through the treachery of one of these ladies. (Knight's *Studies of Shakspeare*, ch. iii. p. 67.) Other instances of election are on record. Denmark since 1661 has been an absolute and hereditary monarchy, and was so confirmed by the whole nation. Frederick VII., the last king, on July 31, 1853, published a new law of succession, to the exclusion of females, and appointing the present king, then Prince Christian of Schleswig-Holstein-Sonderbourg-Glücksburg, his successor, and after him, the male descendants of his present wife Louise-Wilhelmine-Frederique-Auguste-Caroline-Julie, born Princess of Hesse, "daughter of the sister of the former king, Christian VIII." He thereby directs that the order of succession shall then be exclusively "agnatique;" and should a failure in male descent be likely to occur, he further directs (?) that the successor to the Danish throne shall take care to regulate the succession so as to preserve the independence and integrity of the monarchy, and the rights of the crown, conformably to the second article of the treaty of London of May 8, 1852, and to obtain for such arrangement the assent of the European powers. (*Annuaire de Deux Mondes*, 1853-4, p. 424.)

T. J. BUCKTON.

Among the *causæ causantes* of Hamlet's discontent, set forth in the protasis of the drama which bears his name, is the wrong done to himself in the matter of the Danish regality; which Shakspeare's text, as well as authentic history, shows to have been elective; so continuing to be until the comparative yesterday of 1660, when it was made hereditary in the present regnant family. His uncle's procurement thereof, and his own disappointment, are ever before him; summing up his father's murder and his mother's marriage with—

"Popped in between the election and my hopes."

And when, in his own last moments, the throne being again vacant, its occupant and its expectant each "bloodily stricken," he prophesies that the election will light on Fortinbras, to whom he gives his dying voice. Claudius, to be sure, speaks of himself more as an hereditary than an elected sovereign; conciliating his nephew as "the most immediate to our throne;" and talks of the *jus divinum* as confidently as if he had a dynasty of a thousand years to reckon back upon; the argument, however, goes for little: it is a trick of custom with usurpers to prate as glibly of their legitimacy as usurers do of their conscience.

E. L. S.

SITUATION OF ZOAR (3rd S. v. 117, 141.) — On a journey some years since from Jerusalem to Petra and back, I struck the Dead Sea on my return towards the Holy City at its southernmost point, and coasted along the beach for some distance between the sea and that very remarkable salt ridge, Khasm-hadum, which, in my humble opinion, is Lot's wife. At some little distance from the northern extremity of this ridge is a small heap of stones having more the appearance of the circular foundations of a tower, or, more correctly perhaps, the foundations of a circular tower than anything else. My Arab guides unasked called it by that name, or rather by its present Arabic representative, Zogheir. The expression was familiar to me, though no Arabic or Hebrew scholar, from the fact that my guides always spoke of my companion by that title, *El Zogheir*, the lesser, as distinguished from myself (*El Kebir*) as being rather lofty of stature. This site must not be confounded with another in the neighbourhood where I afterwards passed the night. *Zuweirah El Fokah* and *El Tattah*, the Upper and Lower, which has a different etymological root altogether I believe.

Now, to proceed to a still darker and more mysterious subject — the sites of the other cities of the plain. At a subsequent visit to the Dead Sea at its northernmost point, about two miles from the embouchure of the Jordan, I saw an island in the sea, which, owing no doubt to the shallowness of its waters after two seasons' draught, had emerged from its depths, and on it I could make out distinctly roughly-squared stones, and columns of the simplest form. Whether this be any vestige of Sodom or Gomorrah, Admah or Zeboim, I do not venture an opinion; I simply state the fact.

May we not look for the fearful fate of the cities in the word *Gomorrah* itself, which I have understood to be perpetuated in its present Arabic form, *Ghamarah*, to submerge.

I shall be happy to give C. GROVE or A. F. any further information in my power.

ARCHITECTS OF PERSHORE AND SALISBURY (3rd S. v. 72.)—Your correspondent, writing upon the subject of the Richardson Family, observes in reference to what remains of the once stately Abbey of Pershore, which is now being restored, "that Mr. Gilbert Scott thinks its great lantern tower was erected by the same architect, or by a close imitator of him, who built the steeple of Salisbury."

A few years since, when making sketches of this building, I was also struck with the close resemblance mentioned, and being now engaged in writing a paper to show some remarkable similarities in the accredited works of some of our great mediæval architects, such as Lanfranc, Gundulph, Flambard, William of Sens, and others, I sought in the *History of Pershore Abbey*, for the name of the abbot under whose rule it was probable that the tower and choir of Pershore were built, but could find no information on the subject. Upon searching, however, the *Pratlington Manuscripts* in the Library of the Society of Antiquaries, I found a full account of the abbots of the once famous monastery of Evesham, near Pershore, and singularly enough, I discovered that, in the year 1282, "William de Wytechurch or Marlborough, a monk of Pershore, was elected Abbot of Evesham," and that by him and his successors extensive additions were made to the abbey church.

Nothing can, therefore, be more probable than that this William de Wytechurch (not many miles from Salisbury), either brought with him into Worcestershire the master masons from Salisbury, or such working drawings as enabled him to erect the tower of Pershore in a manner so like that of Salisbury, which was then building. The coincidence may, I think, be thus satisfactorily accounted for.

BENJ. FERREY.

STAMP DUTY ON PAINTERS' CANVASS (3rd S. v. 99, 141.)—Your correspondent, J. H. BURN, is correct as to the year (1831) he assigns for the total repeal of the excise duty on linens, canvases, &c.; but he is incorrect as to the date he cites as that on which the above duty was *first* charged.

The excise duty on "silks, calicoes, *linens*, or stuffs, printed, *painted*, or stained," was first imposed by the statute 10 Anne cap. 19, for thirty-two years from July 20, 1712-13, but subsequently made *perpetual*; and under various Acts making regulations for securing the duties, &c., continued, till finally repealed by 1 Will. IV. cap. 17 (1831.)

"Linens," &c., produced to the officer of excise to be charged with duty for printing, *painting*, &c., had a mark impressed by him on each end of the piece, to denote that an account of it was taken. This mark was technically termed a *frame mark*; and the ciphers thereon, when explained, incontestibly point out the year in which this

mark had been used on the fabric found stamped with it. The writer has cognisance of the *frame marks* used in 1781.

A seal, or duty charge stamp, was also used. The statement, therefore, that pictures painted by Gainsborough (who died in 1788), or by Sir Joshua Reynolds (who died in 1792), could not by possibility bear the excise mark, is thus shown to be erroneous.

J. K. S.

POOR COCK ROBIN'S DEATH (3rd S. v. 98.)—In case this query should not catch the eye of any one more accurately informed, I venture to reply that I believe the coloured glass, representing Cock Robin's death, is to be found in the church of Clipsham, in Rutlandshire, near Stamford; though I saw two or three fine churches on the same day last summer, and neglected to make a note of it, so that I cannot be quite certain. My impression is, that it was neither very old nor English glass; but a Low-Country glass, of a late date.

C. W. BINGHAM.

LONGEVITY OF CLERGYMEN (3rd S. v. 22, 44, 123.)—The Rev. James Fishwick was licensed to the Chapelry of Padiham, Lancashire, April 10, 1740, and was buried at Padiham, April 26, 1793, aged eighty-two, and having held the incumbency for fifty-three years.

H. FISHWICK.

Let me add to your list the Rev. John Haynes, rector of Cathistock, Dorset, who enjoyed that living from 1698 to 1758, a period of sixty years. His age was ninety when he died, and his lengthened tenure must have been rather annoying to the patron, for he was presented by the bishop on a *lapse*. His predecessor in the living was one Michael Cheeke, who succeeded his father, Robert Cheeke. The latter died in 1677. Can any of your readers give me information about either?

DORSET.

FOWLS WITH HUMAN REMAINS (3rd S. v. 55.)—In reply to CAPTAIN MACKENZIE's query whether the bones of fowls have ever been discovered associated with human remains, I inform him that during the excavations at Warka, in Chaldea, carried on by Mr. Loftus between 1849 and 1852, bones of fowls were frequently found deposited upon the coffin lids disinterred there, and in one case the bones of a small bird were found inside a coffin. Flints and steel, glass bottles, beads, terracotta lamps, dishes, &c. &c., were exhumed at the same time.

H. C.

ALFRED BUNN (3rd S. v. 55.)—Probably the Rev. H. T. Bunn, of Abergavenny, who, I have been informed, was a brother of the above, would supply the information required.

H. B.

MÆVIUS (3rd S. iv. 168, 238.)—The Mævius of Virgil and Horace (*Buc.* iii. 90, *Epod.* x.) was probably a real person who bore that name. (See Smith's *Class. Dictionary*, i. 478, tit. "Bavius.")

As Horace died forty-nine years and Virgil sixty-two before Martial was born, we may infer that their Mævius was not his. *De Mævio*, lib. x. ep. 76, does not relate to the same person as *In Mævium*, lib. xi. ep. 46. The first is, —

"Jucundus, probus, innocens, amicus
Lingua doctus utraque, cujus unum est,
Sed magnum vitium, quod est poeta."

It is better to refer to than to cite what is said of the other. On the first Le Maire quotes from a commentator whose name he does not give, —

"Querela hæc et indignatio ipsius Martialis videtur, sed per modestiam sibi adsciscit nomen Mævii mali scilicet poetæ;" and adds, "Non hoc credo: Mævii vicem dolet poeta, et poetarum omnium, et suam, at non suam sub persona Mævii."

In the examples of the civil law Mævius bears the same relation to Titius as Roe to Doe in the English. Aulus Agerius is one of the same family. His name occurs in the form called *Stipulatio Aquiliana*, given in *Inst.* iii. t. 30, and *D.* xlv. t. 18:

"Quidquid te mihi ex quacumque causa dare facere oportet ad te pertinet, præsens in diemve, aut sub conditione, quarumque rerum mihi tecum actio est, quæque vel adversus te petitio, vel adversus te persecutio est, eritve, quodque tu meum habes, tenes, possides, dolove malo fecisti, quo minus possideas, quanti quæque earum rerum res erit, tantam pecuniam dare stipulatus est Aulus Agerius spondit Numerius Nigidius. Quod Numerius Nigidius Aulo Agerio spondit id habetne a se acceptum, Numerius Nigidius Aulo Agerio rogavit, Aulus Agerius Numerio Nigidio acceptum fecit."

I cannot find any "Caius Sigæus," and suspect that "Sigæus" is a fault of the pen or press for *Seius*, which would connect the last name with the rest. Plutarch notices the form: —

Διὰ τὴν νύμφην εἰσαγόντες, λέγειν κελεύουσιν· "Ὅπου σὺ Γάιος, ἐγὼ Γαία; Πότερον, ὥσπερ ἐπὶ ῥητοῖς εὐθὺς εἴσειςι τῷ κοινωνεῖν ἀπάντων καὶ συνάρχειν, καὶ τὸ μὲν δηλούμενόν ἐστιν· "Ὅπου σὺ κύριος καὶ οἰκοδέσποτης, καὶ ἐγὼ κυρία καὶ οἰκοδέσποινα· τοῖς δ' ἐνόμασι τοῖςτοις ἕλλως κέχρηται κοινοῖς ὄσιν, ὥσπερ οἱ νομικοὶ Γάιον, Σήιον, καὶ Λούκιον, Τίτιον, καὶ οἱ φιλόσοφοι Δίωνα καὶ Θέωνα παραλαμβάνουσιν; — *Quæstiones Romanæ*, Q. xxx., ed. Wytttenbach, iii. 111. Oxon., 1796.

The writer in *The Enquirer* must have been imposed upon, or have thought any names good enough for his readers. H. B. C.

U. U. Club.

HYLA HOLDEN (3rd S. v. 115.) — In answer to the query of H. S. G., I beg to give the following particulars respecting "Hyla Holden, of Wednesbury, gent.," being, as I am, his great-great-great-nephew. He was born in 1719, and married in 1745, Rebecca (not Elizabeth, as H. S. G. states), daughter of John Walford, of Deritend, co. Warwick (not Wednesbury), gent. He died in 1766 (not 1790), and his wife died in 1804. I have only heard of one child of his, Hyla, who died in the prime of life from the effects of a broken

thigh, and left several children, his eldest son being the Rev. Hyla Holden, who, at the time of his death, held the perpetual curacy of Erdington, near Birmingham. Two sons of his are now living, viz., the Rev. H. A. Holden, LL.D., head master of Ipswich School, and H. A. Holden, Esq., solicitor of Birmingham. O. M. HOLDEN.
Corpus Christi College, Oxford.

QUOTATIONS WANTED (3rd S. iv. 288.) — The lines commencing with —

"O mark again the coursers of the sun!"

will, I believe, be found in Rogers's "Epistle to a Friend." W. J. TILL.

Croydon.

SIDESMEN (3rd S. v. 34, 65, 81.) — With reference to the censorial duties of Sidesmen, the following extracts may be interesting. They are from one of the old parish books of St. Mary Matfelon, Whitechapel. There were altogether notices of twenty-two such presentments in the years 1582—1587. It would be interesting to know when this practice arose, and how long it continued.

"1582. Aug. 29. Agreed that presentments be made for the wyfe of Thomas Lowmsvy, suspected to be a sorceresse.

Randall Ridgewaie for railinge uppon the churchwardens when y^e went to straine [distrain.]

Richard Tailor for absenting himself one Sondaie y^e 25 of August from church, and for working.

Itm. the same Rychard and his wyfe for skolding, fighting, and other disorders.

The wyfe of John Woods for skolding and rayling.

Oct. 1, 1583. A presentment against Ralphe Dudley for harboringe of suspected parsons as Jane Troase and such like.

Against y^e wyfe of Willm. Bridge as a notorious skold.

Against Thomas Whitackers for plainge at cardes and tables one y^e Sabbath daie at y^e time of comon prayers.

Feb. 4, 1584. Robert Banister for a railer and disquietier of the neighbours. W^d Collins for harbouringe the same Robert."

A. D. T.

Merton College.

COLKITTO (3rd S. v. 118.) — It may interest your correspondent PHILOMATHES to cite the following passages, from the *Legend of Montrose*, by Sir Walter Scott, whom nothing escaped, in which mention is made of *Colkitto*: —

"Our deer-stalkers," said Angus M'Aulay, 'who were abroad to bring in venison for this honourable party, have heard of a band of strangers, speaking neither Saxon nor pure Gaelic, and with difficulty making themselves understood by the people of the country, who are marching this way in arms, under the leading, it is said, of *Alaster M'Donald*, who is commonly called *Young Colkitto*.' Edition 1830, p. 107.

And again: —

"Behind these charging columns marched in Irish, under *Colkitto*, intended to form the rear — Chapter xix. p. 277.

TWELFTH DAY: SONG OF THE WREN (3rd S. v. 109.)—In verses about the "Wren," occurs this line:—

"Where are you going?' says the *millder* to the *malder*." The meaning of the two words in italics is enquired for. Surely we need not go far in search of it: they must mean the *mill*er and the *mal*ler (malster). F. C. H.

NATTER (3rd S. v. 125.)—*Natter* is the German for an adder; but why a species of toad should be called *natter-jack* is by no means clear. The *Bufo calamita* is called *natter-jack*, and there is a species nearly resembling this, called the *Running Toad*. They are usually confounded together, but from having kept several of the latter as pets, I am well acquainted with the distinctions between it and the *natter-jack*. For the present purpose these are immaterial; as both sorts walk and run, but never hop or jump, as the common toad does occasionally, though it usually crawls. Yet the movement of these toads in no way resembles the wriggling motion of the adder, and they have legs, while the adder has none. Nor can the name *natter* have been given from any resemblance to the adder in colour, for this is less like in them than in the common toad. I own I am at a loss to account satisfactorily for the name *natter-jack*. F. C. H.

LINES ATTRIBUTED TO KEMBLE (3rd S. v. 119.) I remember an amusing caricature by Rowlandson, which came out more than fifty years ago, representing the complainant, with one eye bound up, and one arm in a sling, addressing a very repulsive looking woman in the lines alluded to; but as I remember them, they ran thus:—

"O why will you still so insensible prove?
Why deaf to my vows and my prayers?
Perhaps it was right to dissemble your love,
But why did you kick me down stairs?"

F. C. H.

ORDER OF THE COCKLE IN FRANCE (3rd S. v. 117.)—I imagine that the French order of knighthood, of which the Earl of Arran (Regent of Scotland during the minority of James V.), was a member was that of St. Michael. The collar of this order was composed of scallop shells (*coquilles*), connected by golden knots; its badge was St. Michael beating down the dragon.

The Order of the Ship, otherwise known by the name of the Order of the Double Crescents, became extinct in France a short time after its institution by St. Louis; but in Naples and Sicily it appears to have flourished under the House of Anjou for about three centuries. It was instituted by St. Louis in 1269, as an inducement to his nobles to engage in the unfortunate expedition to Africa. Clark (*Orders of Knighthood*, vol. i. p. 255), adds that it was also intended to induce the nobility to assist the king in for-

warding the works at his newly-built maritime town of Aigues-Mortes in the Pyrenees.

J. WOODWARD.

BAPTISMAL NAMES (3rd S. v. 22.)—In the case of Sir Thomas Dick Lauder, the second name is a surname, and not an abbreviation of Richard. In the family of the Needhams, Earls of Kilmorey, *Jack* is a very usual Christian name.

J. WOODWARD.

THE SYDNEY POSTAGE STAMP (3rd S. iv. 384.) You cursorily notice this earliest of Australian stamps by explaining to a Bristol querist the exact motto, "*Sic fortis Etruria crevit*." It is said to be a quotation from a Latin poet. If so, I should be glad to know where it is to be found.* Having made a fine collection of foreign and colonial postage stamps, I have been lucky enough to secure an almost new specimen of this generally dirty stamp. The landscape, motto, and legend are quite perfect; the former is said (I believe on the authority of the present local postmaster) to be a view of Sydney, but on comparing it with the various engravings of that town in Collins's *Account of New South Wales*, 4to, 1798, there is not the slightest resemblance between the two. I am aware that is only within the last ten years or thereabouts that our Australian colonies have used postage labels, but as the legend states that it represents the great seal of the colony, it would be interesting to ascertain when this thriving settlement first felt of sufficient importance to adopt a national seal, and why these rough sons of enterprise recurred to classic Latium for a motto, who probably knew no language but their own.

FENTONIA.

SIR WALTER RALEIGH (3rd S. v. 108.)—Was Sir Humphrey Gilbert a brother of Sir John Gilbert, whose letter is inserted? Did they both marry sisters of Sir Walter? Where can a biography of them be found? Was Dr. W. Gilbert, physician to Queen Elizabeth, of the same family?

JAMES GILBERT.

2, Devonshire Grove, Old Kent Road, S.E.

JOHN FREDERICK LAMPE (3rd S. v. 92.)—MR. HUSK has raised an interesting question relative to this able musician, and, on the strength of his having so done, I could wish to add certain queries respecting Mr. Lampe's opera of *Amelia*, and its extraordinary scarcity. Of the two works mentioned by Mr. Husk, the *Dragon of Wantley*, and *Pyramus and Thisbe*, the first may be said to be very common, and the second, at least accessible. It is in both the British Museum Library and that of the Sacred Harmonic Society, and also occasionally occurs in Catalogues of Music. On the other hand, the opera of *Amelia* (granting that it has been printed) is not to be found in any

[* See Virgil, *Georg.* ii. 538.]

library or Collection that I know of, and I never saw it entered in any Catalogue. The only trace of its existence that I can find, is in the Sale Catalogue of Mr. Bartleman, the eminent singer, who had the opera in MS. My queries are, can anyone say where a *printed copy* of the music in *Amelia* is to be found, and is it known what became of Mr. Bartleman's MS. of the opera?

ALFRED ROFFE.

The son of this gentleman was Charles J. F. Lampe, organist of Allhallows Barking, from 1758 to 1769. Was not Mr. Lampe, senr., son-in-law to Mr. Charles Young, referred to in "N. & Q." (3rd S. iv. 417), who was the younger Lampe's predecessor in this office?

JUXTA TURBIM.

You will find a notice of J. F. Lampe's death in the *Gent. Mag.* for 1751, p. 380.

WM. SMITH.

CURIOUS ESSEX SAYING (3rd S. v. 97.)—As I am not an Essex man, I have never heard the addition to "Every dog has his day" of "and a cat has two Sundays;" but I presume it refers to the common saying that "A cat has nine lives," which, interpreting a life to be a day, might carry the cat's existence over two Sundays.

I have heard another addition to the common proverb, "Every dog has his day," of "but the dog-days do not last all the year;"—a serious consideration for the puppy!

ZZ.

PRIVATE SOLDIER (3rd S. v. 144.)—EBORACUM must allow me to correct him. The word in question is fully recognised by military authority, as well as by Act of Parliament. In the Mutiny Act (1862), for example, at par. 39, p. 86, occurs "Reduction to . . . the rank of a *private* soldier," &c. In the Articles of War (1862), par. 130, p. 61, "rank of *private* soldier," &c.

In Endle's edition of D'Aguilar's *Practice of Courts Martial*, 1858, p. 134, "*private* soldiers," &c. War Office Regulations (1848, latest edition), p. 122, "sergeants, corporals, drummers, and *privates*."

I have taken these instances at random, and have not even opened the Queen's Regulations, or the Field Exercises, where the *style of private* is constantly repeated. Moreover, a N. C. officer is reduced to the "rank and pay of a *private* sentinel."

Your correspondent puts the query—Why soldiers call the dark clothes of civilians, in contradistinction to their own *red*, "coloured clothes?" They call them "plain clothes" and "mufti," but never to my knowledge "coloured clothes;" and in saying so I am certain that I shall be borne out by all who have mixed with soldiers.

SL.

Whatever may be the origin of the term *private*, it is certainly now recognised. In Sir G. D'Aguilar's

Courts Martial, edited by Mr. Endle, of the Adjutant-General's Office, one of the text-books on that subject, EBORACUM will find *private* used as a technical designation at pp. 109, 156, 201, 203, 216. It is also used in the Queen's Regulations for the Army, and will be found in Johnson's *Dictionary*.

S. P. V.

AN EARLY STAMFORD SEAL (3rd S. v. 113.)—The matrix of the seal alluded to was exhibited at Peterborough when the members of the Archæological Institute of Great Britain and Ireland held their annual congress there. It is of the time of Edward III., and is a beautiful specimen of art-work of the period, every detail having been exquisitely wrought. An impression of it, produced in gutta percha by Mr. Robt. Ready, of the British Museum, is in my possession. There is no example of it in the archives of the Stamford Corporation, none of the records in the possession of that body being earlier, I understand, than the reign of Edward IV. In Peck's *Antiquarian Annals of Stamford* there is an engraving of this seal: the side not described above exhibits the arms of the town—Gules, three lions passant guardant in pale or, impaling chequy or and azure. The following letter-press accompanies it:—"The arms of the town or borough of Stamford as anciently carved upon the south and north gates of the town, from a book in the Herald's Office touching the visitation of Lincolnshire. Anno 1634."

STAMFORDIENSIS.

EPITAPH ON THE EARL OF LEICESTER (3rd S. v. 109.)—The accompanying quotation from the final note to Sir Walter Scott's *Kenilworth* (Abbotsford edit., vol. vi. p. 312), answers Mr. J. PAYNE COLLIER's query:—

"The following satirical epitaph occurs in Drummond's *Collection*, but is evidently not of his composition:—

"EPITAPH ON THE ERLE OF LEISTER.

'Here lies a valiant warrior,
Who never drew a sword;
Here lies a noble courtier,
Who never kept his word;
Here lies the Erle of Leister,
Who govern'd the estates,
Whom the earth could never living love,
And the just Heaven now hates."

K. P. D. E.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Coins of the Ancient Britons arranged and described, by John Evans, F.S.A., and engraved by F. W. Fairholt, F.S.A. (J. Russell Smith.)

It is a great gain to students in every branch of knowledge when one who, by zealous attention, and well-directed research has made himself a master of that

branch, is induced to commit to the press the results of his inquiries, and the fruits of his persistent studies. British archaeologists will henceforward be deeply indebted to Mr. Evans for this valuable summary of all that is known, all that has hitherto been discovered upon the subject of the coinage of the ancient Britons. Mr. Evans's thorough familiarity with this interesting division of numismatics is well known; and how much of gross error and absurd theory exist upon the subject, and how widely scattered are the known facts, may readily be ascertained from the introductory chapter, in which Mr. Evans reviews all that has, up to this time, been published respecting ancient British coins, from glorious old Camden to the late worthy Secretary of the Society of Antiquaries, John Yonge Akerman. The book is the work of an intelligent, pains-taking, and eminently careful and sensible antiquary; and, great as its value is on that account, that value is immensely increased by the beauty and scrupulous accuracy of Mr. Fairholt's engravings of the coins, to which Mr. Evans—himself the best judge—bears the highest testimony.

Autobiography of Thomas Wright, of Birkenshaw, in the County of York, 1736-1797. Edited by his Grandson, Thomas Wright, M.A., F.S.A. (J. Russell Smith.)

The present little volume is well and fairly described by its editor as furnishing "a curious and striking picture—one perhaps almost unique—of domestic life among a very important class of English society during the latter half of the last century in what has since become one of the greatest and most active manufacturing districts in our island." The book indeed gives something more than this. It shows the state of the class of society just alluded to, under the influence of the strong religious movement then rising up through the length and breadth of the land, and the controversies which raged between the Calvinistic and Armenian sections of the dissenting communities. While, scattered among the writer's account of his own life and that of his family, there will be found many curious and interesting anecdotes. We think Mr. Thomas Wright has done wisely in giving the book to the world.

Ten Months in the Fiji Islands, by Mrs. Smythe; with an Introduction and Appendix by Col. W. J. Smythe, R.A., late H.M. Commissioner to Fiji. (Oxford and London: Parker.)

Quite a book for a drawing-room table. The subject is *terra incognita* except to those versed in Wesleyan missions, and it is sketched by Mrs. Smythe in the most lively and agreeable manner. Col. Smythe adds his appropriate quota of solid matter. A sympathising narrative of Bishop Patteson's Melanesian mission is thrown into an appendix; and the whole is brightened up by views of Fiji scenery in chromo-lithograph.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

FRIGNOT (G.), LIVRES CONDAMNÉS AU FEU. 2 Vols. 8vo, 1800. SWIFT'S POEMS. Aldine Edition. Vols. I. and II.

*** Letters stating particulars and lowest price, carriage free, to be sent to Mr. W. G. SMITH, Publisher of "NOTES & QUERIES," 38, Wellington Street, Strand, W.C.

Particulars of Price, &c., of the following Book to be sent direct to the gentleman by whom it is required, whose name and address are given for that purpose:—

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Wanted by Dr. Fisher, & Appleton Way, Upper Leeson Street, Dublin.

Notices to Correspondents.

Among many other articles of interest, which are in type, and waiting for insertion, are—Charles Fox and Mrs. Grieve, Lord Ruthven, Goryeo Family, Folk Lore in the South of Ireland, Parish Registers, Norfolk Folk Lore, Proper Definition of Team, Modern Folk Ballads, &c.

SHAKESPEARE. We shall shortly publish, in a special Number of "N. & Q.," a large collection of Papers illustrative of the Life and Writings of Shakespeare.

GEORGE LLOYD will find "A chief's among you taking notes," in Burns's "Lines on Captain Grose."

AUTOGRAPHS. Our Dublin Correspondent would probably best dispose of the autographs she describes, by consulting Mr. Waller of Fleet Street, or some other respectable dealer in autographs.

TIE'S EVE, or ST. TIE'S EVE, probably a corruption of St. Ube's Eve, or St. Theobald's Eve, see "N. & Q." 2nd S. xi. 269.

GREEK VERSIONS OF GRAY'S ELBAY. Nestor will find all the information he is in search of in the First Series of "N. & Q." I. 108, 126, &c.

A. For the origin of *Monts de Pitié* see "N. & Q." 1st S. iii. 373, 384.

B. H. C. The Book of Common Prayer with the imprint of P. Didot, Sen. 12mo. 1791, is clearly from the Parisian press, as the small capital *x* is used for what is technically called the lower case *k*, which we have never met with in any English printed book. Our Correspondent will also observe, that the only Occasional Office reprinted in this edition is that of "The Form of Solemnization of Matrimony."

MARK ANTONY LOWER. Some particulars of the Rev. James Bransford, author of "The Art of Politics," are in type, and will appear in our next number.

ERRATUM.—2nd S. v. p. 163, col. ii. line 10 from bottom, for "266" read "261."

*** Cases for binding the volumes of "N. & Q." may be had of the Publisher, and of all Booksellers and Newsmen.

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LONDON, SATURDAY, MARCH 5, 1864.

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Notes.

THE PROPER DEFINITION OF "TEAM."

On Thursday, Feb. 11, the learned Judges of the Court of Queen's Bench were engaged in a subtle inquiry into the meaning of this word, the determination of which involved serious consequences. A lessee of the Duke of Marlborough was required by the terms of his lease, "to perform each year one day's *team work* with two horses and one proper person, when required."

The tenant refused to send a cart to carry coals when required, though he offered to send the horses and man, and thereupon issue was joined. The case was tried at the Oxford Assizes, and a verdict found for the Duke; but the point was reserved, and came on for decision before the Judges sitting in Banco.

The question was argued very ingeniously by the counsel on both sides, and illustrated by quotations from various sources. On behalf of the Duke, a passage in Cæsar, *De Bell. Gall.* iv. 33, was quoted, of the ancient Britons leaping from their war-chariots, "*percurrere per temonem.*"

As the *temo* here mentioned undoubtedly signifies the beam or pole to which the horses were harnessed, the quotation proves too much, if it proves anything, as it would imply that the *team* meant the carriage without the horses. On the same side, the line in Gray's *Elegy*—

"How jocund did they drive their *team* a field,"

was held to imply both horses and cart. This is certainly not tenable, as the poet's reference would be quite as appropriate to horses or oxen going to plough, as to a cart or waggon.

On the part of the defendant, the illustrations were much more numerous and pertinent, derived from Dryden, Roscommon, Spenser, and Shakespeare, showing that the term was usually applied to the animals drawing rather than to the carriage drawn.

Ultimately this reasoning prevailed, and the Court decided by a majority, Mr. Justice Mellor dissenting, that the tenant had fulfilled his contract in tendering horses and man without the cart.

Several of the authorities referred to present some curious points of interest connected with the history of our language.

Those who have occupied themselves with philological inquiries are aware that one great cause of confusion and misunderstanding is the fact that words originating from diverse sources, owing to the unsettled condition of orthography in former times, are frequently mixed up and mistaken for each other. So it has been in the present case.

For instance (I quote from the report in *The Times*):—

"The learned Counsel cited Bosworth's *Anglo-Saxon Dictionary*, '*Team* ; issue, offspring, progeny, a succession of children ; anything following in a line.'

"Mr. Justice Crompton : '*Surely the word there must be spelt *team* ?*' (Laughter.)

"The learned Counsel cited Richardson's *Dictionary*. '*Team* ; a team or yoke of working cattle' ; adding, '*Somner applies it to a litter of pigs.*' (Laughter.)

"Mr. Justice Crompton : '*What, is the word applied to a string of little pigs ?*' (Great laughter.)

"The learned Counsel observed that it was even applied to a line of ducks ; in fact to a line of any sort of animals."

Now here are two words of entirely different origin and signification, owing to the carelessness of our lexicographers, classed together as one, and leading to uncertainty and obscurity as to the meaning of either or both. The A.-S. substantives *tema*, *tem*, *team*, *tyme*, *ge-tem*, and the verbs *teman*, *temian*, *teaman*, *tyman*, *ge-temian*, *ge-teman*, are employed interchangeably to represent very different ideas. Let us endeavour to unravel the mystery.

The Gothic verb *tanjan* and its primitive, *timan*, are identical with the A.-S. *tamian*, Eng. *tame*. Along with the Gr. *δαΐδω*, and Latin *dom-o*, they are derived from Sansk. *dam*, to set in order, regulate, and applied to animals, to tame. In the concrete sense, as *tema*, it was applied to the trained cattle yoked together, in the same way that in German and Dutch a team is called a *spann*, *spannen*, to harness, and in English a "*yoke*" oxen is spoken of. The first instance of the of the word which I have met with is in *Alfric's vocabulary*, of the tenth

Lat. *jugalis* is translated by *ioc-tema*, where it has precisely the meaning of the modern "team."

In *Piers Ploughman's Vision* we read—

"Grace gaf Piers a teeme
Of foure grete oxen."

And so the term has continued to be employed down to the present time.

The other application of the word to a litter of pigs, issue, offspring, a succession of children, &c., is really derived from the verb *teem*, which is descended from the Norse *tíma*, originally to pour out, empty, and metaphorically, to bring forth; then applied in the concrete to what is brought forth. The A.-S. form of *teem* is written indifferently *tyman*, *teman*, &c., and is naturally confounded with the derivatives from *tamian*, with which it has no connection. On the Wear and Tyne, the *teem* of coals signifies the quantity shipped, the coals being *teemed*, or poured into the hold of the vessel. The word is most in use in those parts of the country where the Danish

element prevails. The Scottish *toom*, empty, is a derivative from the same stock.

The word *team* or *theam*, with the same idea of offspring, was used also in another tense in the Middle Ages. When the Baron of Bradwardine enumerated to Waverley his long list of feudal jurisdictions, *sac* and *soc*, *infangtheof* and *outfangtheof*, &c., amongst the rest, *toll* and *theam* are mentioned. Spelman gives the following explanation in the words of an old charter:—

"Theam," hoc est, "quod habeatis totam generationem villanorum vestrorum, cum eorum sectis et catallis ubicunque inventi fuerint in Anglia; excepto quod si quis natus quietus per annum unum et unum diem in aliqua villa privilegiata manserit, ita quod in eorum communiam sive gildam tanquam civis receptus fuerit, eo ipso à villenagio liberatus est."

Theam was in fact the fugitive-slave law of Old England, with the saving clause of a city of refuge.

J. A. PICTON.

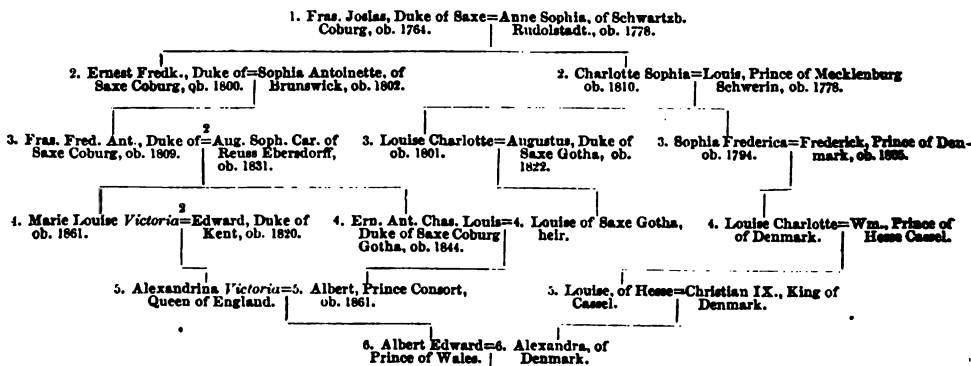
Wavertree.

RELATIONSHIP OF THE PRINCE AND PRINCESS OF WALES.

I inclose a table showing the *fourfold* relationship between the Prince and Princess of Wales through the House of Saxe Coburg.

Cavan.

FARNHAM.



RUTHVEN, EARL OF FORD AND BRENTFORD.

In the preceding series of "N. & Q." there occurs an article relative to Patrick Ruthven, the friend of Gustavus Adolphus, who recommended him in the most urgent manner possible to Charles I. (2nd S. ii. 100). It may not be out of place to say a few words relative to the ancestors of this person, who subsequently distinguished himself as a warrior in Britain, and fully justified the encomiums bestowed upon him by the Lion of the North.

The friend of Gustavus was not descended from the Earls of Gowrie. He was a male descendant of William Ruthven of Ballindene, a younger son of

the first Lord Ruthven; and upon his return to the land of his forefathers, Charles at once took him into his favour, and made him, in 1639, a Scotch Baron, by the title of Lord Ruthven of Ettrick, and conferred upon him the governorship of Edinburgh Castle. Subsequently, he was elevated to an earldom in Scotland by the title of Earl of Forth, March 27, 1642, with limitation to the heirs male of his body; and in 1644 (July 26), he obtained the English earldom of Brentford, with a similar remainder. He died at Dundee in January, 1651, when his earldom became extinct for want of heir male of his body. The Ettrick peerage may exist, as he left three daughters:

two of whom married, and had issue; but the terms of the patent are not known. The second daughter, Lady Jean, married Lord Forrester of Corstorphine, and had by him five sons, who assumed the name of Ruthven.

William, *de facto* fourth Earl of Gowrie, fled to the continent, and is said to have "been famous for his knowledge of chemistry." He escaped apparently the clutches of King "Jemmie the Sapiant and Saxt"; who got hold of his brother Patrick, and popped him in the Tower: where he married, and had one child, a daughter—who became Lady Vandyke. In her issue, the direct representation of the Earls of Gowrie remains, as well as that of the Ruthvens of Ruthven; and of the more ancient Halyburtons of Dirleton—a barony which came to the third Lord Ruthven through his mother, Jean, or Janet, Lady Halyburton of Dirleton.

As Earl William is said to have been learned in chemistry, it was conjectured that he might be the Lord Ruthven alluded to in the preface to the *Ladies' Cabinet*. Assuredly it could not have been Patrick, Earl of Forth and Brentford; who, if all stories are true, was equally powerful in wine as war: for Gustavus availed himself not only of his services as a warrior, but as a toper, who could drink potations "deep and long," and never be a bit the worse; a man who, as "field-marshal of the bottles and glasses," enabled his master to extract the secrets of those he thought politic to invite to his table.

In the Catalogue of the valuable library of Sir Andrew Balfour, M.D., which was exposed to sale at Edinburgh in 1695, several MSS. were included; amongst others, is the following in 4to—"Georgius Ruthven, Liber Miscellanius Medicinæ." Who was this George Ruthven? Was he one of the grandchildren of the Earl of Forth, who adopted his name in preference to their own? J.M.

A DIVINE MEDITATION ON DEATH.

The following verses, dated 1696, are from a MS. of contemporary date, or nearly so. As they are possibly hitherto unpublished, I send them to "N. & Q." :—

"A DIVINE MEDITATION MADE UPON DEATH IN THESE NINE WORDS FOLLOWING, VIZ^t :—

"Nothing more sure than Death, for all must Die.

"Nothing more wish't than Wealth, yet y^t will leave us;
Nothing more dear than Love, that lasts not ever;
Nothing more rare than Friendes, yet they deceive us;
Nothing more fast than Wedlock, yet they sever.
The World must end, all things away must flie;
Nothing more sure than Death, for all must Die.

"More Strength may be obtain'd, but 'twill decay;
More Beauty may be had, but 'twill not last;
More Honour may be gain'd, but 'twill away;
More Joys may follow, when some of their's are past.*

* This line appears corrupted. Qn. Can it be corrected from another copy? J. G. N.

For long continuance it is vain to trie;
Nothing more sure than Death, for all must Die.

"Sure Love must Die, thò rooted in the Hart;
Sure 'tis y^t all things earthy are unstable;
Sure friends are pure friends, yet such friends must part;

Sure 'tis y^t all things here are variable.
Not two, nor one may 'scape, nor you nor I;
Nothing more sure than Death, for all must Die.

"Then let y^e Rich no longer covet Wealth,
Then let y^e Proud vaile his Ambitious thought,
Then let y^e Strong not glory in their strength,
Then let all yield, since all must come to nought—
The Elder fish, and then the Younger frie;
Nothing more sure than Death, for all must Die.

"Death tooke away King Herod in his pride;
Death spared not Hercules, for all his strength;
Death shooke great Alexander, till he dy'd;
Death spared Adam, yet he dy'd at length:
The Beggar and y^e King together lie;
Nothing more sure than Death, for all must Die.

"For Sceptors, Crowns, Imperialls, Diadems,
For all y^e Glory that y^e World can give;
For Pleasures, Treasures, Jewells, costly Jemms,
For all y^e Beanties y^t on Earth do live,
He will not spare his Dart, but still replie,
Nothing more sure than Death, for all must Die.

"All from y^e highest to y^e lowest Degree;
All People, Nations, Countryes, Kingdomes, Lands;
All that in Earth or Aire, or Sea that bee;
All must yield up to his all Conquering Hands:
He wounds them all with his Imperiall Eye;
Nothing more sure than Death, for all must Die.

"Must all then Die? then all must think on Death;
Must all then vanish—the Sun, Moon, and Starrs?
Must every single Creature yeild his Breath?
Must all then cease—our Joyes, Delights, and Cares?
Yes: All, with one united voice do Cry,
Nothing more sure than Death, for all must Die.

"Die let us then, but let us Die in Peace;
Die to y^e world, that dyinge wee may live;
Die to our Sinns, y^t grace may more increase;
Die here, to live with Him that Life doth give:
Die, Die wee must, let Wealths and Pleasures lie;
Nothing more sure than Death, for all must Die.

"1696."

JOHN GOUGH NICHOLS.

ABSOLUTE MONARCHY OF DENMARK.

At the present crisis in the affairs of Denmark, it is important to know how Frederick VII. derived the power to "will away" his kingdom.

The narrative is found in the *Memoirs of Lord Molesworth*, who resided in 1680 as envoy of the King of England at the court of Copenhagen (ch. vii.); but the following is extracted from *The World Displayed* (xx. 65):—

"Denmark was, till lately, governed by a king chosen by the people of all ranks; but in their choice, they paid a due regard to the family of the preceding prince, and, if they found one of his line qualified for that high honour, they thought it just to prefer him before any other, and were pleased when they had reason to choose the eldest son of their former king: but if those of the royal family

were deficient in abilities, or had rendered themselves unworthy by their vices, they chose some other person, and sometimes a private man to that high dignity. Frequent meetings of the States was a fundamental part of the constitution: in those meetings, everything relating to the government was transacted; good laws were enacted, and all affairs relating to peace and war, the disposal of great offices, and contracts of marriage for the royal family, were debated. The imposing of taxes was purely accidental; no money being levied on the people except to maintain a necessary war with the advice and consent of the nation; or now and then, by way of free gift, to add to a daughter's portion. The king's ordinary revenue consisting only in the rents of his lands and demesnes, in his herds of cattle, his forests, services of tenants in cultivating his ground, &c.: for customs on merchandise were not then known in that part of the world; so that he lived like one of our noblemen, upon the revenues of his estate. It was his business to see justice impartially administered; to watch over the welfare of his people; to command their armies in person; to encourage industry, arts, and learning: and it was equally his duty and interest to keep fair with the nobility and gentry, and to be careful of the plenty and prosperity of the commons."

Molesworth then proceeds to show that—

"In 1660, the three states, that is, the nobility, clergy, and commonalty, being assembled in order to pay and disband the troops which had been employed against Sweden, the nobility endeavoured to lay the whole burden on the commons; while the latter, who had defended their country, their prince, and the nobility themselves, with the utmost bravery, insisted that the nobles, who enjoyed all the lands, should pay their share of the taxes; since they suffered less in the common calamity, and had done less to prevent its progress."

The commons were then officially informed that they were slaves to the nobility; but the word *slaves* not being relished by the clergy and burghers, they, on consultation, determined as the most effectual way to bring the nobility to their senses, and to remedy the disorders of the state, "to add to the power of the king, and render his crown hereditary." The nobles were in a general state of consternation at the suddenness of this proposal; but the two other states—the clergy and commons—were not to be wrought upon by smooth speeches, explanations, and appeals for time and delay:—

"The bishop made a long speech in praise of his majesty, and concluded with offering him an *hereditary* and *absolute* dominion. The king returned them his thanks; but observed, that the concurrence of the nobles was necessary."

The nobles, "filled with the apprehensions of being all massacred," were now in a great hurry to confirm the decision of the two other states; but the king would not allow of such cowardly precipitation, and, consequently, with all the formalities, on the 27th Oct., 1660, "the homage of all the senators, nobility, clergy, and commons," was received by the king, "which was performed on their knees: each taking an oath faithfully to promote his majesty's interest in all things, and to serve

him faithfully as became hereditary subjects." One Gersdorf, a principal senator, expressed a wish that his majesty's successors might "follow the example his majesty would undoubtedly set them, and make use of that *unlimited* power for the good, and not the prejudice of his subjects."

"The nobles were called over by name, and ordered to subscribe the oath they had taken—which they all did." . . . "Thus," continues Molesworth, "in four days' time the kingdom of Denmark was changed from a state, but little different from that of aristocracy, to that of an unlimited monarchy."

I may add, as an illustration of Shakspeare, that "the kettledrums and trumpets which are ranged before the palace, proclaim aloud the very minute when the king sits down to table." But one of the greatest of blessings must not be omitted:—

"What is most admirable with respect to Denmark, are its laws; which are founded on equity, and are remarkable for their justice, perspicuity, and brevity. These are contained in *one quarto volume*; wrote in the language of the country with such plainness, that every man who can read is capable of understanding his own case; and pleading it too, if he pleases, without the assistance of either an attorney or of counsel"!—See Schmauss, *Corp. Jur. Gent. Acad.*, i. 868; Holberg, *Dænemarkische Staats-und-Reichs-Historie*, p. 84; *Lettres sur le Danemark*, i. 118; and Mallet, iii. 475.

T. J. BUCKTON.

Lichfield.

BIBLIOGRAPHY OF HERALDRY AND GENEALOGY.

I have nearly completed, to be put to press as soon as the names of a sufficient number of subscribers are received, a new Catalogue of the published and privately printed Books on Heraldry, Genealogy, and kindred subjects; and as no work of the kind could be accomplished, with any degree of accuracy, without the aid of "N. & Q.," I hope I may be permitted to bring the subject of my compilation before its readers. Briefly I would say, that my Catalogue will be a classified one, and that every work which may be found in the Library of the British Museum will be noted in the same way that Mons. Guigard has, in his *Bibliothèque Héraldique de la France* indicated the works which are in the Bibliothèque Impériale. To my work will be added an Index to the Line Pedigrees in the county histories and other topographical publications. It is known that Mr. Sims contemplated the addition of such an index to the Catalogue of Heraldic Manuscripts and new edition of his Index to the Visitations, which he is preparing for the press; but he has waived his prior right in favour of the work now announced, in the belief that the separation of the two indexes would be productive of unity of purpose.

I beg then, through "N. & Q.," to ask the favour of information relating to, 1. Rare books;

2. Privately printed genealogies and sheet pedigrees; 3. Topographical pamphlets, &c., containing line pedigrees. CHARLES BRIDGER.
Witley, Surrey.

HANGING AND TRANSPORTATION.—It has often been asserted with great confidence, by advocates for the abolition of capital punishment, that men would be as effectually deterred from crime by the fear of being transported as by the dread of being hanged. The following curious fact, recently met with in the *Scots Magazine* for 1789 (p. 481), does not, however, bear out that statement. At the close of the Session at the Old Bailey, in September, 1789, there were so large a number of prisoners under sentence of death, but whose executions had been delayed in consequence of the state of the King's health, that the authorities were unwilling to carry out the extreme penalty of the law upon them, for there were, it would seem, no less than eighty-two; and, consequently, they were brought to the bar on September 19, and asked whether they would accept His Majesty's mercy on condition of being transported for life to New South Wales. A vast majority accepted this conditional pardon, but many with great hesitation. Eight, however, refused; and though warned by the court, that if they persisted in such refusal they should be ordered for execution, they still persisted, and were removed to their cells. In three hours after, five of these entreated that they might be permitted to accept of the mercy of the sovereign. Two of the remainder, later in the day, sent in their acceptance; and on Monday, Sept. 21, when every preparation was ready for the execution of the last of these poor wretches, he begged and received His Majesty's mercy on the terms first offered to him. H. A. T.

SIR JOHN COVENTRY, K.B.—This gentleman, the son of John Coventry, Esq. (eldest son, by his second wife, of Thomas Lord Coventry), by Elizabeth, daughter of John Aldersey, Esq., and widow of William Pitchford, Esq., was of Pitminster in the county of Somerset, and Mere in Wiltshire, and represented Weymouth in all the parliaments of Charles II.

A violent and most dastardly assault on him in consequence of a somewhat sorry jest of his in the House of Commons, caused immense excitement, and led to the act against cutting and maiming, denominated the Coventry Act. Although in his lifetime passing for a staunch Protestant and Whig, by his will he recommended his soul to the intercession of the Blessed Virgin, desired that his body might be buried in the chapel of Somerset House, and gave most of his estate to the English Jesuits at St. Omer's. The will was set aside by law, and his property seems to have passed to his uncle, Francis Coventry.

Sir John Coventry probably died between 1681 and 1686. The *exact date* of that event will be very acceptable.

He founded a hospital for twelve poor men at Wiveliscomb in Somersetshire, but I have not succeeded in discovering any notice of this institution in the Reports of the Charity Commissioners. S. Y. R.

MOUNDS OF HUMAN REMAINS.—I am not aware that any vestiges remain of the mounds of human heads said to have been raised by Zenghis Khan, or Tamerlane, during their devastating wars in the West of Asia; but in the peninsula of India, in the ceded districts of the Madras Presidency, is to be seen at the present day a very large mound, consisting of burnt organic matter and ashes, which the voice of native tradition affirms to have been formed of the remains of a multitude of Buddhists or Jainas, who were here burnt alive in a vast pile by their Brahmin conquerors. The south of India, especially that part of it which formed the old Chera kingdom, now the province of Coimbatore, was formerly inhabited by Jainas, who were conquered by Brahmin Hindoos. One of these invaders was the king of Chola-mundalum or Coromandel, and I have frequently seen in that part of the country "vera-culs," or heroic stones, raised to warriors distinguished under him, and who are represented in suits of armour much resembling those worn in England in the middle of the fourteenth century, though less substantial. Mahavullipoor, or the Seven Pagodas, on the same coast, the supposed capital of the Chola kings, is celebrated for its monolithic temples, rock sculptures, and other interesting antiquities. H. C.

RECORDS OF EPITAPHS.—From curiosity partly, I lately looked at a work by P. Fisher—

"Catalogue of most of the Memorable Tombs, Grave-stones, Plates, &c., in the demolisht or extant Churches of London, from St. Katherine's beyond the Tower to Temple Barre," &c. 4to, London, 1668.

It is indeed nothing more than a "catalogue," for none of the inscriptions are given, and only in a very few instances does he state in what church the memorial was placed. Two or three names occur which I should be glad to trace so as to obtain the epitaph, but am completely foiled. Is it known how the author compiled the list? Whether from a series of publications, or from his own notes? The British Museum has two copies, perhaps a first and second edition, both imperfect; one having fifty-two pages, and the other only forty-four. Quaritch lately advertised a copy for twenty-five shillings, also "imperfect at the end." A complete copy might give some such information as I have asked for above.

Since writing the above query I had occasion to look into Stow's *Survey of London*, and though not able to compare the two books together, I

convinced that Fisher's work is merely an abstract of the epitaphs given in Stow. Seymour's *London* also appears to contain the same epitaphs—being an enlargement of Stow. In these works I found the three epitaphs I wanted. W. P.

"CUI BONO?"—Not a day passes but some writer in a newspaper, or speaker at a county meeting, wishes to express the simple idea—"What's the good of it?" and thinking it finer to say it in Latin, he uses the words "cui bono?" Those who know the meaning of "cui bono" shrug their shoulders, and let it pass. But when a publication like the *Saturday Review*, conducted by able scholars, has a long article headed "Cui bono?" the whole tenor of which proves that the writer so understands these two words, it is time that you should explain to those who are daily using the phrase, that they entirely misconceive the meaning and force of this pithy idiom, which Cicero* calls "illud Cassianum."

A very logical argument is contained in these two little words. If we were to inquire who was the author of the murder of Darnley, Cicero would have asked "Cui bono fuerit?" *who was to gain by the death of Darnley?* And the question suggests the answer—undoubtedly Bothwell and the Queen. All this is conveyed by "cui bono" when properly used, which is very rarely its fate.

J. C. M.

OLD PAINTING AT EASTER FOWLIS.—Some years ago I was favoured with a view of a unique painting, which I think so curious that it deserves to be noted in "N. & Q." At a place called Easter Fowls, a few miles from Dundee, there is, in tolerable preservation, an old Roman Catholic chapel which is now used as a Protestant church, in and about which are several very interesting relics of bye-gone times; altogether the place is well worth a visit. The painting I refer to is in the church, and is of considerable size. It is executed on wood, and occupies almost the entire wall at one end of the small building. If I was informed of the subject of it I have forgotten it, but what makes the work remarkable is that among the figures represented are to be found two of extraordinary character; one is the devil, and the other the soul of a man leaving his body. The artist has evidently not been aware of the modern notions of Satan's appearance, or if so, he has departed widely from it. He represents the arch-enemy as something in size and shape between a pair of large shears, and a black lobster. The soul is represented very much like one of those embryo dolls to be found in the toy-shops, having neither arms nor legs, but of a wedge shape. It appears to be coming out of the dying possessor's mouth, and the lobster-like devil is evidently on the alert to catch it.

* See Cicero pro Milone.

I scarcely think such another piece of ecclesiastical painting is to be seen anywhere else in Scotland, at least adorning the walls of what is now a rural Protestant church. I have no idea of the exact age of the work or its artist's name, but it must be of considerable antiquity. The adjoining churchyard also contains some old tombstones worth notice. G. G. M.

Edinburgh.

Queries.

HENRY CRABTREE.—In a *History of the Town and Parish of Halifax*, printed by E. Jacobs, for J. Milner, Bookseller, in the Corn Market, 1789, I find the following notice of "Crabtree, Henry, sometimes wrote Krabtree." He was born, as some have thought, in Norland; as others, in the village of Sowerby, where he was initiated in school learning with Archbishop Tillotson. He has left behind him the character of being a good mathematician and astronomer. He published "*Merlinus Rusticus, or, a Country Almanack*, yet treating of courtly matters, and the most sublime affairs now in agitation throughout the whole world. 1. Showing the beginning, increase, and continuance of the Turkish, or Ottoman Empire. 2. Predicting the fate and state of the Roman and Turkish Empires. 3. Foretelling what success the Grand Signior shall have in this his war, in which he is now engaged against the German Emperor. All these are endeavoured to be proved from the most probable and indubitable arguments of history, theology, astrology; together with the ordinary furniture of other Almanacks. By Henry Krabtree, Curate of Todmorden, in Lancashire. London, printed for the Company of Stationers, 1685."

I may now ask if anything further is known of this Henry Crabtree, and whether a copy of this Almanac is still in existence? "John Crabtree, Gent., author of a *Concise History of the Parish and Vicarage of Halifax*," published by "Hartley and Walker, 1836," evidently confounds this Henry Crabtree with the friend and correspondent of Horrocks and Gascoigne. Mr. Crabtree adds, that "he married — Pilling, widow, of Stansfield Hall, near Todmorden."

T. T. WILKINSON.

Barnley, Lancashire.

FORFEITED ESTATES.—Can any of your readers tell me where I can obtain information as to estates in Scotland, said to have been confiscated in 1715 or 1746? I want to ascertain the particulars of the estates belonging to a certain person, and the details of the process under which they were seized. A. F. B.

"HE DIGGED A PIT."—Can any of your contributors inform me who was the author of the following stanza, and in what book it may be found?

"He digged a pit,
He digged it deep,
He digged it for his brother;
But through his sin
He did fall in
The pit he digg'd for t'other."

THOMAS CRAGGS.

West Cramlington.

JUDICIAL COMMITTEE OF THE PRIVY COUNCIL. *The Church Times* for Feb. 13, 1864, p. 52, col. 2, says that—

"The Members of the Privy Council have all a theoretical right to be present at all meetings of that body. Practically none ever are present save those who are formally summoned, nominally by the Lord President, but actually by a subordinate, who can, without any difficulty or any apparent breach of propriety, select the judges almost as he will. Therefore, if persons to be tried by the Judicial Committee have," &c. &c.

What follows may be true, but may be also painfully libellous, and is therefore omitted. It will perhaps serve future history to ask, (1) What is the actual custom to which members submit? (2) What is the title of the summoning officer? (3) To whom is he responsible?

S. F. CRESWELL.

The Cathedral School, Durham.

LEADING APES IN HELL.—Can any of your readers inform me of the origin, or earliest mention of, a jocular superstition as to the ultimate fate of ancient maiden ladies?

We find Huncamunca, on being promised Tom Thumb for a husband, exclaiming:—

"Oh! happy fate! henceforth let no one tell,
That Huncamunca shall lead apes in hell."

Again, in *Love in a Village*, a girl sings:—

"T'were better on earth,
Have five brats at a birth,
Than in hell be a leader of apes."

While, in the *Ingoldsby Legend* of "Bloudie Jacke of Shrewsburie," we are told that "the young Mary Anne," who afterwards died an old maid, is not only now a leader of apes, but also "mends bachelors' small clothes below."

I shall be glad of any information on this subject.

T. D. H.

MOZARABIC LITURGY.—Can any of your clerical readers verify the statement made in Ford's *Hand-Book of Spain*, that many of the collects of the Mozarabic Liturgy have been transferred to the English Book of Common Prayer? Further, are these collects common to the Gallician and Mozarabic Liturgies, or peculiar to the latter? If we owe anything to the Mozarabic Liturgy, by what channel has the benefit come to us?

FRED. E. TOYNE.

Chapelton, Leeds.

PAGET AND MILTON'S THIRD WIFE.—What relation was Dr. Paget to Milton's third wife Elizabeth Minshull? He is often quoted as the friend of both, and cousin to Mrs. Milton. In the Rev. John Booker's work on the *Ancient Chapel of Blackley in Manchester Parish*, p. 66, after stating that the family of Paget are descended from the Pagets of Rothley, in the county of Leicester, where one of its members was vicar in 1564, he goes on to say, that Mr. Paget was appointed minister of Blackley about 1600; he afterwards became rector of Stockport, and died in 1660. By his will dated May 23, 1650, he leaves his property to his two sons—Nathan, a physician; and Thomas, in Holy Orders. He alludes also to his three daughters Dorothy, Elizabeth, and Mary, and entreats his cousin Minshull, apothecary of Manchester, to be supervisor of his will. Dr. Nathan Paget was an intimate friend of Milton, and cousin to the poet's third wife, Elizabeth Minshull. By will dated January 7, 1678, he leaves bequests to his cousin John Goldsmith, of the Middle Temple, gentleman, and his cousin Elizabeth Milton.

The mother of Minshull, the apothecary, was Ellen Goldsmith, daughter of Richard Goldsmith of Nantwich, and this Thomas Minshull was uncle to Mrs. Milton.

I shall esteem it a favour if any of the readers of "N. & Q." can give me the connecting link between the families of Paget and Minshull. I have two hundred pedigrees of the Minshull family by me, together with the families they are allied to, but can only find the following concerning them, which I extracted from Warmincham registry in Cheshire:—

"Buried, Oct. 8, 1586, Margaret Minshull, alias Paget; Married Oct. 28, 1593, Rondle Minshull to Jane Paget."

JOHN B. MINSHULL.

21, Beaumont Square.

PASSAGE IN "TOM JONES."—The meaning of the following passage is perhaps apparent on the face of it; but can any of your readers throw light upon the particular "wondrous wit of the place," to which it alludes?—

"Or as when two gentlemen, strangers to the wondrous wit of the place, are cracking a bottle together at some inn or tavern at Salisbury, if the great Dowdy, who acts the part of a madman as well as some of his setters—on do that of a fool, should rattle his chains, and dreadfully hum forth the grumbling catch along the gallery: the frightened strangers stand aghast, scared at the horrid sound, they seek some place of shelter from the approaching danger; and if the well-barred windows did admit their exit, would venture their necks to escape the threatening fury now coming upon them."—*Tom Jones*, book vi. cap. 9.

J. S.

PRIVATE PRAYERS FOR THE LAITY.—In a recent notice of a popular book of family devotions, objection was raised to all such works, on 1

ground that the Church has provided an authorised form for Christian families. I do not see how the Book of Common Prayer can be meant; and I wish to be informed, what forms of prayer for families and private individuals have been set forth by authority. Some such prayers were formerly appended to the Common Prayer Book, but are now omitted; and were, therefore, apparently not "authorised."

B. H. C.

QUAKERS' YARDS.—I am collecting, during leisure hours, all information I can get, as to number, site, and history of old chapels and churches now extinct, in Carmarthenshire and Cardiganshire. Also, of old extinct burying-grounds, amongst which there is a considerable number of "Quakers' Yards."

Query. Can any one of your readers refer me to any work, either historical or biographical, &c., that can throw any light on the Quakers' Yards, or the Quakers' era in Wales?

LLWYD.

RUNDALE TENURE.—Can any of the readers of "N. & Q." explain the origin of the term "Rundale," as applied to the tenure of land in the north of Ireland? "Rundale tenure" is thus described in the *Report of the Irish Society*, 1836:—

"*Rundale*, which is a most mischievous way of occupying land, was, till of late years, the common practice of the north of Ireland. It is thus, three or four persons become tenants to a farm, holding it jointly, on which there is land of different qualities and values; they divide it into fields, and then divide each field into as many shares as there are tenants, which they occupy without division or fence, being marked in parcels by stones or other land-marks; which each occupies with such crops as his necessities, or means of procuring manure enable him. So that there are, at the same time, several kinds of crops in one field."

J. S. R.

SIMON AND THE DAUPHIN.—Can any one conversant with the obscure personages of the French Revolution, answer the following Queries relating to the shoemaker into whose keeping the young Dauphin was consigned? The late Mr. Croker might have answered them, and I suppose M. Louis Blanc could do so. 1. What was the Christian name of Simon? 2. Had he any children; and, if so, what were their names? 3. Where did Simon die? And is anything known about his descendants?

HISTORICUS.

"THE SOUND OF THE GRASS GROWING," ETC.—The following lines occur in *Al Araaf*, a poem by E. A. Poe:—

"The sound of the rain,
Which leaps down to the flower.
And dances again
In the rhythm of the shower;
The murmur that springs
From the growing of grass—
Are the music of things,
But are modell'd, alas!"

Mr. Hannay, the editor of these poems, here adduces a passage, which he says is from "an old English tale":—

"The verie essence and, as it were, springheade and origine of all musicke, is the verie pleasaunte sounde which the trees of the forest do make when they growe."

The same fanciful idea of this sound is introduced in the *Noctes Ambrosianæ*, No. LXX. The Shepherd saying:—

"My ears, in comparison with what they were when I was a mere child, are as if they were stuffed wi' cotton—then they could hear the gress growin' by moonlight—or a drap o' dew slipping awa' into naething frae the primrose leaf."

To this note I would append a query, for the name of the book from which Mr. Hannay quotes?

E. J. NORMAN.

TAFFY, PADDY, AND SANDY.—We all know that Taffy is the ideal of a Welshman, and that the word is a corruption of the name of David, the famous bishop and saint. Paddy is generally believed to be a variation of Patrick, or Pat; but the writer of the article "Pallade," in Didot's *Nouvelle Biographie Générale*, says, Paddy is from St. Palladius, the precursor of St. Patrick. This author writes the word "Padie." Is he right? Sandy is, of course, the universal Scotchman—properly designated Alexander. But what Alexander—bishop or king? My notion is, that it is one of the kings. Am I right?

B. H. C.

WADHAM ISLANDS.—Are there any records to tell at what time, or by whom, this small cluster of islands, near Newfoundland, latitude 49° 57', and longitude 53° 37', were named?

Were these islands discovered and named by any of the gentry by the name of Wadham, who embarked with Sebastian Cabot, when he discovered Newfoundland?

Or, were they discovered in 1583 by Sir Humphry Gilbert when he went to take possession of the newly discovered territory in North America, by authority of the crown of England?

Harris & Kerr, in their *Histories of Voyages and Discoveries*, say, that Sir Humphry was aided by the gentry of Devonshire and neighbouring counties in fitting out his ships; and we find, moreover, that gentlemen by the name of the Courtneys and Cliffords, who, by marriage, were allied to the family of Wadham, accompanied him in his voyages.

ILMINSTER.

"WIT WITHOUT MONEY," a comedy (with amendments and alterations by some persons of quality), 4to. No date; acted at the Haymarket. Who were the persons of quality referred to?

R. L.

WOLFE, GARDENER TO HENRY VIII.—A French priest, one Wolfe, gardener to Hen. VIII.,

is said to have introduced the apricot into England. (*Biog. Brit.* 2462 n.) His Christian name and the time at which he flourished are desired. The late Mr. John Cole (*Hist. and Antiquities of Wellingborough*, 195), says: "The apricot tree was first brought to England from Italy in the year 1524 by Woolf, gardener of Henry the Eighth." I cannot discover his authority for this date. S. Y. R.

WILLIAM WOOD, author of *A Survey of Trade, in Four Parts, with Considerations on Money and Bullion*, London, 8vo, 1718, afterwards became secretary to the Commissioners of Customs. Particulars respecting him are much desired.* S. Y. R.

THOMAS YORKE.—In Campbell's *Lives of the Lord Chancellors*, vol. v. p. 2, Thomas Yorke is said to have been thrice High Sheriff of Wiltshire in the time of Henry VIII. What relation was the sheriff to Simon Yorke, ancestor of the Earl of Hardwicke? CARLFORD.
Cape Town.

Queries with Answers.

SIR THOMAS SCOTT.—Will any Kentish genealogist give any particulars of the family of Sir Thomas Scott, of Scott's Hall, in that county? He was appointed by Queen Elizabeth to command the Kentish force against the projected Armada, in 1588. The following verse from an old ballad, describing the different events of his life, is appended to an etching portrait of Sir Thomas Scott; and it is desired to obtain the rest of the poem:—

"His Men and Tenants wailed the deye;
His kinn and cuntry cried!
Both younge and old in Kent may saye,
Woe woorth the daye he died."

Of the same family was Reginald Scott, of Smeeth, author of the *Discovery of Witchcraft*, printed 1534; who is supposed to be the author of the ballad. It was said the ballad was printed in Peck's *Collection of Historical Discourses*, but it is not to be found in that work. T. S.

[Sir Thomas Scott, Knt., of Scott's Hall in Kent, was sheriff of that county in the 18th Queen Elizabeth, and in the 18th and 28th, knight of the shire in parliament. In the memorable year of the Spanish Armada, anno 1588, he was appointed commander-in-chief of the Kentish forces to oppose that formidable invasion. The day after he received the letters from the Council, so much was he beloved in the county, that he was enabled to collect and send to Dover 4,000 armed men. He was celebrated for his liberal housekeeping, providing tables daily for about

100 persons for thirty-eight years at Scott's Hall. No man's death could be more lamented, or memory more beloved. He died on the 30th December, 1594, and was buried with his ancestors in Brabourne church. In Thorpe's *Catalogue* of 1847, art. 2504, there appears an Epitaph on Sir Thomas Scott, printed on a folio leaf, which has been reprinted by Francis Peck in *A Collection of Curious Historical Pieces*, 4to, 1740, No. V., at the end of his *Memoirs of Oliver Cromwell*. This ballad consists of seventeen verses, with annotations, and is too long for quotation. Reginald Scott, the author of that remarkable work *The Discovery of Witchcraft*, 4to, 1584, was Sir Thomas's half-brother. *Vide* Hasted's *Kent*, iii. 292, and for other notices of Sir Thomas, the *Calendar of State Papers*, Domestic, 1547—1580.]

SORTES VIRGILIANÆ.—What is the origin of *Sortes Virgilianæ*, and are there any other instances of the tradition besides the well-known one relating to Charles I. Of this, by-the-way, there are two very different accounts—by the one of which it is the future Charles II., who, in company with the poet Cowley, makes trial of the "Virgilian Oracles" at Paris in 1648; while, by the other, Charles I. himself consults a Virgil in the Bodleian Library at Oxford, when Lord Falkland, who was with him, is said to have found an equally startling prophecy of his own fate in the lines where Evander laments the death of his son Pallas. The tradition is a very curious one, and I shall be glad to have any information on the subject. W. G. R.

[Bibliomancy, or Divination by Books, was known to the ancients under the appellation of *Sortes Homerice*, and *Sortes Virgilianæ*. The practice was, to take up the works of Homer and Virgil, and to consider the first verse that presented itself as a prognostication of future events. Thus Severus entertained ominous hopes of the empire from that verse in Virgil—"Tu regere imperio populos, Romane, memento;" and Gordianus, who reigned but few days, was discouraged by another, that is, "Ostendunt teris hunc tantum fata, nec ultra esse sinunt." From paganism, this mode of penetrating into futurity, was introduced into Christianity in the fourth century, under the name of *Sortes Sanctorum*; and the Christians consulted the Bible for the same purpose. Whatever text presented itself, on dipping into the Old or New Testament, was deemed to be the answer of God himself. The practice, however, was laudably condemned by several councils. Consult Gataker, *Of the Nature and Use of Lots*, 1616; an able article on Bibliomancy in the *Encyclopædia Metropolitana*, xv. 540; Fosbroke's *Encyclopædia of Antiquities*, 4to, edit. 1825, i. 326; and Sir Thomas Browne's *Works*, by Wilkin, edit. 1852, ii. 97. In a note of the latter is Welwood's account of the *Sortes Virgilianæ*, as tried by Charles I. and Lord Falkland at Oxford.]

GREEK EPIGRAM.—It is a pretty Greek epigram which says to the new-born babe, "You wept while we all smiled about your cradle; so

* Wm. Wood died on March 25, 1765, aged eighty-six. — *Genl. Mag.*, xxxv. 147; and "N. & Q.," 2nd S. viii. 188.—Ed.]

live as to smile upon your death-bed when others are weeping." Whence is this taken? ESLIGH.

[The epigram, respecting which our correspondent inquires, will be found in an *English* form at p. 214 of the *Sabrina Corolla* (ed. altera, 1859), where it is attributed to Sir W. Jones, and runs thus:—

"INFANCY.

"On parent knees, a naked new-born child,
Weeping thou satst, while all around thee smiled:
So live, that sinking to thy life's last sleep,
Calm thou mayst smile, while all around thee weep."

On the opposite page is a *Latin* translation, with a Greek heading:—

"Νεογόνον Βρέφος.

"Parvulus in gremio matris, modo natus inopsque,
Tu lacrimas, at sunt omnia læta tuis.
Sic vivas, puer, ut, placida cum morte recumbas,
Omnia læta tibi sint, lacrimæque tuis."

To these Latin lines are appended the initials "T.W.P.," which stand, as we are informed, for T. W. Peile, editor of the *Choëphoræ* (1840).

We have never met with this epigram in a Greek form; but if any such exists, we should be very glad to see it; and so, no doubt, would many of our readers.]

BLAIR'S "GRAVE."—To the earlier editions of this poem—a slender pamphlet in a coloured wrapper—is prefixed a frontispiece; circular, I think, in shape, and representing a schoolboy "whistling aloud to keep his courage up," as, satchel on back, he walks with fearful aspect through a graveyard by moonlight. The portal of the church appears on one side; on the other, in the distance, a pyramidal monument is seen, and gravestones are scattered about. In the more modern editions, I have seen the same design reproduced, but without the name of the artist. This, possessing the original drawing, which is in the style and of the period of Corbould, I am desirous to learn; and should be obliged if anyone who may possess the book would kindly refer to it, and afford me the information.

WILLIAM BATES.

Edgbaston.

[No frontispiece to Blair's *Grave* is to be found in the editions of 1748, 1749, 1753, 1756, or 1761. In that of 1782, 12mo, is a circular one by "Barron, del^t, Macky, sculp^t," a day-light scene, as two grave-diggers are at work; a girl is reading a book, with her arms resting on a tomb; and a boy with satchel on back. There stands the church, but no pyramidal monument is to be seen.]

BISHOP RICHARD BARNES.—Godwin, in his *Catalogue of English Bishops*, asserts that Richard Barnes, Bishop of Nottingham, was "suffragan unto the Archbishop of York." In another list in my possession, he is said to be suffragan bishop to the Bishop of *Lincoln*. Which is correct? Neither Richardson nor Le Neve throw any light on this. He was consecrated suffragan March 9,

1566; and was afterwards Bishop of Carlisle and Durham. W. H. BURNS.

[In Wharton's list of the Suffragan Bishops in England, copied from the original manuscripts in the Lambeth library, Richard Barnes appears as suffragan to the Archbishop of *York*. Nottingham being in the diocese of *Lincoln* may account for the error. The date of his creation as suffragan of Nottingham, given in Le Neve's *Fasti*, edited by T. Duffus Hardy, edit. 1854, vol. iii. p. 241, is "4th Jan. 1567; Pat. 9 Eliz., p. 11, m. 83." In the list printed by the Rev. MACKENZIE WALCOTT ("N. & Q.," 2nd S. ii. 3), the date of Richard Barnes's consecration at York is April 5, 1567.]

MAP OF ROMAN BRITAIN.—Is there any map or atlas which aims to show *all* the Roman settlements (camps and stations) in Britain, with or without the ancient names? If not, is there any map which exhibits existing traces of Roman occupation with anything like minuteness of detail? In any case, which is the best map for an inquiry in this direction? B. H. C.

[The following maps may assist our correspondent in his inquiries: 1. "*An Historical Map of Anglo-Saxon and Roman Britain*, by the late G. L. B. Freeman, Esq. of Caius College, Cambridge, published by James Wyld, Charing Cross East, 1838." It contains the ancient and modern names of the Roman Stations and Colonies, as well as the boundaries of the Roman Provinces. 2. "*Britannia Romana*, by W. Hughes, F.R.G.S. of Aldine Chambers, Paternoster Row, 1848. This map contains the stations mentioned in the Antonine Itinerary, as well as the Notitia. The ancient names are quoted from Ptolemy, Cæsar, Pliny, Tacitus, Ammianus, the Anonymous Geographer of Ravenna, &c.; and the modern names are throughout in smaller characters.]

"THE HOWLAT."—Can you inform me where Sir John [Richard?] Holland's poem of *The Howlat* is to be met with? In Scott's *Abbot*, one of the characters quotes from it the well-known lines:—

"O Douglas, Douglas,
Tender and true."

I have never come across it in any collection of old ballads.

ORIELENSIS.

["The Howlat" was first printed in the Appendix subjoined to Pinkerton's *Collection of Scottish Poems*, iii. 146, edit. 1792. It has since been reprinted and ably edited by Mr. David Laing for the Bannatyne Club, 4to, 1823.]

BAAL WORSHIP.—I shall be obliged to any of your readers who will inform me of any book which treats fully of the worship of Baal, and of the other gods of Syria and the East.

ERGATES.

[We know of no work exclusively relating to the worship of Baal; but would recommend our correspondent to consult Sir Henry Rawlinson's *Essay on the Religion of the Babylonians and Assyrians* (Geo. Rawlinson's

Herodotus, i. 584); Professor Max Müller's *Essay on Semitic Monotheism*; and Jacob Bryant's *Analysis of Antient Mythology*, passim. For further information on Baal, see a list of works referred to at the end of the article BAAL in the *Penny Cyclopædia*, iii. 221.]

"NULLUM TETIGIT QUOD NON ORNAVIT." — In the debate on the Address my Lord Derby is reported to have said of our Foreign Secretary, "Nihil intactum reliquit, nihil tetigit quod non [I must alter the word] conturbavit."

Is this very passage to be met with in any ancient author, or is it merely an adaptation from Goldsmith's Epitaph in the Abbey? —

"Qui nullum fere scribendi genus non tetigit, nullum tetigit quod non ornavit."

D.

[This has not, we believe, been traced to any classical source. Mr. Croker, in his edition of *Boswell*, has a note on it to the effect, that the phrase quoted resembles Fenelon's eulogy on Cicero — "He adorns whatever he attempts." Consult also Forster's *Life of Oliver Goldsmith*, ed. 1854, ii. 472.]

GORMOGON MEDAL. — What is the medal I describe below. Ob. "C. Q. KU. PO. OECUM. VOLG. ORD. GORMOGO." Round a draped bust of a Chinese, "EX. AN. REG. XXXIX." Rev. "UNIVERSUS. SPLENDOR, UNIVERSA. BENEVOLENTIA," round a full-faced sun with rays. The medal is surmounted with a dragon. W. Z.

[It is one of the medals worn by the Society of the Gormogons, a species of rivals of the Freemasons, who are mentioned by Pope in *The Dunciad*; laughed at by Harry Carey in his *Poems* (1729); and caricatured by Hogarth in the plate entitled "The Mystery of Masonry brought to Light by the Gormogons." See Nichols's *Hogarth*, ed. 1782, p. 334.]

Replies.

HINDU GODS.

(3rd S. v. 135.)

MR. DAVIDSON will find much information upon this subject in the *History of India* (Murray, 1857, fourth edition) by the late Hon. Mountstuart Elphinstone, formerly Governor of Bombay, with whom I had the honour to be acquainted, and whose name and work I quote with profound respect and admiration.

The devotion of the Hindús —

"is directed to a variety of gods and goddesses, of whom it is impossible to fix the number. Some accounts, with the usual Hindú extravagance, make the deities amount to 330,000,000, but most of these are ministering angels in the different heavens, or other spirits who have no individual name or character, and who are counted by the million. The following seventeen, however, are the principal ones, and, perhaps, the only ones universally recognised as exercising distinct and divine functions,

and therefore entitled to worship:—1. Brahmá, the creating principle; 2. Vishnu, the preserving principle; 3. Siva, the destroying principle; with their corresponding female divinities, who are mythologically regarded as their wives, but, metaphysically, as the active powers which develop the principle represented by each member of the triad; namely,—4. Sereswati. 5. Lakshmi. 6. Parvati, called also Dévi, Bhaváni, or Durga. 7. Indra, god of the air and of the heavens. 8. Varuna, god of the waters. 9. Pávana, god of the wind. 10. Agni, god of fire. 11. Yama, god of the infernal regions and judge of the dead. 12. Cuvéra, god of wealth. 13. Cártikeia, god of war. 14. Cáma, god of love. 15. Surya, the sun. 16. Soma, the moon. 17. Gunésa, who is the remover of difficulties, and, as such, presides over the entrances to all edifices, and is invoked at the commencement of all undertakings. To these may be added the planets, and many sacred rivers, especially Ganges, which is personified as a female divinity, and honoured with every sort of worship and reverence. The three first of these gods, Brahmá, Vishnu, and Siva, form the celebrated Hindú triad."

Brahma is usually represented as a red or golden-coloured figure, with four heads. He has likewise four arms, in one of which he holds a spoon, in the second a string of beads, in the third a water jug, and in the fourth the Veda, or sacred writings of the Hindús; and he is frequently attended by his vehicle, the goose or swan. Durga, or Doorga, is represented with ten arms. In one hand she holds a spear, with which she is piercing the giant Muhisha; in the other a sword; in a third the hair of the giant, and the tail of the serpent turned round him; and in the others, the trident, discus, axe, club, and shield.

The usual pictures of Siva represent him as gloomy, "with the addition that he has three eyes, and bears a trident in one of his hands; his hair is coiled up like that of a religious mendicant; and he is represented seated in an attitude of profound thought." A low cylinder of stone occupies the place of an image in all the temples sacred to Siva. Dévi or Bhaváni "is a beautiful woman, riding on a tiger, but in fierce and menacing attitude . . . But in another form . . . she is represented with a black skin, and a hideous and terrible countenance, streaming with blood, encircled with snakes, hung round with skulls and human heads." Vishnu is represented as a comely and placid young man, of a dark azure colour, and dressed like a king of ancient days. He is painted also in the forms of his ten principal incarnations. The first was that of a fish, to recover the Vedás, which had been carried away by a demon in a deluge; another was that of a boar, who raised on his tusks the world, which had sunk to the bottom of the ocean; and another was a tortoise, that supported a mountain. The fourth was in the shape of a man, with the head and paws of a lion. The fifth a Bramin dwarf. The sixth was Paris Rám, a Bramin hero. The seventh was Ráma. The eighth was Balla Ráma, a hero who

delivered the earth from giants. The ninth was Budha, a teacher of false religion, whose form Vishnu assumed for the purpose of deluding the enemies of the gods. The tenth is still to come. Râma is represented in his natural form. Candoba, the great local divinity of the Marattas, is an incarnation of Siva, and is represented as an armed horseman. Surya is represented in a chariot with his head surrounded by rays. Ganésa, Gunésa, or Ganpatti, is a figure of a fat man, with an elephant's head. There are numerous local divinities, or village gods, who bear some resemblance to the penates or lares of the Romans.

A regard for space compels me to condense Mr. Elphinstone's description of the Hindú gods, but perhaps I have quoted enough to lead Mr. DAVIDSON to peruse the *History of India*. I shall be happy to lend him my copy, if he will instruct me (5, Charles Square, N.) how to forward it to him. I refer him also to Coleman's *Hindoo Mythology*, in which he will probably find all that he requires. Ogilvie's *Imperial Dictionary* contains engravings of some of the gods above named.

EDWARD J. WOOD.

Wilson's translation of *Vikramorvasi* (*Hindu Theatre*, i. 219); Moor's *Hindu Pantheon*; Coleman's *Mythology of the Hindus*, and Rhode *Ueber Religiöse Bildung, Mythologie und Philosophie der Hindus*, will supply the information desired by Mr. DAVIDSON.

T. J. BUCKTON.

CHARACTERS IN THE "ROLLIAD."

(2nd S. x. 45.)

The following are all the answers I can return to FITZHOPKINS'S queries:—

1. Lord Mornington was the father of the Marquess Wellesley, Duke of Wellington, Lord Cowley, &c. He was meant by Achilles. Lord Graham was the eldest son of the Duke of Montrose, Marquess of Graham. He was Atrides. A heavy man. Mornington, lively and gay. (Lodge's *Peerage*.)

9. Willis, the mad doctor, I suppose; though he was not a Member of Parliament. How "comfortably calm" is probably an extract from one of his bulletins of the king's health, if this does not involve an anachronism.

11. Bastard (John Pollexfen), M.P. for Devon. He was one of the meeting at the St. Alban's Tavern in 1784, and was angry with Pitt because he would not unite with Fox, except upon his own terms. Otherwise, the whole family were and are (if not extinct), Tories. His son, Edmund Pollexfen, B., sat many years for Devon before the county was divided. (Kitley Park, Devonshire.)

12. Fauconberg (Belasyze) an ancient peerage. Became extinct in 1815. I know nothing more. (Collins's *Peerage*.)

13. Le Mesurier. No doubt one of the Jersey family.

"And thou of name uncouth to British ear,
From Norman smugglers sprung, Le Mesurier."
Rolliad.

A good deal of smuggling used to be carried on between France and England through the Channel Islands. Probably the illicit traffic is not yet extinct.

14. Lord Westcote. An Irish title of Lord Lyttelton, assumed by his eldest son. (Lodge, 1864.)

15. Wilbraham Bootle. Some connection of the Bootle Wilbrahams, Lords Skelmersdale, of large property in Cheshire. I do not understand the allusion. (Lodge, 1864.)

16. Lord Bayham. Eldest son of Earl Camden (now Marquess Camden and Earl of Brecknock), Bayham Abbey, Sussex. I know nothing more.

20. Lord Winchelsea (Finch). The Finch family are, or at least were, very dark-complexioned. Sir C. H. Williams, in one of his political odes (1742) speaks of the "black funeral Finches." (*New Foundling Hospital for Wit*, vol. iii. p. 12, 1784.) No doubt there are portraits of Lord Winchelsea extant. The family have added the name of Hatton to Finch.

21. Lord Sydney. (Hon. Thomas Townshend.) A member of the Whig opposition to Lord North. Joined Pitt's Administration. His chin would have "reached to Hindostan." (*Rolliad*.) A connexion of Marquess Townshend. Probably the family have a portrait of him. W. D.

ALLEGED PLAGIARISM.

(3rd S. v. 163.)

Your correspondent Z. wishes for a reference to the particulars of the dispute relating to the authorship of the elegy entitled "The Black-birds." These particulars, I am inclined to think, are not to be found in print, but were only a topic of chit-chat in the literary and theatrical circles of a fashionable watering-place.

This beautiful and pathetic elegy first appeared in *The Adventurer*, No. 37. It was communicated to Dr. Hawkesworth by Gilbert West, without naming the author. West, however, did not claim it, although Dr. Johnson (*Lives of the Poets*, ed. 1854, iii. 278) writes doubtfully respecting the authorship.

When the elegy first appeared with Mr. Jago's name in the fourth volume of Dodsley's *Collection of Poems*, edit. 1755, it is said that a manager of the Bath Theatre, with unparalleled effrontery, boasted in the circle of his acquaintance that he

was the author of "The Blackbirds;" and that Jago, which name he adopted, was taken from the character in *Othello*. This brings us to the question put by your correspondent, Who was this manager? It has been conjectured that it was John Palmer—"Mail Coach Palmer," as he was familiarly called, a manager of the Bath Theatre in Orchard Street in 1767.

I am, however, more inclined to attribute this *ruse* to John Lee the actor, who became within a short time after the publication of Dodsley's fourth volume (1765) a manager of one of the Bath theatres. Lee's principal character, it will be remembered, was Iago in the tragedy of *Othello*, in which it is allowed he excelled; but unfortunately, as is well known, he entertained too high an opinion of his own talents. When he had the command of the Bath prompt-book, he altered some plays in so bad a manner, that Kemble, when he came to Bath, refused to act in them till they were restored to their proper state.

Lee's character is well described by Cooke in his *Life of Macklin*. He says:—

"Lee's Iago was very respectable, and showed a good judgment and thorough representation of the character. This actor was not without considerable pretensions, were they not more than allayed by his vanity. He had a good person, a good voice, and a more than ordinary knowledge of his profession, which he sometimes showed without exaggeration; but he wanted to be placed in the chair of Garrick, and in attempting to reach this he often deranged his natural abilities. He was for ever, as Foote said, 'doing the honours of his face.' He affected uncommon long pauses, and frequently took such out-of-the-way pains with emphasis and articulation, that the natural actor seldom appeared."

Lee was banished at last from almost every theatre but that of Bath, where he continued at different periods, either as manager, actor, or lecturer, till his death in the year 1781.

Barnsbury.

AMICUS.

MONKISH ENIGMA.

(3rd S. v. 153.)

A WYKEHAMIST will find an explanation of the lines quoted by him in a little volume, entitled *Memoirs of the Rose*, by, I believe, Mr. Holland of Sheffield. Addressing a lady, the author says:—

"In the common rosebud there is a singular arrangement of the armature, or beards of the sepals forming the calyx, which is thus stated in an admired scrap of monkish Latin:—

'Quinque sumus,' &c.

These leonine (rhyming) verses, with an English version which follows, I extract from the *Monthly Magazine* for April, 1822; to which work they were sent by our favourite poet (James Montgomery). The translator observes, that—"The common hedge rose (and every other) has a calyx, which encloses the bud, consisting of five leaves (or segments), long lanceolate-narrow; two simple, two pinnate (*barbati*), and a fifth pinnate only on one

side (*non barbatus utrinque*). The three leaves then, described in the above lines, are the two which are pinnate, or bearded; and the one which is pinnate on one side only, or "not bearded on both sides," as the verse rather ambiguously expresses it; consequently, the two leaves omitted in the description must be the two that are "simple," or without any beard at all.' The poet then gives the following translation:—

'Five brethren there are,
Born at once of their mother;
Two bearded, two bare;
The fifth neither one nor the other,
But to each of his brethren half brother.'

"You will find it interesting to notice this botanical singularity; which the translator tells me he never found to vary in any specimen he had examined—a statement which is corroborated by my own observations on hundreds of roses of different species."

D.

The Latin enigma, given by A WYKEHAMIST, was proposed in *Young England* for December last year. It has never been answered, and the publishers of that periodical are now offering a prize of 1*l.* to any one who will answer it and another that appeared in an older number of the same publication. The following is a free translation of the enigmas. The translation and the enigma appeared together.

"Five brothers we are,
All born at one birth;
And brothers more strange,
You will scarce find on earth.

"Two of us beardless
From youth to old age;
And two with such beards,
As would grace e'en a sage.

"But what is most strange,
In this so strange case,
The fifth has a beard
On just half of his face.

"Now, if you will please
To find out our name,
Just send it Y. E.,
And give it world-wide fame."

The publication of the foregoing may facilitate the solution of the enigma. THOMAS CRAGGS.
West Cramlington.

The following extract, from Miss Yonge's *Herb of the Field*, will solve this enigma:—

"Of us five brothers at the same time born,
Two, from our birthday, ever beards have worn;
On other two, none ever have appeared,
While the fifth brother wears but half a beard."

"This is a fine puzzle for most people; but if you cannot make it out with a rose calyx before your eyes, I think you must be rather dull."—*Herb of the Field*, 2nd edit., p. 32.

S. L.

ITALICS (3rd S. v. 178 n.)—There seems to me much exaggeration in the objections often made against italics, and I wholly demur to this parallel between them and oaths. The true parallel is obviously between them and a strong emphasis in speaking; and there can be no intrinsic objection to the one more than to the other. Does any one really recommend conversation in which no words are emphasised more than others? Undoubtedly more than a few italics, as, for instance, in Young's *Night Thoughts*, gives a great look of weakness to the writing.

LYTTELTON.

SIR ROBERT VERNON (3rd S. iv. 476.)—In answer to W. B.'s query, I beg to say that Sir Robert Vernon, of Hodnet, was the son of John Vernon by Elizabeth, daughter of Sir Richard Devereux, Knight. He was born 1577, created K. B. by Queen Elizabeth, and made comptroller of her household; he married Mary, daughter of Robert Needham, of Shenton, and sister of Sir Robert Needham, who, in 1625, was created first Viscount Kilmorey. Sir Robert Vernon, Knight, died in 1625, leaving a son, Henry Vernon, who was born 1606, and who, in 1660, was created a baronet, for his services in the royal cause. This Sir Henry Vernon, Bart., married in 1636, Elizabeth, daughter and heir of Sir Richard White, Knight, of Friars, in Anglesea (she was one of the beauties of King Charles's court). Sir Henry Vernon died 1676, leaving a son, Sir Thomas Vernon, of Hodnet, one of the four Tellers of the Exchequer. In Hodnet Hall, co. Salop, is, or was, a shield carved in oak, containing the Vernon arms of twenty-four quarterings, of the date of 1599, united with the Needham arms of ten quarterings.

It is quite probable that Sir Robert Vernon is the same person who was on the council of the Lord Marchers at Ludlow, in 1609, as his father-in-law, Robert Needham, was vice-president of the Council in the Marches in Wales.

W. F. V.

SIR WALTER RALEIGH (3rd S. v. 108, 184.)—Sir Humphrey Gilbert and Sir Walter Raleigh were uterine brothers, sons of the same mother by different husbands. CHARLES F. S. WARREN.

FASHIONABLE QUARTERS OF LONDON (3rd S. v. 92.)—As regards the residence of Edward, Lord Thurlow, when Lord Chancellor, there is no doubt that he occupied a house on the north side of Great Ormond Street, where the Ormond Club met (of which I was a member), and our reading room at the back was the one from which the seals were stolen. THOMAS FARMER COOKE.

Lord Chancellor Thurlow lived in Great George Street, Westminster.

WM. SMITH.

BALLOONS: THEIR DIMENSIONS (3rd S. v. 96.)—R. C. L. would do well to visit the Free Public

Library in the Patent Office, Chancery Lane. In addition to the printed specifications relating to aeronautics (including the Earl of Aldborough's expensive follies), that library contains a large number of treatises on the subject, and a curious and unique collection thus described in the Catalogue:—

"*Aëronautica Illustrata*.—A complete Cabinet of Aërial Ascents and Descents, from the earliest period to the present time. Collected and arranged by George James Norman. Comprising—

1. All known engraved portraits, and a few original drawings, of aëronauts.
2. Autograph letters and other writings of aëronauts and their patrons and friends.
3. A large collection of engravings and drawings illustrating ancient and modern attempts to navigate the air, including comic and caricature subjects.
4. Historical and descriptive matter in various languages, consisting of cuttings from newspapers and other periodical works; and pamphlets and excerpts reduced to leaves and separately mounted.
5. Specimens of the silk and other materials of which the most celebrated balloons and their appendages have been composed.

Collected probably between 1830 and 1850. In 9 vols. folio."

W.

IRENÆUS QUOTED (3rd S. iv. 98.)—I cannot take upon myself to say that the passage is not in Irenæus, but as it is in Tertullian, I think it not unlikely that one father is misremembered for the other.

"Quid ergo de cæteris ingeniis, vel etiam viribus fallaciæ spiritualis edisserem? Phantasmata Castorum, et aquam cribro gestatam, et navem cingulo promotam, et barbam tactu irrufatam; ut numina lapides crederentur, et Deus verus non crederetur."—*Apolog.* cap. xxii. *ad fin.* Ed. Semler, Halæ Magd. 1773, t. v. p. 50.

See also *Mœurs et Pratiques des Démones*, par Gougenot des Mousseaux, p. 48, Paris, 1854.

FITZHOPKINS.

Garrick Club.

QUOTATION (3rd S. v. 154.)—7. The greatest work of the greatest orator that the world has ever produced contains the idea ascribed to the "Heathen." It occurs in Demosthenes' speech, "De Coronâ" (Reiske, ed. p. 226, line 20, Bekker, § 4; Whiston, p. 402-3.) WYNNE E. BAXTER.

REVALENTA ARABICA (3rd S. iv. 496.)—Your correspondent MR. TRENCH will find that his remarks upon the composition of this article have been anticipated by Burton. Speaking of an Arabian dish, called "Adas" (lentils), he says:—

"This grain is cheaper than rice on the banks of the Nile—a fact which enlightened England, now paying a hundred times its value for 'Revalenta Arabica,' apparently ignores."—*Pilgrimage to El Medina and Meccah*, 2nd edit. i. 368.

Novi Eboraci.

P. W. S.

CARDINAL BETON AND ARCHBISHOP GAWIN DUNBAR (3rd S. v. 112.)—In J. M.'s note under

this title several things occur requiring notice. *James Beaton* was not the famous Cardinal, but the uncle of that prelate, whose Christian name was *David*. The date of the consecration of archbishop James, although unknown to Keith, is given correctly in Mr. Grub's *Ecclesiastical History of Scotland* (1861), a work composed with that care and conscientious accuracy which alone makes a history of value as such. (See vol. i. p. 411.) James Beaton was translated to St. Andrew's in 1522, and Gavin Dunbar, Prior of Whithorn (not *Whitehaven*), was consecrated as his successor on February 5, 1524 (not 1534). Some of the mistakes now pointed out may have happened in transcription, or in printing. The remarks about Queen Mary and the unworthy names associated with hers, imply to such an extent moral depravity in the unfortunate Scottish princess that I cannot concur in them. N. C.

SIR EDWARD MAY (3rd S. v. 35.)—Among the grants of lands in Ireland, in the reign of King Charles II., mention is made of the following lands in the co. of Waterford, and parish of Mothel, as having been granted to Sir Algernon May:—Mothel, Kilenaspig, Jeddins, Clonmoyle, Ross, Old Grange, and Ballynavin. Smith in his *History of Waterford*, ed. 1746, mentions the Mays among the gentry of that county. He also says,—

"Mayfield is the pleasant seat of James May, Esq., finely situated on the banks of the Suir, with several plantations and large improvements. This place was formerly called Rockett's Castle, from a castle erected here by one of that name."

Jas. May was the gentleman created a baronet in the year 1763. KILLONGFORD.

CHRISTOPHER COPLEY (3rd S. v. 136.)—Christopher Copley came of a great Yorkshire family, which derives both its name and origin from the village of Copley, a hamlet in the parish of Halifax. His immediate ancestors were William Copley, of Wadworth, who died May 20, 1658, and Anne daughter of Gervas Cressy of Birkin. He married a lady of good Yorkshire family, and puritan principles, Elizabeth, daughter of Gervas Bosville, of Warmsworth. Like his connections, the Brookes and the Bosvilles, he espoused the popular side in the great civil war, and seems to have been an active and efficient officer. Evidence exists to prove that he spent considerable sums of his own money in forwarding the cause he had at heart, which were repaid to him when the struggle was, for a time, over. On July 8, 1648, the House of Commons made an order that the sum of 4324*l.* 9*s.*, arrears due to him, was to be paid out of the Yorkshire sequestration monies. He had the command of the Parliamentary forces at the battle of Sherburn, August 15, 1645, where Lord Digby was routed and Sir Francis Carnaby and Sir Richard Hutton, high sheriff of Yorkshire,

were killed. I have seen no record of his death, but it certainly took place before 1664. His younger brother, Lionel, married Frizalina, daughter of George Ward, of Capesthorpe, co. Chester. He died December, 1675, and lies buried in Wadworth church. Lionel Copley entered the service of the Parliament at the beginning of the war as muster-master general, and I believe served it faithfully, although his subsequent troubles are evidence that he was at times an object of much suspicion. From him descended, in the fifth generation, Godfrey Higgins, F.S.A., of Skellow Grange, near Doncaster, the profoundly learned author of *Anacalypsis, an Attempt to draw aside the Veil of the Saitic Isis; or an Enquiry into the Origin of Languages, Nations, and Religions*, 2 vols. 4to, 1833, who died August 9, 1833.

The arms of Copley are argent a cross moline, sable; those of Higgins ermine on a fess sable, three towers argent. I hope to include lives of the Copleys in my "Civil War Biographies." Therefore any unpublished facts relating to them will interest me.

(Clarendon, *Hist.*, 1 vol., 1843, pp. 578, 690. Hunter, *South Yorks.*, i. 252; ii. 482. *Commons' Journ.*, iii. 431; v. 627. *Memorable Days and Works of God*, 1645. *The Royal Martyrs*, 1660. Grainge's *Battles and Battlefields of Yorkshire*, 187. *Gentleman's Mag.*, 1833, ii. p. 371.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

ESQUIRE (3rd S. v. 94.)—A curious point arose in 1859, in a law case reported in the 29th vol. of the *Law Journal*, Queen's Bench, p. 17. A person proposing for a life assurance, in answer to the questions put to him as to his address and occupation, wrote "— Hall, Esquire," naming his private residence. It happened that, in the neighbouring town, he carried on the trade of an ironmonger; and when he died, the assurance company refused to pay, on the ground that he had been guilty of *suppressio veri* in not disclosing that he was in business. Of course the Court was against them, and it is hardly necessary to add, that they did not succeed in thus evading the claim. JOB J. B. WORKARD.

ELKANAH (3rd S. iv. 394.)—So Quarles, in 1635, accents the first syllable:—

"O there I'll feed thee with celestial manna;
I'll be thy Elkanah.' 'And I thy Hannah.'
'I'll sound my trump of joy.' 'And I'll resound Hosannah."

Emblems, Book iv. Emb. 7.

JOB J. B. WORKARD.

BEECH TREES NEVER STRUCK BY LIGHTNING (3rd S. v. 97.)—I regret I cannot give any information on this subject, although I know persons who entertain the opinion. As regards bay

being a preservative against lightning, I find in Greene's *Penelope's Web*, &c., 4to, 1601,—

"He which weareth the bay-leaf is privileged from the prejudice of thunder."

And, in the old play of *The White Devil*, Cornelia says,—

—"Reach the bays:
I'll tie a garland here about his head,
T will keep my boy from lightning."

Also, in *A strange Metamorphosis of Man transformed into a Wildernesse, deciphered in Characters*, 12mo, 1634, under the bay tree, it is observed, that it is —

"so privileged by nature, that even thunder and lightning are here even taxed of partiality, and will not touch him for respect's sake, as a sacred thing."

Again, cited from some old English poet, in Bodenham's *Belvedere, or the Garden of the Muses*, 8vo, 1600, we read,—

"As thunder nor fierce lightning harmes the bay,
So no extremitie hath power on fame."

W. I. S. HORTON.

DESCENDANTS OF FITZ-JAMES (3rd S. v. 134.) From various articles which have appeared in "N. & Q.," and from some other sources, I believe that accounts of the descendants of the Duke of Berwick will be found in Burke's *Extinct Peerage*; in the *Annuaire de la Noblesse de France*, for 1844 and 1852; in Moreri's *Dictionnaire Historique*; in Rohrbacher's *Histoire Universelle de l'Église Catholique*, tenth ed., 1852, tom. xxvii.; and in the *Memoires* published by his grandson in 1778. Meantime the following particulars may be of some service to the inquirer:—

The Duke of Berwick was created Duc de Fitz-James by Louis XIV. in 1710. He was twice married. By his first wife, Honora de Burgh, he left one son, James, who was Duke of Liria, in Spain. His second wife was Anne Bulkeley, and by her he had a numerous family. His eldest surviving son by this marriage was Francis, Duke of Fitz-James, and Bishop of Soissons, and died about the year 1761. The next was Henry, who also entered into Holy Orders. The third son was James, from whom is descended the present Duke of Fitz-James, in France. He bears the royal arms of England within a bordure, with the motto "Ortu et honore."

F. C. H.

DR. GEORGE OLIVER (3rd S. v. 137.)—Having had the pleasure to possess an intimate friend and frequent correspondent in the late Rev. George Oliver, D.D., of St. Nicholas's Priory, Exeter, I can assure A DEVONIAN that there was no relationship between him and the Protestant Doctor of the same name. They were, of course often confounded with each other; and the Catholic D.D. has told me of amusing mistakes made, and that he often received letters intended for his

namesake, as no doubt the other received some intended for him. But, as far as I know, they were not even personally acquainted. F. C. H.

THE IRON MASK (3rd S. v. 135.)—The curious helmet, or iron mask, mentioned by H. C., is certainly not that worn by the mysterious prisoner of Louis XIV. His mask was made of black velvet, on a wire frame, fastened at the back of his head, but allowing free liberty to his mouth and jaws, and intended only to conceal his features.

F. C. H.

I believe I may safely assert that there is no authority whatever for supposing the suit in question to have been that of the Chevalier Bayard. As to the so-called "Iron Mask," it is only a piece of tilting armour, worn in the lists as an additional protection for the face. The real mask, worn by the mysterious state prisoner, was of black velvet, secured by a lock, and made to open and shut at the mouth by means of springs.

W. J. BERNHARD SMITH.

Temple.

ON WIT (3rd S. v. 162.)—In SIR THOMAS WINNINGTON'S quotation no doubt *witty* and *wise* are put in contrast, as is shown by the unquestionable opposition just preceding, *grave* and *gay*. But in the church here it is still more evident in the epitaph by George, Lord Lyttelton, on his first wife, Lucy, adorned by the vile alliteration in which poetasters delight:—"Tho' meek, magnanimous; and tho' witty, wise."

LYTTELTON.

Hagley, Stourbridge.

RETREAT (3rd S. v. 119.)—I have read your answer with reference to the origin of the military term "Retreat," but can hardly look upon it as conclusive. It is stated in your answer that you "think the expression must have originally referred to the men's retiring to their quarters when the muster was over, not to the muster itself." But, I would suggest, that if this be a true solution of the question, why should not the term "retreat" be applied to *every parade* which takes place during the day, since the men would, on each of those occasions, retire to their quarters on the dismissal of the parade?

F. R.

PRIMULA (3rd S. v. 132.)—The lines quoted by W. D. are a kind of compressed version of a lovely little poem, given under slightly differing forms, both by Carew and Herrick. In Herrick's poems it stands thus:—

"Ask me why I send you here
This sweet infant of the year?
Ask me why I send to you
This primrose thus bepearl'd with dew?
I will whisper to your ears
'The sweets of love are mix'd with tears.'"

"Ask me why this flow'r does show
So yellow-green, and sickly too?
Ask me why the stalk is weak,
And, bending, yet it doth not break?
I will answer: 'These discover
What fainting hopes are in a lover.'"

May I add a more literal Latin version, printed a good many years ago? —

"Pocis, cur tibi dedicem
Hanc anni teneram progeniem novi?
Mittam cur tibi primulam
Quæ gemmata nitet rore madens adhuc?
Et reddo — 'Sua sic amor
Æternum lachrymis gaudia temperat.'
"Pocis, cur mea primula
Languescat fragili pallida flosculo?
Cur caulem Zephyrus levem
Flectat perpetuè, frangere nec queat?
Reddo, — 'Semper amantium
Pectus non aliter languida spes alit.'"

A little closer attention to botanical nomenclature would have told your correspondent that the crimson plant he saw was not "a different plant of the same species," but a different *species* of the same *genus*.
C. W. BINGHAM.

The *Primulacæ* being a great *natural* order, the London gardeners probably made no mistake.
S.

ROD IN THE MIDDLE AGES (3rd S. iv. 32.) — Your correspondent E. D., and I should think most of your readers, will be surprised to hear that the severe discipline so vividly described by Francis Newbery in 1815, is not only not obsolete, but actually practised at the present day. Happening to look over a file of the *Family Herald*, I found amongst the miscellaneous stores of information contained under the head of "Correspondence" a series of communications respecting the use of the rod in girls' schools. It appears that a discussion has been going on in the columns of the *Family Herald* as to the propriety of this mode of punishment, and, in answer to one correspondent, the editor says: —

"From the numerous letters that we receive, we believe that the practice you condemn is not only indulged in, but that it is indulged in because severe correction is thought necessary; and in many cases it probably is so." No. 1077, vol. xxi., Dec. 19, 1863.

What is still more extraordinary is, that the editor approves the practice, as, in reply to another correspondent, he thus states his views: —

"Discipline sends us a letter in favour of discipline at girls' schools; that is, in favour of flogging girls. He considers the rod a fitter instrument of punishment than any other; and so do we. The fact is this, there should be no maundering about the matter." — (No. 1063, vol. xxi., Jan. 30, 1864.)

This shows that not only is the rod now in use as a corrective for refractory young ladies, but that there are persons who advocate its terrors. It may also show us how little one half of the

world knows what the other half does; and if a question of the domestic customs of the present day admits of denial, how much more difficult it must be to trace the manners and habits of former times.
VIRGA.

PROVERBIAL SAYINGS (3rd S. v. 136.) — The saying "Needs must when the devil drives," is probably taken from *All's Well that Ends Well*, Act I. Sc. 3, where the Clown says: "He must needs go, that the devil drives." N. M. F.

PORTRAIT OF BISHOP HORSLEY (3rd S. v. 38.) — A small but very excellent line-engraving of this admirable champion of orthodoxy adorns the six volumes of Dr. Dibden's *Sunday Library*. Is this included in the set in Evans's List? May not *The British Senator* contain another portrait? I know it has several of contemporary prelates, Bishop Douglas to wit, for whose portrait a correspondent was inquiring in the bye-gone age of your First Series.
R. Lxm.

OATH BY THE DOG (3rd S. v. 138.) — In Hindoo, Scandinavian, and Classical Mythology, "the dog," "dog grass," "the dog star," and all the variations of analogous myths and superstitions are almost interchangeable. (*Vide Moor's Hindu Pantheon, &c.*)

I once made a large table of such analogies, including those of the Hindoo cosmogony, and the succession of geological strata, but unfortunately lost it. Such a tabular work in the hands of one better able to compile it might be made exceedingly interesting.
S.

ANONYMOUS: "RESURRECTION, NOT DEATH, THE HOPE OF THE BELIEVER" (3rd S. v. 33.) — *VECTIS* is informed that this tract is by the Rev. Henry Borlase. It was originally a paper in a quarterly periodical, called *The Christian Witness*, which appeared at Plymouth from 1834 to 1840, and of which Mr. Borlase was the original editor. The paper in question was inserted in the second number, April, 1834. Mr. Borlase was a native of Helstone, in Cornwall. He graduated at Trinity College, Cambridge; and after his ordination in the Church of England, he held for a short time the curacy of the parish of St. Keyne, in Cornwall. He withdrew from the ministry of the Church of England; and he was from that time associated with a Christian congregation at Plymouth, to whom first the name of "Plymouth Brethren" was given. It ought, however, to be distinctly stated, that they did not then hold the peculiarities of theology, nor did they carry out the same course of action which characterise those who now in many places are known as Plymouth Brethren. The doctrinal system now held by them is utterly at variance with the principles cherished by Mr. Borlase.

After many months of illness Mr. Borlase died,

Monthly Magazine, November, 1826, that tells the story):—

"'Well,' says Parr, 'how did you like the sermon?' 'Why, Doctor,' replies his lordship, 'there were four things in it that I did not like to hear.' 'State them.' 'Why, to speak frankly, then, they were the quarters of the church clock, which struck four times before you had finished.'"

J. C.

"THE ART OF POLITICKS" (3rd S. v. 164.)—This excellent satirical poem (reprinted in Dodsley's *Collection*) was by the Rev. James Bramston, M.A. He was born in or about 1694, being son of Francis Bramston (fourth son of Sir Moundeford Bramston, Master in Chancery, who was a younger son of Sir John Bramston, Chief Justice of England). In 1708 he was admitted at Westminster School, whence in 1713, he was elected to a studentship at Christ's Church, Oxford, proceeding B.A. May 17, 1717, and M.A. April 6, 1720. In 1723 the University of Oxford presented him to the rectory of Lurgarsale, in Sussex, and in 1725 he became Vicar of Harting, in the same county. He died March 16, 1743-4. He also wrote *The Man of Taste* (reprinted in Dodsley and in Campbell's *Specimens*), and *The Crooked Sixpence*, and has poems in *Carmina Quadragesimalia* and the University Collection, on the death of Dr. Radcliffe.

Dallaway and Cartwright, in their account of Lurgarsale, written nearly a century after Mr. Bramston's death, say "he was a man of original humour, the fame and proofs of whose colloquial wit are still remembered in this part of Sussex." (*Hist. of Sussex*, ii. (i.) 365.)

In accordance with a slovenly practice, which, as the cause of error and trouble, cannot be too generally condemned, Dodsley has suppressed Mr. Bramston's Christian name. The *Gentleman's Magazine*, in announcing his death, designated him Mr. Brampton, vicar of Starting. This ludicrous misnomer of his benefice has been repeated by Chalmers, Campbell, Watt, and Rose.

Your correspondent A. J. has, we believe, reason to congratulate himself on the possession of a copy of the original edition of *The Art of Politics*.
C. H. & THOMPSON COOPER.

TEA STATISTICS (3rd S. v. 175.)—Leaving DOUBT's query—"What yield of tea is required per acre to repay the ordinary cost of cultivation?"—unanswered, I can, I think, remove from his mind the difficulty which the article in the *Edinburgh Review* appears to have produced.

The leaf is not plucked from the tea plant for the purpose of being manufactured into tea before the fourth year; and the plant is not at its full power of bearing before the sixth year. Now the proportion of tea plant in Assam of four years and upwards is very much greater than in Cachar and Darjeeling; indeed, in the last-named

district, little or none of the plant has come to full maturity: hence the small yield represented by the cultivation in that district.

Three hundred pounds of tea, from an acre of well-grown plant, will be about a fair average. It will therefore appear, that the figures in the *Edinburgh Review* do not represent half what the present cultivation in Assam will produce three or four years hence.
E. M. D.

Miscellaneous.

NOTES ON BOOKS, ETC.

Words and Places: or, Etymological Illustrations of History, Ethnology, and Geography. By the Rev. Isaac Taylor, M.A. (Macmillan.)

The reader must not suppose that the present work has been hastily prepared, to meet the growing want of a trustworthy work on this instructive subject. The author tells us in his Preface, that ten years have been devoted more or less to the collection of materials for it; and that much of it has, during the last two years, been rewritten. Mr. Taylor's introductory chapter, showing the value of local names, which are always significant—being either descriptive of the country, records of ethnological or historical facts, or illustrative of the state of civilisation or religion in past ages—is well calculated to stimulate the reader to a careful perusal of the entire book; and he will read it, amused and informed, by the curious and instructive facts which Mr. Taylor's learning and research have gathered together, and pleased with the ingenuity and reasonableness of the deductions which he draws from them. That we agree on every point with Mr. Taylor can scarcely be expected; but we are greatly indebted to him for a capital book—one in which the authorities are honestly quoted, and one which is moreover enriched by an admirable Bibliographical List of Works upon the subject; some useful appendices, and a copious Index of local names; and another equally copious of the various points discussed and matters introduced.

The Book of Job, as expounded to his Cambridge Pupils, by the late H. H. Bernard, Op. D., M.A., &c. &c. Edited, with a Translation and Additional Notes, by F. Chance, B.A., M.B., &c. &c. Vol. I. (London: Hamilton and Adams.)

Worthy Mr. Bernard has not been fortunate in his admirer and editor. The personal gossip with which Mr. Chance fills his pages dilutes his author's meaning, wearies his reader's patience, and makes one regret the old days when scholars wrote in Latin, and compressed into one terse sentence what Mr. Chance, and many like him, would spread over an octavo page.

Lucasta. The Poems of Richard Lovelace, Esq. Now first edited, and the Text carefully revised, with some Account of the Author, and a few Notes. By W. Carew Hazlitt. (J. R. Smith.)

There are few of our readers who do not know some three or four of the choicest effusions of Lovelace's muse; but we have no doubt that there are many whose knowledge of the writings of the author of *Lucasta* is limited to those well-known lyrics. Mr. Carew Hazlitt, who is coming forward as an active and intelligent editor of our older writers, has just issued an edition of *Lovelace's Works* much more complete than the reprint edited some years since by the late Mr. Singer, and has thus placed the

effusions of this gallant Cavalier within the reach of all. Mr. Hazlitt has bestowed considerable attention with the text, which has hitherto been very incorrectly printed; and has taken pains to clear up some of the obscure points in the poet's life; but his efforts in the latter case have not been attended with the success which he deserved.

A Dictionary of the Bible; containing Antiquities, Biography, Geography, and Natural History. By Various Writers. Edited by William Smith, LL.D. To be completed in 25 Parts. Part XII. (Murray.)

This is the first monthly Part of the Second Volume of Dr. Smith's *Dictionary of the Bible*. As it is a book which may be considered indispensable to all biblical students, we congratulate those who find it convenient to take the work in, in monthly parts, and who did in this way place the first volume on their shelves, upon the appearance of this first monthly issue of the second volume, which exhibits in the various articles the learning, research, boldness, and candour for which the first volume was distinguished.

JAMES DAVIDSON, ESQ., OF AXMINSTER.—It is with feelings of deep regret that we announce the decease, on the 25th ult., of one of our constant and earliest contributors. As an antiquary, his careful accuracy, combined with deep research and learning, rendered his communications of more than ordinary value. His *History of Axminster Church*, and of *Newnham Abbey*, are both well known, but his most useful work, *The Bibliotheca Devonienensis* (to which he had recently published a Supplement), is one which must cause all future students of the history or antiquities of Devon to esteem his memory. Though of somewhat retiring habits, the freedom with which he communicated his vast stores of information to others, and his general courtesy, endeared him to a large circle of literary friends.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Prior, &c., of the following Books to be sent direct to the gentleman by whom they are required, and whose names and addresses are given for that purpose:—

THE LIFE OF THE REV. PHILIP SKELTON, by BARDY. Dublin, 1792, 8vo. OPERATIONS OF BARDY'S LIFE OF THE REV. PHILIP SKELTON. Dublin, 1794, 18mo.

A VINDICATION OF BARDY'S LIFE OF SKELTON. Dublin, 1795, 18mo. Wanted by *Rev. E. H. Lister*, Rector, Blackrock, Dublin.

THE LONDON GAZETTE, 1774-1775, 1797-1798, 1843-1853. The Library has duplicates, 1798-1843, half calf. 1847-1853 unbound, portions of which might be exchanged for the above. All the numbers stated are bound.

Wanted by the *Librarian*, University Library, Cambridge.

THE GOSPEL, Folio. ALLEN'S SPEECHES IN ENGLISH. MANCHESTER'S VIRGIN UNWRITTEN. 1800. FOLIO LECTURES ON THE WORKING CLASS. Vol. I. Wanted by *W. Thos. Kilduff*, 76, Newgate Street.

Notices to Correspondents.

SHAWNEAR, RD. LITE AND WRITING. "N. & Q." of March 1864 will be more especially devoted to Shakespearean Papers.

Replies to Correspondents must wait.

Our Cases for binding the volumes of "N. & Q." may be had of the Publisher, and of all Booksellers and Stationers.

"Notes and Queries" is published at noon on Friday, and is also issued in a weekly Part. The Subscriptions for SHAWNEAR, RD. LITE AND WRITING, are forwarded direct to the Publisher, including the Half-yearly Index to the vol. which may be sent by Post Office Order, payable to the General Post Office, in favour of WILLIAM G. SMITH, at 15, Wellington Street, Strand, W.C. to whom all Communications for the Editor should be addressed.

"NOTES & QUERIES" is registered for transmission abroad.

AN APPEAL TO THE PATRONS OF LITERATURE.

I beg to draw attention to the painful position of a Literary Gentleman, whose works have been favourably received by the public, and highly collected by the press, and whose private character is conspicuous for moral worth and acknowledged integrity, who has been suddenly precipitated, through misplaced confidence, and subsequent seizure of all he possessed (aggravated by illness), into so helpless a condition as to necessitate immediate relief to save him from ruin, and enable him to resume his penurious labours.

I sincerely hope that those who interest themselves in the struggles of men of genius will not suffer this extraordinary case to pass unheeded. I am permitted to state, that the veracity of this painful case can be fully attested by a minister of the Church of England, and any communication will be thankfully received and acknowledged by Mr. Geo. PHILLIPS, Secretary of St. Thomas' Chapter House, Goswell Street, London, E.C.

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LONDON, SATURDAY, MARCH 12, 1864.

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Notes.

SIR WALTER RALEIGH. ADDITIONAL PAPERS.

I continue the extracts from my miscellaneous papers regarding Sir Walter Raleigh. I am not able to arrange them with precision as to the dates, but, as in the former instances, those readers of "N. & Q." who are acquainted with the main incidents of his career will not find any difficulty in this respect.

[Indorsed by Lord Burghley] "21 Decemb. 1587. Sir Walter Raleigh letter of 2000 foote and 200 horse in Dev. and Cornwall.

Addressed "To the Right honorable my singuler good L. the L. highe Tresourer of England."

"My singuler good Lorde accordinge to your Lordships and the rest of my Lords directions, I have attended the Earle of Bath, and conferred with the deputies of Devon and the City of Exon for the drawinge to gether, of 2000 foote and 200 horse, and I finde great difference of opinion amonge them: some are of opinion that this burden wilbe grevous unto the countrey, standinge att this tyme voyde of all trafique, the subside not beinge yet gathered, and the past musters havinge byn very chargeable. Sir John Gilbert, Sir Richard Grenville, and the Earle hymsealf, beinge more zelous both in religion and her majesties service, who have always founde a redy disposition in their devotions, and willingnes to beare what so ever shalbe thought meet for her majesties service by the people, or of opinion that the matter and service wilbe very feisible. It is most asured that the careful usage of the action by the deputies in their severall devotions will easely induce the inferior sort to what soever shalbe thought necessary for her majesties safty and their own defence: but some other of the commission

of Devon (in my conscience before the Lorde) beinge both infected in religion and vehemently malcontent, who by how much the more they are temperat, by so much the more dangerous, are secretly great hinderance of all actions tendinge to the good of her majesty or safty of the present state. The men make doubt that your honor's instructions alone ar not sufficient and saunde warrant for their discharge; and that if any refuse to contribute they see not by what they should be inforsed, with a thowsand dilatory cavelations. For myne own oppinion, under your L. correction, if it might notwith-standinge stande with her majesties likinge to beare the one halfe of the charge, beinge great, it would be very consonant to all good pollicy; and the countrey, as I judge, will willingly defray the rest, which, onles ther wear ministers of other disposition will not be so saunty and easely brought to effect. I have sent your Lordships an estimate of the whole, with which I humble pray your L. to acquaynt her majesty, and not otherwise to impart try letter, because I am bold to write my simple oppinion playnly unto your Lordships, the same beinge, as the Lord doth judge, without respect or parciality, havinge vowed my travaile and life to her majesties service only and for ever.

"I have written to the deputies of Cornwall, and am redy to repaire thither withall diligence, and to per-forme the rest of hir majesties command given mee in charge by your Lordships.

"And yeven so, humble cummending my service unto your Lordships favorable construction, I take my leave. From Exon this xx of December.

"Your L. to do you all honor and service,

"W. RALEIGH.

"The Cittiseins of Exter as yet refuse to beare such part as was thought meet by the levetenants of Devon and the rest."

[In an Account entitled "Extraordinaire pai-ments out of the Receipt, from our Ladie date 1587, until Michas followinge," occurs this item:

"18 Junij 1587. To Sir Walter Raleigh to be impleided accordinge to hir Majesties direction . . . M. M^{rs}.] (Indorsed by Raleigh), "Order for the putinge in red-dines of 2000; footmen accordinge to your honor's direc-tions.

2000 men under	[Sir R. Grenvill with his Band of . . .	800
captayns	Richard Carew with his . . .	300
to repaire to	Sir John Arrundell with his . . .	200
the Court or	M ^r Bevill with his . . .	200
elsewher with	The provost marshall John Wray . . .	200
my L. direc-tions.	Thomas Lower with his . . .	200
	Tristram Arcote with his . . .	200
	John Trelany with his . . .	200
	John Reakener with his . . .	200

"Wee have apoynted 4 waynes to each hundred, and vittes for fourteen dayes, and wee accompt to mount the one half on hacknes for expedition: wee provide tooles for 200 pioners, as well for our own incompinge as to serve her majesty in her camp reall. Also wee have ordayned a cornet of horsmen to be in reddines, if your honours shall command the same, to be added to this 2000 footmen; and if I shall not be commanded down my sealf, I have thought good to direct Sir Richard Grenvill to have the conduction of this regement to bringe them to the campe, wher after your honours may otherwise dispose of the charge, as it shall best like your wisdomes.

"Your honors humble att command,

"W. RALEIGH."

Indorsed "xiiijth September, 1588. M. for stay of all shipping upon the north coasts of Devon and Cornwall. To S^r Rich. Grenvill. Entred.

"R. Tr. and welb. we grete you well. Wher we have some occasion offred to us, by reason of certen shippes part of the Spa. Armada, that coming about Scotland ar dryven to sondry portes in the west of Ireland, to put in redynes some forces to be sent into Ireland as farder occasion shall be gyven us, which we meane to be shipped in the Eyver of Severn, to pass from there to Waterford or Cork, we have thought mete to make choies of yow for this service followyng. We require yow that upon the north coast of Devon and Cornwall, towards Severn, yow make stay of all shippynge mete to transport soldiers to Waterford, and to gyve chardg that the same shippes be made redy with Masters, Marynors, and all other maritum provisions nedefull, so as upon the next warning gyven from us, or from our Counsel, they may be redy to receive our sayd soldiors, which shall be iiii^o out of Cornewall and Devon, and iiii^o out of Gloucester and Somersetshire. We have also some other further intention to use your service in Ireland with these shippes aforesayd, wherof S^r Walter Ralegh, Knight, whom we have acqwaynted therewith, shall inform yow, who also hath a disposition for our service to pass into Ireland, ether with these forces or before they shall depart.

The following is in Raleigh's handwriting, and is indorsed by Sec. Windebank thus: "Considerations concerning Reprysalles":—

"All that hath or shalbe taken may be brought in question.

"The pepper of the last carrecke claymed by the Takers.

"The Italians may as well clayme the goods brought from the Indies.

"Judgments alreddy gyven in this case of late for Bragg and others.

"If the Queene held her kingdome of the Venetians, yet could they not clayme such a preheminence.

"The Italiens goods taken by the Dunkerker in our shippes never by them claymed.

"The French never clayme their goods taken in Spanishe bottomes.

"The Veneciens are not ignorant of this law, for besydes that it is a lawe among all nations, they have had a sute against S^r John Gilbert this two yeares upon the same poynt.

"The Kings of Sweden and Denmarke in their late warrs did not only confiscate all shippes that came to the contrary syde, but putt people to the sword, of what nation soever, that traded with their enemies.

"The proclamation restraynethe all other bottomes, and if question be made of the Spanishe shippes, the sea warr of our part is att an end.

"The Queene will lose ten thowsand pound a yeare custome by this Judgment.

"And besides the losse to the realme of goods taken from the enemye, ther will follow many inconveniences, as well the impoverishing of the enemy, the not setting our marinars a worke, the disause of our men from the warrs, and the want of intelligence dayly gotten.

"It were strange to yeld in a case wher ther is a direct lawe to warrant.

"The clamore of the marchant is not to be esteemed.

"Wee shall lose more by leving reprisall than by the trade of Vennia.

"The Venetiens can not heape us nor harme us.

"It is matter of great consequence to be yelld unto.

"Wee ought to be curious in such a case where honor,

priviledge, and greatnes of states and princes are in question.

"It were strange that the Queen should doubt to yeld that the Inglishes should not searce French bottomes, and now doubt to avow good taken in Spanishe shippes from Venetians."

J. PAYNE COLLIER.

CORNISH PROVERBS.

Whilst the study of the provincial dialects has greatly increased during the past half century, that of local proverbs still remains almost totally neglected. In the hope of calling attention to this comparatively new pursuit, and showing how large a number can be gleaned even from one county, I send you this, the first part of a collection, and with your permission others shall follow:—

I. CORNISH PROVERBIAL RHYMES.

1. He that hurts robin or wren,
Will never prosper boy nor man.

In the vulgar pronunciation, the rhyme is attained by a long *ā*, *mān*. See also the next example:—

2. By Tre, Pol, and Pen,
Ros, Caer and Lan,
You shall know all Cornish men.

The second line of this old saw is frequently omitted, and certainly the prefixes mentioned in it are not so common as those contained in the preceding line. The antiquity of this saying may be gathered from the fact that, in Andrew Borde's *Book of Knowledge* (1542) occur these lines—

"My *bedaver* wyl to London to try the law,
To sue Tre, Pol, and Pen for wagging of a straw."

3. Better a clout than a hole out.
4. More rain, more rest; more water will suit the ducks best.

The following distich refers to magpies:—

5. One for sorrow, two for mirth,
Three for a wedding, four for a birth.

MR. COUCH, in his *Folk Lore of a Cornish Village* ("N & Q." 1st S. xii. 37), has made the strange substitution of death for birth.

6. Cornwall will bear a shower every day,
And two on Sunday.
7. A Scilly ling is a dish for a king.
8. Cross a stile, and a gate hard by,
You'll be a widow before you die.
9. The mistress of the mill
May say and do what she will.
10. One is a play, and two is a gay [a toy].

Mr. Halliwell, in his *Dictionary of Archaic Words*, quotes the following passage:—

"As if a thiefe should be proud of his halter, a beggar of his cloutes, a child of his gay, or a fool of his babble."—*Dent's Pathway*, p. 40.

11. A Saturday or a Sunday moon
Comes once in seven years too soon.

This proverb, slightly varied, appears to be current in several counties of England as well as in the Lowlands. Cf. "N. & Q." 2nd S. ii. 516; iii. 58.

12. With one child you may walk, with two you may ride;

When you have three at home you must bide.

13. Like a ribbon double-dyed,
Never worn and never tried.

14. Rain, rain, go to Spain,
And come again another day;
When I brew, when I bake,
You shall have a figgy cake,
And a glass of brandy.

With the lower classes of the Cornish, a "plum pudding" and a "plum cake" are changed into "figgy pudding and cake." Those, however, who wish to be more correct, alter the fourth line into "You shall have a piece of cake."

P. W. TREPOLPEN.

MODERN FOLK BALLADS.

In former days almost every event that attracted popular attention was versified in rude fashion by some rustic poet, and the ballad was the common song of the lower classes. These quaint old effusions have now become nearly obsolete; and you hear instead snatches of negro melodies, or songs from farces or comic entertainments, wherever you go, but rarely anything like the old "folk poetry."

A short time ago, taking a long run out to sea with some of the boatmen from Ramsgate—who I should say, *par parenthèse*, are generally very civil and intelligent men—several of the usual tales about smuggling were narrated to me. Among the rest was the story I venture to relate below. I was also told a ballad had been written on the subject by some of the fishermen, which was often sung by them; and a "very touching song it is," my informant said. With some difficulty, a copy was procured; and as it is probably very nearly the last of that class of poetry, it is enclosed exactly as given to me.

The story is this. About twenty years ago, an attempt was made to "run" some tea at a "gap," or opening cut through the cliff down to the beach, not far southward of Margate. The preventive men got scent of the matter, and opposed the landing; and at last one of them fired on the smugglers, and wounded one of them in the thigh a little above the knee. This man was a fine strong fellow, called Dick Churchman: a first-rate seaman, and a great favourite all along the coast. So slight did the wound seem to him, that he took no notice of it at all, but kept on rowing, and after six hours they landed at Broadstairs,

and went into a public-house there, called "The Tartar Frigate." Whether they had succeeded in "running their goods" or not, I was not told. However, shortly after they entered the house, Churchman for the first time complained of feeling "a little faint;" and asked for some beer, which he drank, and then slipped gently off his seat, and fell on the floor stone dead. It was found a small artery had been divided, and the man had literally bled to death without any one of his mates having the slightest idea that he had received a serious hurt.

A report soon spread that the preventive man had cut his bullets into quarters when he loaded his piece, for the better chance of hitting the men; and in the horrible hope that the wounds, inflicted by the ragged lead, might be more deadly. As might have been expected, there was a tremendous burst of popular indignation, and the authorities were obliged to remove the preventive man to some distant part of the country. A sort of public funeral was given to "poor Dick Churchman," and these are the lines that record his fate. They are at once so simple and genuine, I make no apology for them, rude as they may be. At any rate it was some satisfaction to find that the spirit which had listened to the popular lay of the bard, the glee-man, the minstrel, and the ballad-singer, was not wholly extinct in England.

"LINES ON THE DEATH OF RICHARD CHURCHMAN."

"Good people give attention
To what I will unfold,
And, when this song is sung to you,
I'll make your blood run cold:

"For Richard Churchman was that man
Was shot upon his post,
By one of those preventive men,
That guard along our coast.

"It was two o'clock one morning,
As I've heard many say,
Like a lion bold he took his oar,
For to get under weigh:

"For six long hours he laboured,
All in his bleeding gore,
Till at eight o'clock this man did faint—
Alas! he was no more!

"And then this bold preventive man
Was forced to run away,
For on the New Gate station
He could no longer stay.

"There was hopes they'd bring him back again,
And tie him to a post;
As a warning to all preventive men,
That guard along our coast.

"Then they took him to St. Laurence church,
And he lies buried there;
All with a hearse and mourning coach,
And all his friends were there:

"And sixty couple of blue-jackets,
With tears all in their eyes,
All for the loss of Churchman,
Unto their great surprise.

"For he was beloved by all his friends,
Likewise by rich and poor;
Let's hope the man that murdered him
Will never rest no more!"

Enclosed is the original, in the boatman's writing; both which, and the spelling, are much better than might be expected from one of his class.

A. A.

Poets' Corner.

LORD RUTHVEN.

In Park's edition of Lord Orford's *Royal and Noble Authors*, a long notice is given of Patrick, third Lord Ruthven, who was a marked man of the time, for his participation in the slaughter of Rizzio—an act which was a year afterwards revenged by the assassination of Henry Lord Darnley at the Kirk of Field. In a foot-note, the accomplished editor has taken notice of a curious little work entitled the *Ladies Cabinet Enlarged and Opened*, a portion of which is said, in the preface dated in 1666, to have been derived from the learned and scientific observations of a "Lord Ruthven." Mr. Park, who had before him only the fourth edition, dated 1667, has made a mistake as to the authorship, which, strange to say, is shown by evidence furnished by himself. In the preface, the portion of the volume previously mentioned is represented as taken from the papers of the late Right Honourable and learned Chymist, the Lord Ruthven.* Now Lord Ruthven of Freeland, the party supposed to be the author, was alive in 1672; his son David, the second Lord, having been served heir of his father May 10, 1673. The date of the peerage was Feb. 7, 1650. From this it follows that the late Lord Ruthven of 1666 could not be the person who was ennobled in 1650, and lived at least until the year 1672.

It would be very obliging if any of your readers, possessing earlier editions, would inform the writer as to whether the preface partially quoted by Mr. Park, occurs in any one of them, and especially what are the dates of the first editions;† because it is possible that the Lord Ruthven referred to may have been the immediate surviving younger brother of the murdered Earl of Gowrie, and who, *de jure*, was entitled to be so called, as the moment the breath had passed from his lordship's body, the title *jure sanguinis* came to him, and he never was lawfully attained as Earl of Gowrie.

It is an historical fact that William, by right fourth Earl, was addicted to scientific pursuits, and had great knowledge in chemistry, whereas

[* Watt and Lowndes give the date of 1654, 12mo, as the first edition.—Ed.]

the Ruthvens of Freeland were not in the slightest degree given to such investigations. Earl William might have safely come back any time after the demise of the family persecutor, for King Charles does not seem to have entertained the same detestation of the Ruthvens as his father had, for he raised one of the family to the high rank of an earl both in England and Scotland. This nobleman having left only two daughters, the Earldoms of Forth and Brentford expired with himself.

J. M.

DESTRUCTION OF THE TITANS AND DRAGONS,
AND ORIGIN OF THE VINE.

"Androcydes, sapientia clarus, ad Alexandrum magnum scripsit, intemperantiam ejus cohibens: 'Vinum poturus, Rex, memento bibere te sanguinem Terræ.'" — Pliny, *Nat. Hist.* l. xlv. c. 5.

In the astral myths, the giants symbolised the terrene energy; and this sage admonition of the renowned Androcydes suggested to me the following mythological fancy:—

Great Terra trembled — surging with affright
Did Neptune in his deep recesses cower;
Till the swift Hours, sphere-circling, waked each
Star.*

In darkening twilight of the west afar
Then flashed Orion's splendid sword, and bright
Arcturus beacons from his zenith tower
To Cepheus, Sagittarius, Sirius—all
Heaven's mighty host to mount the flaming wall.†

Startled from slumber, Nox beheld the stream
Of their dread darts, a meteor tempest,‡ hurled,
Frequent and thick, against the rebel Giant,
Who, with his sons, and Dragon brood, defiant,
(Unnatural league) would vanquish Jove supreme,
And mar the orb'd order of the World,—
Dubious the war, till Lucifer's pale crest
Signalled Apollo from the kindling east.

Scarce had Aurora cleft the veil of clouds
That wrapped Olympus, when the Sun-God
rose.—

Struck by the dreadful lightning of his eye,
O'erthrown, transfixed, the monster Saurians die,
(Memorialled hideous in their stony shrouds;)

* "Αστροπαις δὲ φάλαγγας ἀναβίβας ἐκλάσαν" Ὀμήρ.

† Ὀπλον ἔλασεν εὐδαι.—Nonnus, *Dionysiaca*, l. 1.

The sublime though incongruous imagery of Milton's paradisaical poems is borrowed wholesale from the descriptions in the *Dionysiaca* of the Titanian War, and filiation of the starry genii; although few scholars will feel disposed to hunt out these plagiarisms in the crabbed Greek of that stilted and curious epic.

‡ "Mœnia flammantia Mundi."—*Lucretius*.

§ "Tempestas telorum."—*Ovid*.

While 'neath the 'bissing bolts' redoubled blows
Typhæus' life-blood o'er the dark soil flows:
Thence sprang the sanguine fruitage of the Vine,
Yielding for gods and men the glorious purple
. wine.

J. L.

Dublin.

ILLEGITIMATE CHILDREN OF KING CHARLES II.
I enclose a cutting from a newspaper, purporting to give as correct a list of these as can be ascertained, or I should rather say, those whom King Charles acknowledged as his own. Perhaps some correspondent of "N. & Q." can point out inaccuracies in the statement; at any rate there is one in calling the Duchess of Cleveland Barbara Villiers instead of *Palmer*:—

"The illegitimate children of King Charles II. were popularly believed to be legion, but he acknowledged only (1) James Stuart, son of a young lady in Jersey, who took holy orders, and died a Catholic priest; (2) James, Duke of Monmouth, son of Lucy Walters, executed for treason by his uncle's command; (3) Mary, daughter of the same lady, married first to William Sarsfield, an Irish gentleman, and afterwards to William Fanshaw; (4) Charles Fitzroy, Duke of Southampton, (5) Henry Fitzroy, Duke of Grafton, (6) George Fitzroy, Duke of Northumberland, and (7) Anne, Countess of Sussex—all children of Barbara Villiers, the fierce Duchess of Cleveland; (8) Charles Beauclerk, Duke of St. Alban's, and (9) James Beauclerk, sons of Nell Gwynne; (10) Charles Lennox, Duke of Richmond, son of Louise Quenouaille, Duchess of Portsmouth; (11) Mary Tudor, married to the heir of Lord Derwentwater, daughter of Mary Davis; (12) Charles Fitzcharles, and (13) a girl who died young, children of Catherine Pegge; and (14) Charlotte Boyle, *alias* Fitzroy, wife of Sir Robert Paston, Bart., afterwards Earl of Yarmouth, daughter of Elizabeth, Viscountess Shannon. Three of these founded dukedoms which still exist—Grafton, Richmond, and St. Albans—and other families trace their rise to connection with the children of the last popular Stuart."

OXONIENSIS.

LORD, LADY: THEIR DERIVATION.—"My Lord," as a style of address, is of frequent occurrence in the Bible, while the use of "Sir" is comparatively rare, the earliest passage in which we meet with it being Genesis xliii. 20, "O Sir, we came down," &c. See John iv. 11; xx. 15; Acts xiv. 15; Rev. vii. 14, and elsewhere. It was used, as now, to strangers, or to elders, implying respect, as instanced above.

"My lord" seems to have been universally adopted. Kings and prophets were so addressed. "Sara obeyed Abraham, calling him Lord." (See Gen. xviii. 12.) Rachel thus speaks of her father. Esau is thus courteously mentioned by Jacob. Joseph is so addressed by the brethren, though of course as a stranger of note. Joshua to his chief—"My Lord Moses, forbid them." But the following is an exceptional use; one which I do not remember to have met with elsewhere in the

Bible: "Now therefore *Lord Holofernes*," &c. Judith v. 24.

"Lord" is said to be an abbreviation of the Anglo-Saxon compound *Hlaf-ord*, and was formerly so written; = *hlaf*, raised, and *ord*, origin, of high birth. So "lady," is the Anglo-Saxon *Hlafd-ig*: the initial letter omitted gives *Lafd-ig*, which, with the final *ig* changed into *y*, becomes *Lafd-y*; the *f* suppressed, we have *Lady* = lofty, raised, exalted. "Lord" and "Lady" have been otherwise traced from A.-S.; but the derivation already given is preferred by etymologists. (See Richardson *On the Study of Words*, and *Dict.*, s.vv. "Lord," "Lady.") F. PHILLOTT.

THE VALUE OF A DAILY PAPER IN 1741.—From an indenture, dated August 31, 1741, between Dorothy Beaumont and James Myonet, it appears that one Mr. Vander Esch assigned to Mrs. Beaumont "three-twentyeth portions, or shares of, and in the public newspaper commonly called or known by the name of the *Daily Advertiser*," as an equivalent for the payment of 200*l*. The transactions detailed in this curious document arise out of the sale and purchase of South Sea Stock; by dabbling in which poor Dorothy Beaumont found her way to the Fleet. If 200*l*. was the selling price of the aforesaid shares, it is scarcely necessary to add, that the *Daily Advertiser* was worth about 1332*l*. Is this likely? B. H. C.

TOWT, TOWTER.—These words are looked upon as vulgar, and are banished from respectable dictionaries accordingly. I consider them unjustly treated, and I beg to offer a word in their behalf. Those staid personages, whom we see so constantly about Doctors' Commons, with traditional gravity and unimpeachable white aprons—the immemorial *towters*—one would think sufficient vouchers for the respectability of the name. But further than this, I believe the word *tout* occurs, with only a slight alteration, in the Authorised Version of the Scriptures. In 2 Cor. viii. 1, in the phrase "we do you to wit." I think "to wit" is certainly to be considered as only one word, and "do" as the auxiliary verb. Otherwise there would be an *archaism*, difficult to account for at the time of our translators. Of course, originally "I do you to wit," meant "I make you to know;" but "do" ceased to mean "make," and came, it would seem, to be regarded in this phrase as a mere auxiliary verb: "to-wit," or *towt*, being the principal verb. "To-wit," or *towt*, accordingly, came to mean "to inform," or "direct;" and a "to-witter," or *towter*, one who informs or directs.

Some candid reader of "N. & Q." may have something more correct to impart; if not, his *utatur mecum*. B. L.

EXECUTION OF ANNE BOLEYN.—In Housseaie's *Essays* (vol. i. p. 435) a little circumstance is related concerning the decapitation of Anne Boleyn,

which illustrates an observation of Hume. Our historian notices that the person who executed her was born in Calais; and the following story concerning her is said to have been handed down by tradition from an account of the executioner himself:—

"Anne Boleyn, being on the scaffold, would not consent to have her eyes bandaged, saying that she had no fear of death; but, as she was opening them every moment, he could not bear their tender and beautiful glances; he, to take her attention from him, took off his shoes, and approached her silently while another person advanced to her, who made a great noise. This circumstance is said to have attracted the eyes of Anne Boleyn to him, whereupon he struck the fatal blow."

THOMAS FIRMINER.

SCHLESWIG-HOLSTEIN.—The following historical facts may assist in removing the Gordian knot of red tape with which diplomacy has enveloped the question of right to the dominion of these duchies:—

1. Schleswig is admitted universally to be an appanage of the Danish crown; its government or constitution varies from that of Denmark, in retaining more of the representative element. The Gottorp portion of Schleswig was formally ceded to the King of Denmark in 1773. The population of Schleswig in 1848 consisted of—Danes, 185,000; Frisians, 25,000; and Germans, 120,000. Total, 330,000.

2. Holstein, after various conquests and revolutions, was, in 1715, by a treaty with France, England, Russia, and Prussia, guaranteed to Denmark in perpetual and peaceable possession.

3. In 1806, upon the breaking up of the German Empire, Holstein was incorporated with Schleswig and Denmark as one monarchy.

4. In 1815, the King of Denmark, conformably with the treaty of Vienna, joined the German Confederation as Duke of Holstein, with one vote in seventeen, and three votes out of the total of sixty-six, according to the subject-matter discussed in the Diet.

5. The King of Denmark, Ferdinand VII., in 1815, proposed to give a constitution to Holstein, which was disallowed by the German Confederation.

6. On July 4, 1830, the London protocol, signed by Great Britain, France, Prussia, and Sweden, guaranteed the integrity of Denmark, and approved the steps taken by the King relative to the settlement of the Danish succession.

7. The protocol of August 23, 1830, was agreed to at London relative to Denmark, Schleswig and Holstein, by Austria, Denmark, France, Great Britain, Russia, Sweden, and Norway.

8. The last important treaty of London by the above European Powers, on May 8, 1852, regulated the settlement of the Danish Crown, and set aside the claim of the house of Augustenburg.

T. J. BUCKTON.

Queries.

ANCESTOR WORSHIP.—Will any of your readers inform me, for the benefit of a clergyman engaged in missionary work in South Africa, of any English or French works which treat of ancestor worship, and ancestral worshipping nations? If of sidereal worship and sidereal worshipping peoples or tribes also, all the better. H. T.

HUGH BRANHAM.—In Hakluyt's *Collection of Voyages* (about p. 590 of the edition I used in the British Museum), there occurs in an account of Iceland, mention of a letter sent to the Bishop of Holar (Gudbrand Thorliac) by the reverend and virtuous Master Hugh Brankham, minister of the church of Harwich in England, in A.D. 1592 or thereabouts. The letter of Parson Brankham is not given, only the Icelandic bishop's reply. Can anyone tell me where I can find Brankham's letter, or anything about Brankham? E. S. M.

A BULL OF BURKE'S.—Burke, in his "Speech on the Petition of the Unitarians" (1792), says:—

"In a Christian Commonwealth, the Church and the State are one and the same thing; being different integral parts of the same whole."

Can any one help me to a logical interpretation of this passage, and explain how two different parts of the same thing can be identical? Are we to account for Burke's language in this instance by recollecting his nationality? C. G. P.

CAMBRIDGE VILLAGES.—Two villages, erroneously called sometimes Papworth St. Agnes, and Papworth St. Everard—as Papworth Agnes is dedicated to St. John the Baptist, and Papworth Everard to St. Peter—exist in Cambridgeshire. Can any of your readers explain the peculiar "agnomen" of Agnes and Everard? I never yet heard this explained. P. AUBREY AUDLEY.

JAMES CUMMING, F.S.A. (son of Alexander Cumming, F.R.S.) was one of the chief clerks of the Board of Control, and edited *Feltham's Resources*, 1806. He also drew up so much of the East India Report of 1813 as relates to Madras. Mr. McCulloch (*Lit. Pol. Econ.* 106) says he was "remarkable for his minute and extensive knowledge of Indian affairs." The date of his death is requested.* S. Y. R.

HAYDN'S CANZONERS.—May I trouble you with another query respecting Haydn? Which of these beautiful compositions—beautiful music wedded to charming verse—were written to original English poetry? The first six were written to words

[* Our correspondent will find many particulars of Mr. Cumming's public life in the following privately printed pamphlet, a copy of which is in the British Museum: "Brief Notice of the Services of Mr. Cumming, late head of the Revenue and Judicial Departments in the Office of the Right Hon. the Board of Commissioners for the Affairs of India, dated July 30, 1824.]

supplied by Anne Horne, the wife of the celebrated John Hunter. Which of these six were originals, and which translations? JUXTA TURRIM.

HERALDIC.—I should be grateful to any of your heraldic contributors who could furnish me with the blazon of the differences (marks of cadency) borne by the following members of the royal house of Plantagenet:—

1. Lionel of Antwerp, Duke of Clarence.
2. John of Gaunt, Duke of Lancaster. (Baines's *Lancashire* gives him "a label of three points, ermine." Is this correct?)
3. Richard, Earl of Cambridge (son of Edmund of Langley, Duke of York) beheaded, 1415.
4. Richard, Duke of York, his son, slain at Wakefield.
5. George, Duke of Clarence: he of "the Malmsey butt."
6. His daughter Margaret, Countess of Salisbury, wife of Sir Richard Pole, K.G.

FITZ JOHN.

SIR JOHN JACOB, KNT.—Sir John Jacob, Knt., of Bromley, Kent, was living in 1653. Can any of your correspondents kindly inform me as to his parentage; on what occasion and by whom he was knighted; whom he married, and whether any of his descendants are still living? H. C. F.

LATIN QUOTATION.—Can any reader of "N. & Q." reduce to *sense* the following bit of Latinity in an old *Concio*?—

"Hinc dicitur spiritu corritatis quam obsignat indum dibus nostris; non credencit a ergo est spiritu qui abduom deposito ad humana commenta."

Good Latin and English of this specimen of type, printed off after being driven into "pie," will be acceptable. A STUDENT.

MECCAH.—The elder Niebuhr (*Desc. de l'Arabie*, p. 310) mentions Jean Wilde as having visited Meccah. Where can I find an account of his travels?

It seems, by-the-bye, to be a not uncommon belief that Burton was the first Christian who visited the shrines of El Islam. There were certainly eight who preceded him, to wit, Ludovico Bartema (1503), Jean Wilde, Joseph Pitts, Ali Bey (1807), Giovanni Jinati (1814), Burckhardt (1815), Bertolucci, and Dr. George A. Wallen (1845). There is no evidence that any of these were renegades; though they were, of course, compelled to adopt Mohammedan rites and customs, and to avoid any open profession of their Christian belief.

Will some of your readers help me to enlarge this list? P. W. S.

New York.

GEORGE POULET.—In Collins's *Peerage* (1812), in the enumeration of the issue of William Poulet,

first Marquis of *Winchester*, I find the following passage:—

"Lord Thomas Poulet, of Cossington, in the county of Somerset, second son, married Mary, daughter and heir of Thomas Moore of Melpash, in Dorsetshire, and had by her, first, George Poulet, who by Alice his wife, daughter of Thomas Pacy (or Plesey) of Holberry in Hants, was father of Rachel, married to Philip de Carteret, Lord of St. Owen's and Sark, ancestor to the late Earl Granville, &c."—Vol. iii. p. 373.

On the other hand, the author of *Les Chroniques de l'Ile de Jersey*, written in or about the year 1585, and published in Guernsey in 1832, says that the *George Poulet*, whose daughter Rachel was married in January, 1581, to *Philip de Carteret*, was the brother of Sir *Amias Poulet*, at that time Governor of Jersey, better known in history as one of the jailors of Mary Queen of Scots, and ancestor of the Earls Poulett.

I am fully persuaded that the *Chronicle* is right, and that Collins is wrong. I should, however, be glad to receive any confirmation on the point. P. S. CAREY.

REV. CHRISTOPHER RICHARDSON.—Can any of your readers give me any information respecting the birth-place and parentage of the Rev. Christopher Richardson, ejected from the parish of Kirkheaton, near Huddersfield, in 1662? I have obtained many particulars of his after life, but I have no account of him before 1649; at which time, by the Parliamentary Survey of the Livings, now in the library at Lambeth Palace, he was at Kirkheaton. I presume that he had Presbyterian orders. No trace can be found of him, as far as I can learn, at Cambridge or Oxford. I have been told that the correspondence of Cromwell's Commissioners, respecting the fitness of the men put into livings, is still in existence; but I am unable to find anything of the sort at the Record and State Paper Office, in the printed list of papers belonging to the interregnum period. J. R.

ROTATION OFFICE.—What is the meaning of this? I understand it to be some office where justices of the peace met. Query, for what purpose? W.

RAPIER.—This family was settled near Thorak, Yorkshire, about 1650. I should be glad to find a pedigree. St. T.

SANCROFT.—As my Query (3rd S. iv. 147) has received no reply, may I be permitted to repeat it in a form more likely perhaps to meet with an answer? Archbishop Sancroft is said to have had six sisters. Are the names of their husbands known? There was a legal firm in London, some thirty or forty years ago—the Messrs. Bogue and Lambert—who could probably have answered the question; and it is just possible that this may meet the eye of their successors in business, if such there be. St. T.

JOHN SARGENT, Esq.—Where can I obtain the best account of John Sargent, Esq., M.P. for Seaford and for Queenborough, sometime Secretary to the Treasury, and author of *The Mine* and other poems? He died in 1830.* M. A. LOWER.

DR. JACOB SERENIUS.—Can any of your readers tell me where I can get sight of the following book by Dr. Jacob Serenius, who was Swedish chaplain in London, 1723-1734, and who died Bishop of Strengnaes in Sweden, 1776? *Examen Harmonie Religionis Lutheranae et Anglicanae*, Leyden, 1726, 8vo. E. S. M.

Queries with Answers.

THE MINISTERIAL WOODEN SPOON.—There is a note in "The Inner Life of the House of Commons," in the *Illustrated Times* of March 5, under the above heading, and the writer suggests a reference to the Editor of "N. & Q." for explanation. It is stated that a rigorous account is kept of every vote of every member of the government. At the annual dinner of the ministers, held at the close of each session, the chief whip reads this list, and it is said that the man to whose name is appended the smallest number of votes, is presented with a wooden spoon. It will no doubt be interesting to many readers to ascertain the origin of this strange custom. T. B.

[It is, we believe, quite true that a list of the votes of those members of the government who are in the House of Commons is produced at the Whitebait Dinner, and he who is lowest on the list is probably regarded, by his Cambridge friends at least, as the wooden spoon. During the administration of Sir Robert Peel, when the ministerial party was starting for Greenwich, one of them, in passing through Hungerford Market, bought a child's penny mug and a wooden spoon. After dinner, when the list of votes had been read out, the penny mug, on which was painted either "James" or "For a good boy," was presented, with all due solemnity, to Sir James Graham, and the wooden spoon to Sir William Follett. This is probably the origin of the statement quoted by our correspondent.]

BISHOP BARNABY POTTER.—Can any of your north-country readers inform me whether there was ever a Bishop of Carlisle, by name Dr. Barnaby Potter? Dr. Potter preceded Robert Herrick, the poet, in the living of Dean Prior, Devonshire; but what his subsequent career was I cannot ascertain. W. E. D.

[Barnaby Potter was born at or near Kendal in 1578. He was educated in Queen's College, Oxford, where he was afterwards made Provost. He held this post for ten

years, when he was chosen chaplain to King James I., and by his interest, his nephew, Christopher Potter, succeeded to the Provostship. From the University he resorted to the court, where he at first attended on Prince Charles. When Charles ascended the throne (1625) Potter was made Bishop of Carlisle, "notwithstanding there were other suitors for it, and he ne'er sought for it." He was consecrated at Ely House, in Holborn, London, on 15th March, 1628-9, and was commonly called "the puritanical bishop." Fuller remarks, that "it was said of him, in the time of King James I., that organs would blow him out of the church, which I do not believe, the rather because he was loving of, and skilful in, vocal music, and could bear his part therein. He was of a weak constitution, melancholy, lean, and a hard student." He died in London in Jan. 1641-2, and was buried in St. Paul's, Covent Garden. *Vide Nicholson's Annals of Kendal*, second edition, 1861, p. 333 and Wood's *Athenae*, by Bliss, iii. 21.]

WILLIAM SPENCE (Political Writer.)—This gentleman, who lived at Hull, was author of a remarkable pamphlet, entitled *Britain Independent of Commerce*, first published in 1807. There were several subsequent editions, and it was honoured by answers from James Mill and Col. Torrens. He also published other works, one dated 1815. His disciples, who were called Spenceans, created much alarm in or about 1818. The date of Mr. Spence's death will oblige S. Y. R.

[Well may we exclaim "Tempora mutantur, nos et mutamur in illis!" William Spence the political economist is now clean forgotten; while William Spence, F.L.S., the entomologist (the same gifted individual), will be long remembered for his assiduous labours in natural history. Mr. Spence was a native of Bishop Burton, near Beverley, and on the establishment of the *Hull* *Rockingham* became the first editor of that weekly journal. His reputation as a political economist was chiefly established by the publication of the work noticed by our correspondent. Four of Mr. Spence's early productions were republished by himself in one volume 8vo in 1822, entitled *Treats on Political Economy*, viz. 1. *Britain Independent of Commerce*. 2. *Agriculture the Source of Wealth*. 3. *The Objections against the Corn Law Bill Refuted*. 4. *Speech on the East India Trade*. In the Dedication to John Symmons, Esq. he says, "I have to thank *Entomology* for procuring me the acquaintance of my excellent and learned Associate in another literary undertaking, whose friendship has, for fifteen years, formed one of the principal enjoyments of life,"—alluding to the Rev. William Kirby, his colleague on that valuable work, *An Introduction to Entomology*.

Mr. Spence died at his house in Lower Seymour Street on Jan. 6, 1860, aged seventy-seven. In the obituary memorials of him at that time, not the least notice, however, was taken of his works on Political Economy.

Our correspondent must not confound William Spence, the entomologist, with Thomas Spence, the founder

* John Sargent, Esq., died at Lavington, in Sussex, on Sept. 8, 1831, aged eighty-one.—*Genl. Mag.* for Sept. 1831, p. 285.—*Fr.*

of the Spencean Scheme. This visionary writer at one time kept a stall at No. 8, Little Turnstile, High Holborn, which he called "The Hive of Liberty," where he not only retailed saloup, but his notable production "Pigs' Meat; or Lessons for the People, *alias* (according to Burke) the Swinish Multitude, published in Penny Numbers, weekly collected by the Poor Man's Advocate (an old persecuted Veteran in the Cause of Freedom) in the course of his Reading for Twenty Years, &c." To attract public attention to his Scheme, Spence struck a variety of medallions or seditious tokens, some of which are politically satirical and extremely curious. On one was his bust surrounded with the words, "T. Spence, a State Prisoner in 1794." On the obverse is a representation of George III. riding upon John Bull, having an ass's head, and exclaiming submissively, "Am I not thine ass?" See Balaam ("N. & Q." 2nd S. vi. 848). After his chivalrous labours for the "swinish multitude," poor Spence closed his earthly career on Sept. 8, 1814, aged fifty-seven. At his funeral appropriate medallions were distributed, and a pair of scales, indicative of the justice of his views, preceded his body to the grave.]

SIR JOHN CALF. — In a Bible in the possession of Mr. Bourne of Boxhulle, near Battle in Sussex, is the following copy of a singular epitaph. It is inscribed on the blank page between the Old and New Testaments. The Bible is, I think, the first edition of the Authorised Version, and the handwriting appears to be of about the time of Charles I. :—

"heere lies Sir John Calf
thrise mayor of london with
honner honner honner
Ojwoe worth subtil death more
subtil then a fox | would not let
Sir John Calf live til he had
beene an oxe | that he might
have got his liveinge a monget
briers and thornes | and don as
his fore-olders did were
hornes hornes hornes."

The book appears to have been in the possession of a family of Gilpin of London about the time when this fly-leaf scribbling was made.

Query. Was Sir John Calf a real personage; and, if so, when did he serve his mayoralty? I have no list of Lord Mayors by me.

MARK ANTONY LOWE.

[Another version of this singular epitaph appeared in "N. & Q." 2nd S. vii. 147. The Mayoralty of London has certainly never been ornamented with a "real" Sir John Calf; although the original lines, in which there is no mention of a Mayor of London, may have been satirically applied to some civic magistrate. The epitaph occurs in Camden's *Remaines*, first published in 1604. We quote from the edition of 1764, edited by John Phillipot:—

"A merry mad maker, as they call poets now, was he, which in the time of King Henry III. made this for John Calf:—

"O Deus omnipotens VIRUM interere JOANNES,
Quem metis prevencions notat esse boves."

'Which in our time (says Camden) was thus paraphrased by the translator:—

'All Christian men in my behalf,
Pray for the soul of Sir John Calf.
O cruel death, as subtle as a Fox,
Who would not let this Calf live till he had been an
Oxe,
That he might have eaten both brambles and thorns,
And when he came to his father's years, might have
worn horns.'"

The Latin couplet is given by Franciscus Swertius, *Epitaphia Joco-Seria*, ed. 1645, p. 87, where it is entitled "Magistri Ioannis le Veau." Camden's version is also printed in Pettigrew's *Chronicles of the Tombs*, p. 121.]

BECANCELLED OR BACCANCELLED. — Two councils were held here. Are we to understand Beckenham or Bapchild, both in Kent? B. H. C.

[Bapchild in Kent is considered to have been the place by some of our most learned antiquaries, namely, Camden, Dr. Plot, Johnson of Cranbrooke, J. M. Kemble, and by the editors of the *Monumenta Historica Britannica*, fol. 1848. "Some few," says Hasted, "have supposed it, from the similitude of the name, to have been held at Beckenham, a place at the western extremity of Kent; but Bapchild has full as much similitude of name, especially as one copy writes it Bachanchild; and its being situated in the midst of the county, close to the high road, and so near to Canterbury, makes it much more probable to have been held here."—*History of Kent*, ii. 600.]

WAR OF INVESTITURES. — What was the origin of the War of Investitures, and when did it take place? T. O. S.

[The war between the Emperor Henry IV. and Pope Gregory VII., 1075-1085, arising out of the endeavour of the pope to deprive sovereigns of the rights of nominating bishops and abbots, and investing them with the cross and ring, was called the War of Investitures.]

Replies.

PUBLICATION OF DIARIES.

(3rd S. v. 107.)

When I communicated three articles on "Mathematics and Mathematicians" to the *Philosophical Magazine* for March, June, and September, 1853, I had no idea that, after the lapse of eleven years, I should be compelled to "take up the other battledore" in defence of my extracts from the MS. journals of the late Mr. Reuben Burrow. Nor should I have deemed it necessary, even now, to have added anything to what I had had PROFESSOR DE MORGAN say within the limits of legitimate criticism, when he distinctly charges me, in p. of current volume of this work, with having certain portions of these journals fr which are "not due to supposed irreverent want of interest," I feel that I cannot r

longer silent. I wish emphatically to assert, that such is not the case. If in any extract I have included a sentence or two which may appear immaterial to my subject, it must be put down to *inadvertence* only, and not to *design*; inasmuch as a sense of impropriety, and "supposed irrelevancy," were the only motives which led me to omit all the other passages which may be found in the MS. journals, now belonging to the Royal Astronomical Society. The omitted portions had nothing whatever to do either with *mathematics* or *mathematicians*, and hence their nonappearance in my published papers.

When those articles were written, I knew nothing of the abuse of Wales and Green, contained on the fly-leaf of PROFESSOR DE MORGAN'S copy of the *Miscellanea Curiosa*; and when he forwarded me a transcript of these scribblings, with a request that I would send them for insertion in "N. & Q.," I declined to do so from the repugnance I felt against becoming the means of perpetuating private slander and obscenity, whether it concerned "the highly accomplished Dr. Halley," or the "very low-minded" and ill-fated Mr. Reuben Burrow.

Those who read PROFESSOR DE MORGAN'S remarks, without referring to my original papers in the *Phil. Magazine*, will naturally come to the conclusion that I have omitted everything "which may show (Mr. Burrow) unfavourably." Such persons, however, will hold a very different opinion on the subject after due examination; since allusions to his irregular habits—his irritable disposition—his extreme prejudices—his frequent quarrels—and his violent antipathies—occur in almost every page. Nor have I failed to caution my readers against adopting the *literal* sense of his words, whenever it seemed to me to be required. I hold all these characteristics to be sufficient to portray the general "character of this accuser of the brethren," without including those objectionable items upon which such qualified opinions and cautions are founded. It is indeed matter of gratification to me, that the task of laying on the darkest tints has passed into other and abler hands. My opinion respecting Mr. Burrow's general trustworthiness, so far as mathematics and mathematicians are concerned, remains unchanged. No court of law, with which I am acquainted, would reject his testimony on the grounds alleged: for I know of no syllogism in formal logic which will suffice to prove that, because a man is occasionally coarse in his language, and brutal in his conduct, he is therefore not to be credited on matters of mathematical history or biography, which have been deliberately communicated to him by a librarian of the Royal Society, who was intimately acquainted with most of the persons named.

T. T. WILKINSON.

Burnley.

TALLEYRAND'S MAXIM.

(3rd S. v. 34.)

I have already furnished an earlier authority than Talleyrand, Goldsmith, South, Dr. Young, Voltaire, and Fontenelle, see "N. & Q.," 2nd S. xi. 416. I now propose to ascend through mediæval times up to the remotest antiquity.

Erasmus, *Lingua, sive de linguæ usu et abusu*, (Opp. iii. par. 2):—

"Exsibilatur in Ethnicorum theatris impia vox, 'Ἡ γλῶττα' δαμάροχ', ἡ δὲ φωνὴ ἀσεμνός. Id est, Jurata lingua est, animus injuratus est. Quin potius exploditur e vita Christianorum? Cfr. Cicero, *De Officiis*, lib. iii. c. 29."

The Jesuit, Joannes-Eudæmon, or L'Heureux, took Casaubon to task for saying that he knew not what authorities Garnet could have for his doctrine of equivocation:—

"If thou hadst read Augustin, Gregory, and the other Fathers, thou wouldst have found that the Patriarcha, the Prophets, and God himself are the authorities of Garnet's equivocation."—Eudæmon-Joannes, *Responsio ad Epist. Ia. Casaub.* c. viii. p. 164, edit. Col. Agripp. 1612, quoted by Steinmetz, *Hist. of the Jesuits*, iii. 162.

Abbot, in his *Antilogia*, denies that these evasions are any where justified either in Scripture or in the works of the Fathers:—

"Neque calluit hanc doctrinam Augustinus, cui in tota illa tractatione (de Mendacio) ubi occasio tanta, nunquam ars ista ad vitanda utrinque tanta discrimina tam necessaria, in mentem venit. . . . Da mihi tu furcifer ex omni hominum antiquitate, loquor indignabundus et æger, da ex omni antiquitate, Ethnica, Judaica, Christiana, da vel unum cui reservationes istæ tæ probatæ sunt, nisi siqui forte in infamiam notati sunt, et humani generis in pestem habiti."—P. 26.

He might have added these severe expressions from the same Father, Augustine (*De unico Baptismo*):—

"O quam detestandus est error hominum qui clarorum virorum quædam non recte facta laudabiliter se imitari putant, a quorum virtutibus alieni sunt. Sic enim et nonnulli Petro apostolo comparari se volunt, si Christum negaverint."—Opp. ed. Benedict. ix. 587.

Although primitive Christianity exhibits in the pages of Tertullian and Justin Martyr's *Apologies*, the same love of truth, "the fountain of goodness," which is expressed by Moral Philosophy (Arist. *Eth.* lib. ii. and iv.; Drexellii *Opp. Spiritualia*, ii. 311), religion was sacrificed by sacerdotal ambition for purposes of present utility. From the maxim "Vult populus decipi et decipiatur," sprung the tribunal of ecclesiastical infallibility, and the verdict of priestly intention. The laws of Casuistry, afterwards developed by the Jesuits, were founded on the theology of the Fathers by Franciscan and Dominican Schoolmen. "Sed verbum sapienti."

It is to be remarked that the maxim that deceit is justifiable in matters of religion extensively prevailed in the Heathen world. The opinions of

Cicero (*De Legibus*, ii. and viii.) were probably derived from Plato, the foundation of whose reasoning consists in the expediency of deceit in certain cases, for the purposes of government, *De Republica*, lib. iii. (*Opp.* vi. 446.) The same maxim was adopted even by the most estimable of the Fathers; by some during the third, and by many during the fourth and fifth centuries; e. g. Origen, Ambrose, Hilary, Augustine, Gregory Nazianzen, Jerome, Chrysostom, &c. It appears in common with the rest of the political philosophy of Plato in the *Stromata* of Clemens Alexandrinus, ed. Potter, i. xxiv. p. 417. Newman, in his *History of the Arians of the Fourth Century*, refers to Clement of Alexandria as accurately describing the rules which should guide the Christian in speaking and writing *economically* :—

"The whole subject opened by him deserves a fuller consideration than is on the present occasion possible, but . . . there is cause for much hesitation before it can be granted that the language of the Fathers expresses the meaning of modern Divines. It would seem to be under the influence of this reasonable hesitation that the Bishop of Lincoln (pp. 398-403 of his *Account of the Writings of Clemens*) has furnished a long list of passages in which *οικονομία* and its conjugates occur, for the sake of showing that the authority of that Father in particular has been erroneously quoted in support of a mode of interpretation, κατ' οἰκονομίαν."—(*Ogilvie's Bampton Lectures*, 1836, pp. 233-4.

Synesius, who lived in the fifth century, has been cited in "N. & Q." as sanctioning this species of hypocrisy, but I cannot verify the reference.

I now hope to furnish your correspondent with the name of the Greek author inquired for.

The poet quoted by Cicero, *ut supra*, is Euripides, *Hippol.* v. 612 :—

"Hunc locum ita Ovidius in *Cydippæ Epistola* expressit, Quæ jurat Mens est; nil conjuravimus illa," &c. Barnes *in loc.*

Other examples may be given from the same poet, e. g. *Andromache*, 445, *sqq.* In p. 147 of Meric Casaubon's treatise, *De Verborum Usu*, are the following pertinent remarks :—

"Porro id genus hominum (Matth. xx. 6; 2 Petri, i. 8; S. Jacobi iii. 7-14) apud omnes cordatos et probos quam male semper audierint, liqueat vel ex celebratissimo illo Poetarum principis disticho :

Ἐχθρὸς γὰρ μοι κείνος δμῶς Αἰδῶ πύλῃσι,
Ὅς ἄ ἕτερον μὲν κεύθῃ ἐνὶ φρέσιν, ἄλλο δὲ ἔσπερ.

[Cf. Casaubon's *Epistle to Fronto Ducæus*, p. 412.] Homerum imitatus est, qui vulgo Phocylides :

Γλώσση νοῖν ἐχέμεν, κρυπτὸν λογὸν ἐν φρέσιν ἴσχευ.

Lingua mentem proferto, occultum autem in animo sermonem vitato . . . Idem paulo post.

Μὴδ' ἕτερον κεύθῃς κραδίῃ νόον, ἀλλ' ἀγορεύων.
Μὴδ' ὡς πετροφυῆς πολύπους κατὰ χάραν ἀμείβου."

BIBLIOTHECÆ. CHETHAM.

POSTERITY OF HAROLD II., KING OF ENGLAND.

(3rd S. v. 135.)

The following extract from Rapin's *History of England* (vol. i. 2nd ed. 1732, p. 142), shows that Harold left sons and daughters, but does not give the name of the daughter who married into the Russian royal family :—

"Harold was twice married. By his first wife, whose name is unknown, he had three sons, Edmund, Goodwin, and Magnus, who retired into Ireland after the death of their father. By his second wife, Alghitha, sister of Morcard and Edwin, he had a son called Wolf, who was but a child at the time of the battle of Hastings, and was afterwards knighted by William Rufus. By this second marriage he had also two daughters, of whom Gunilda, the eldest, falling blind, passed her days in a nunnery. The youngest was married to Waldemar, King of Russia, by whom she had a daughter, who was wife to Waldemar, King of Denmark (6)."

In the foot-note (6) it is stated—

"Tyrrel says (from Speed) she was mother to Waldemar the first King of Denmark of that name, from whom the Danish kings for many ages after succeeded."

Does the genealogical work which HIPPEUS mentions refer to the armorial bearings (if any) which Waldemar (or Wladimir), the husband of Harold's younger daughter, assumed in her right?

Nisbet, in his *Heraldry* (vol. ii. part III. p. 88), after mentioning that after Edward the Confessor's death, Harold, the son of [Goodwin], Earl of Kent, usurped the crown, states "his arms were, as by the English books, argent a bar betwixt three leopards' heads sable."

But Edmondson (vol. i. p. 183) mentions that Harold bore for his arms "Gu. crussilly(?), two bars between six leopards' heads or, three, two, and one," and refers also to Nisbet's statement; but says he did not know upon what authority it was made.

Some think the Saxon arms, such as these, are fictitious. However that may be, having regard to the fact that Goodwin was the name of one of Harold's sons as well as of his father, it may be remarked, that there still are, or lately were, extant families of the names of *Goodwyn* or *Godwyn*, who bear the charges of three leopards' heads upon their coat armour—viz. *Goodwyn*, Wells, co. Somerset, and *Godwyn*, Dorsetshire, "gu. a chevron erm. between three leopards' heads or;" and *Godwin* "sa. a chevron erm. between three leopards' heads or."

Do any of these families claim descent from Earl Goodwin, or his son Harold?

MORRIS C. JONES.

Liverpool.

HIPPEUS inquires for the posterity of King Harold II. It was as follows: He married (1) a lady unknown, by whom he had issue—1. Goodwin; 2. Edmund, both died in Ireland; 3. nus, resided in Ireland.

He married (2) Alghitha, daughter of Algar, Earl of Mercia, and widow of Griffith, Prince of Wales, by whom he had issue — 4. Wolf, who survived the death of the Conqueror, and was knighted by William Rufus; 5. Gunilda, a nun; 6. Gida, married Vladimir, Grand Duke of Kiev, as the author of the work referred to correctly says.

CHARLES F. S. WARREN.

10, Green Street, Cambridge.

TRIALS OF ANIMALS.

(3rd S. v. 155.)

By the Mosaic law, the ox that had slain man or woman by his horns was condemned to die, and his flesh was prohibited as food. Ælian notices the bringing of oxen before the altar, their general condemnation to death, the pardoning of all but one, and, finally, the trial and condemnation of the weapon by which the animal had been despatched. These are ancient examples. In France the examples are numerous, from the twelfth to the middle of the last century. M. Berriat St. Prix (*Mem. de la Société des Antiquaires*) enumerates ninety-two cases: the first of the trial of field-mice and caterpillars, at Laon, A.D. 1120; the last, of a cow at Poitou, in 1741. The accused animals consist of those just named, and flies, pigs, bulls, oxen, sows, horses, mares, cantharides, rats, leeches, cocks, moles, snails, mites, grasshoppers, dogs, bitches, male and female asses, goats, sheep, mules, worms, and, towards the end of the sixteenth century, of tortoises in Canada. At Lausanne, in the beginning of the thirteenth century, the bishop, William of Embleus, condemned the eels of the lake to be confined in one certain part of the water, the cause is not named. Felix Hamerlein records that, in the diocese of Constance, cantharides, and the larvæ of various insects, were sentenced to confine themselves within specified remote and wild districts. Ants seem to have frequently troubled the religious law courts of Southern France. In 1587, there was a celebrated trial of the vine proprietors of St. Jullien *versus* the weevils. The vines had suffered by a visitation of the latter. The proprietors appealed to the bishop, who recommended the complainants to pay their tithes. This having been done, and the remedy failing, the matter was carried to the regular courts, where long pleadings took place; and the plaintiffs, though they got a verdict, were compelled to find a suitable place where the defendants could live, feed, and flourish in peace. Some of the larger animals were brought to death for having been the instruments of nameless crimes; others, for "murder."

A sow, in 1403, killed and devoured a child at Meulan. All the forms of trial followed, and here is the bill of costs:—

"Expenses of the sow within gaol, six sols.

Do. the executioner, who came from Paris by order of our master the Bailli, and the "procureur du roi," fifty-four sols.

Do. for carriage of sow to execution, six sols.

Do. for cord to bind and drag her, two sols, eight deniers.

Do. for 'game' (*sic*), two deniers."

I remember nothing corresponding to this in England; but, in one sense, animals here were proceeded against in cases of their killing, accidentally or otherwise, a human being. As, for instance, if a horse should strike his keeper, and so kill him, the horse was to be a *deadand*. He was to be sold, and his price given to the poor, in expiation of the calamity, and for the appeasing of the divine wrath.

J. DORAN.

Proceedings against animals, with all legal formalities, did occasionally take place in France. Pigs were tried and burnt for assaulting, or killing children, and horses also for killing people; as one was at Dijon, in 1389, for killing its master. Bertrand Chassanée, President of the Parliament of Provence, defended the rats who were indicted, even so late as the beginning of the sixteenth century. In a work which he published in 1631, he decides that animals are amenable to trial; and gives accounts of indictments against may-bugs and snails at Autun and Lyons, and of the celebrated "Cause des Rats," in which he was counsel for the defendants. A treatise was published, even so late as 1668, by Gaspard Bailly, a lawyer at Chambéry, on legal proceedings against animals; with forms of indictments, and modes of pleading.

Such trials have taken place in England also. An account of one of these trials, of a dog, was published in a pamphlet; from which it appears that the trial took place near Chichester in 1771, and that the chief actors in it were four country gentlemen named Butler, Aldridge, Challen, and Bridger. A clever burlesque of this trial was written by Edward Long, Esq., Judge of the Admiralty Court in Jamaica; but it was founded on fact. Such proceedings appear strange to us, and may seem unaccountable; but they were, after all, but a grave and formal mode of proceeding, for the end which is attained in our days by a more summary process,—the destruction of animals who have been the cause of death, or serious injury to man. There was no occasion to throw out the gratuitous supposition, that the clergy instituted these trials from pecuniary or superstitious motives. I had hoped that we should not be pained with such insinuations in the liberal pages of "N. & Q."

F. C. H.

LEWIS MORRIS.

(3rd S. v. 12, 85, 142.)

My attention has just been called to a Query, by H. H., in one of your January numbers; and also to what purports to be an answer thereto, by a gentleman signing himself LÆLIUS.

As H. H.'s Queries are really unanswered, you will allow me to say in reply to the first, that, to the best of my belief, nothing is now known of the existence of such a pedigree as is spoken of by Lewis Morris in Lord Teignmouth's *Life of Jones*. However, on looking through the collection of Lewis Morris's manuscript works in the Library of the British Museum, I find several apparently authentic pedigrees of various ancestors of his, written by his own hand; one by the mother's side, tracing descent from a prince, or chieftain, named Madoc Goch. Perhaps one of these may show the alleged connection between Lewis Morris and Sir William Jones. Lewis Morris's lineal descendant is the gentleman of that name who will be found holding a distinguished position in the Oxford Class List for 1855, or 1856; and who is now, I believe, practising either at the Common Law or Equity Bar.

With regard to LÆLIUS. I am afraid some patriotic Welshmen will be a little shocked at finding their idol, the patron of "Goronwy"—the Mæcenæ of contemporary literature—described as having succeeded in obtaining a situation in the custom-house at Holyhead. The fact is, that if he ever held such a position, he speedily emerged into what was then the very important and lucrative post of Government Inspector and Surveyor of Mines in Wales; and his reports as a public servant are still, as I have reason to know, considered by the crown officials as authorities on the subjects to which they relate. Moreover, he was twice married—on both occasions prudently; and by the latter marriage he obtained, through his wife, the estate of Penbryn, in Cardiganshire, where he resided till his death. Nor perhaps is it a sufficient account of his intellectual position to say, that he was connected with literary pursuits in Wales. The fact is, that he is still considered in Wales to have been a man of extraordinary intellectual power. As an antiquary he was so distinguished a scholar, that his unpublished work, "Celtic Remains," is supposed to have created more than one reputation. His Welsh poetry is thought to have the true poetic ring, and is quoted to-day by many a homely fireside in Wales. And his accomplishments in languages and music were considered wonderful in a self-taught man, whose time was always taken up by hard practical work. As to his quarrels with other literary men, I dare say human nature has not much changed within the last century, but I have never heard of them. As to troubles,

with reference to irregularities in his accounts, of which LÆLIUS finds no account in any recognised writer—but with regard to which he has seen, in some "Welsh magazine," "curious" statements—I can only say that, with some knowledge of Welsh literature, they would be to me extremely "curious" if they were true.

H. H., if he wishes for real knowledge of Lewis Morris and his character, will find it in a compendious form in the chapter devoted to his "noble character," by Mr. Borrow, in his recent work, *Wild Wales*. His picture is now at the Welsh School at Ashford, of which he was a benefactor. Many of his works, and of those of his brothers Richard and William—both distinguished scholars—are to be found under the head "Morrisian Manuscripts" at the British Museum.

CAMBRIAN.

There is a discrepancy as to time and place of birth between the memoir of Lewis Morris quoted by LÆLIUS, and that given in the *Cambrian Register* for 1796. LÆLIUS says, that his account of Morris was drawn up by Dafydd Ddu Eryri; and by it we are informed, that Lewis Morris was born, on March 12, 1700, in the parish of Llanfihangel Tre'r Beirdd, in the Isle of Anglesey. According to the *Cambrian Register*, he was born in the aforesaid island, at a village called "Pentrew Eirianell," in the parish of Penros Llugwy, on the first day of March, 1702. He was married twice: first, on the 29th of March, 1729, to Elizabeth Griffiths, heiress of Ty Wrayn, near Holyhead; of which marriage were born a son and two daughters. His second wife was Ann Lloyd, heiress of Penbryn, in Cardiganshire; at which place he died in 1765, and was buried at Llanbadarn Vawr, in the aforesaid county. Nine children were the offspring of this second marriage, viz. five sons and four daughters. At the date of the memoir, there was only one son living, the third of the second marriage: "William, now living (1796) in Cardiganshire. He is engaged in republishing his father's *Survey of the Coast of Wales*, with additions; and is also bringing out his own Map of Anglesey."

This is the "William Morris of Gwaelod, near Aberystwith," who gave my copy of *Cambria Triumphans* to the Hon. Robert Fulke Greville. Colonel Greville was born either in 1800 or 1801; and as he was, doubtless, of full age when Mr. Morris gave him the book, it would show that the latter was alive a good way on in the present century. A son of his may be now living. I made a mistake when I stated that Lewis Morris became the owner of my copy of *Cambria Triumphans* one hundred and two years after its publication. I should have said ninety-two years: the book having been published in 1661.

JOHN PAVIN PHILLIPS.

WHITMORE FAMILY (3rd S. v. 159).—Your correspondent says, that "three places in Staffordshire may have originated this as a family name, viz., Whitmore, near Newcastle-under-Lyme; Wetmore, in the parish of Burton-on-Trent; and Wildmore, in that of Bobbington, the last running into Shropshire." But, as regards this last place, your correspondent is not quite correct; and, as the correction of his mistake (such as it is) may tend to strengthen his surmise, I here note it. Wildmoor is a spot on the Staffordshire side of the high range of ground, called Abbots Castle Hill, between Claverley and Seisdon, and is about a mile and a half from the boundary of the parish of Bobbington, a small portion of which parish is in the county of Salop. It is just at this spot, within Shropshire, and on the outskirts of the parish of Bobbington, adjacent to the parish of Claverley, that we come upon one of those better class of farm-houses which may, at some previous time, not improbably have formed the residence of a squire's younger son, if not of a squire himself. This substantial house, with its barns and stables, and outlying buildings, its four cottages for workmen, and its well-stocked farm, is that same "Wytimore within the manor of Claverley, Salop," to which your correspondent refers as having been held by the Whitmores in the reign of Edward I. On the ordnance map the place is marked as "Whitmore;" but it is locally pronounced Wytymere. Mr Whitmore, of Apley, is the patron of the parish in which Whitmore is situated.

CUTHBERT BEDE.

TROUSERS (3rd S. v. 136).—I believe the word Trousers, in its present signification, is not more than eighty or ninety years old. The following quotation from "*The True Anti-Pamela; or, Memoirs of Mr. James Parry, of Ross, in Herefordshire*, in which are inserted His Amours with the celebrated Miss— of Monmouthshire. 12mo, 1741,"—a disgusting memoir of the last century, seems to show that in 1741 an article of dress, entirely different from that now in use, was indicated by this word:—

"I slipt down the Garden Stairs with my Trowzers * at my heels," p. 188.

The word *Trowzers* has a star attached, and this note at the bottom of the page:—

"* Trowzers are commonly worn by those that ride post down into the North, and are very warm; at the same time they keep the Coat, Breeches, &c. very clean by being worn over them."

In later days the articles of attire Mr. James Parry here describes were called overalls.

This book contains a few other sentences worth extracting, e. g.:—

"This woman . . . hated me worse than a Quaker does a Parrot."—P. 10.

"In the Spring of the year 1782-3, the Small Pox broke out at Ross, and prov'd very fatal, so that Miss

and her mother hardly ever stirr'd out of doors. . . . The old Lady stuff'd all the windows with Tobacco Dust, in order to keep out the infectious air . . . I carried daily a large Bundle of Rue in my Bosom."—P. 81 82.

"He told me he had been buying a suit of Cloaths, trimm'd with Frosted Buttons, at Nicholas Fisher's, and Nicholas advised him . . . to have the suit lined with white Shagreen."—P. 129.

"Well, my dear, said I, it is needless crying after shed milk."—P. 131.

"The house that Mrs. P. liv'd in was built of wood, and plaister'd over, then painted in imitation of Bricks."—P. 134.

"A fiercer look than any of the Tancooured Devils which are painted upon the Church Windows of Fairford in Gloucestershire."—P. 204.

"Well, thinks I, if I must go over the Herring-Pond there is no avoiding it."—P. 246.

"Mrs. J—s, whom I hate worse than a Magpye does a Toad."

GRIME.

HARRIET LIVERMORE (3rd S. v. 35).—This lady is now (January, 1864) living in Philadelphia.

ST. T.

DIGBY MOTTO (3rd S. v. 153).—There can be little doubt, I think, that the motto "Nul que unt," refers to the Supreme Being. Compare the following ideas:—"None other God but one" (1 Cor. viii. 4); "None good but one, that is God" (Matt. xix. 17); and many similar passages.

WYNNE E. BAXTER.

FEMALE FOOLS (3rd S. iv. 453, 523).—I think that the earliest female jester was Iambe, whom Queen Metanira consigned as a merry companion to Ceres, when the latter was looking for Proserpine. The Harpiste of Seneca's wife's household was a poor idiot, who took the darkness of blindness for that of night. Theodora, before she became the wife of Justinian, was famous for the way in which she acted buffoon characters. Nicola la Jardinière, who was with Mary Stuart, had been the *folle* of Catherine de Medici. In the "*Diversoria*" (*Colloquies* of Erasmus) we find that female jesters were kept in the inns at Lyons to bandy jests with the sojourners there. The Grand-Duchess Catherine of Russia had a Finnish girl for her jester. The male jester has not died out in that country. The Dowager Duchess of Bolton (natural daughter of the Duke of Monmouth, by Eleanor Needham), undertook to play the jester to George I., whom she constantly amused by her affected blunders and capital wit. Lady Bridget Lane Fox, daughter of the swearing Chancellor Northington, did the same office to George III. and Queen Charlotte. The official female fool still exists. Mrs. Edmund Hornby found a very efficient one, in 1858, in the hareem of Riza Pasha, at Constantinople. How this jester kept the hareem in hilarious laughter by her bold wit, A. J. M. may learn by consulting Mrs. Hornby's book, *In and about Stamboul*.

Readers of the French debates will perceive that the Emperor there retains an official jester, in the person of his illegitimate brother, M. de Morny. When an opposition speaker becomes troublesome, M. de Morny interrupts him by quips and jokes, or simulated angry words, either of which produce those *rires prolongés* duly recorded by the *Moniteur*, which show that the office has been happily executed. J. DORAN.

THE SEA OF GLASS (3rd S. v. 155.)—I find, in Pole's *Synopsis*, extracts from the writings of Grotius, Ribera, and Gomarus; suggesting the same idea so beautifully rendered in the lines quoted by OXONIENSIS:—

"Hoc mare vitreum dicit—quia Deus et actiones et cogitata populi perspicit, ut rectè judicet et reddat unicuique secundum opera ejus."—This from *Grotius* and *Ribera*.

"Solum et quasi pavimento cæli beatorum, per quod, quasi per mare vitreum et crystallinum, Deus omnia quæ in terra sunt conspiciunt," &c.—From *Gomarus*.

S. L.

The idea of the "sea of glass" (Rev. iv. 6) reflecting the scenes on earth, seems to be merely a poetical fancy, based neither on Scripture nor on ancient exposition. The Fathers regarded the crystal sea as a type of baptism, shadowed forth by the molten sea in the Jewish Temple. One Protestant commentator, Gomar (*Ap. Poli Synops. Crit.*), speaks of it as being, as it were, the pavement of heaven, through which men's lives on earth were watched. This is the nearest approach to the thought in the poem which I can discover.

W. J. D.

THE ORDER OF THE SHIP IN FRANCE (3rd S. v. 117.)—A long account of the foundation of this Order will be found in Favine's *Theater of Honour and Knighthood* (English translation, London, 1623, pp. 355—364). St. Louis's first voyage to Egypt was from Marseilles, then belonging to the Count of Provence, August 25, 1248. On his return, he built a port and haven in Languedoc, so that he might depart on a second voyage from a port in his own territories:—

"For the greater animating and encouraging the Nobility of France, in attempting this Voyage over the Seas with him, as a new Recompence and Prize of honour (besides the two Orders of France, then in full pride and request, of the *Starre* and of the *Broome-Floure*), he instituted a third, particularly for this last Voyage: the subject and circumstances whereof were represented by the collar of this Order, called of the *Ship*, and hanging at the lower end thereof."

JOB J. B. WORKARD.

OATH "EX OFFICIO" (3rd S. v. 135.)—The nature of this oath is more fully set forth in a previous Act (16 Car. I., c. 11, s. 4), whereby it was enacted—

"That no Archbishop, Bishop, nor Vicar General, nor any Chancellor, Official nor Commissary of any Arch-

bishop, Bishop, or Vicar General, nor any Ordinary whatsoever, nor any other Spiritual or Ecclesiastical Judge, Officer, or Minister of Justice, nor any other person or persons whatsoever, exercising Spiritual or Ecclesiastical Power, Authority, &c. . . . shall award, impose, or inflict any pain, penalty, fine, &c., upon any of the King's subjects for any contempt, misdemeanor, crime, &c., belonging to Spiritual or Ecclesiastical cognisance or jurisdiction, or shall ex officio, at the instance or promotion of any other Person whatsoever, urge, enforce, tender, give, or minister unto any Churchwarden, Sideman, or other person whatsoever, any Corporal oath, whereby he or she shall or may be charged, or obliged to make any presentment of any crime or offence, or to confess, or to accuse himself or herself of any Crime, offence, delinquency or misdemeanor, or any neglect, matter, or thing, whereby, or by reason whereof, he or she may be liable or exposed to any censure, pain, penalty, or punishment whatever."

As to the oath *ex officio*, see Gibson's *Codez*, tit. 44, c. 4, p. 1010, of the 2d edition, 1761; and 12, Lord Coke's *Reports*, 26.

JOB J. B. WORKARD.

THE VERB "TO LIQUOR" (3rd S. v. 133.)—Your correspondent J. C. LINDSAY seems to class this word among "Americanisms," adding, "It is, of course, confined to the vulgar."

Nevertheless, we find old Anthony Wood telling us, nearly 200 years ago, in his *Athenæ Oxonienses*, that, on the occasion of a Mr. James Quin, an Irishman, who sang a fine bass, being presented to Oliver Cromwell at Oxford, that he might procure the Chancellor's pardon for some college irregularity—

"Oliver, who loved a good voice and instrumental music well, heard him with great delight, and *liquored* him with sack, saying, 'Mr. Quin, you have done very well, what shall I do for you?' &c. &c."

The word is to be found in almost all our modern dictionaries as a verb "to drench, or moisten."

R. S. BROOKE, D.D.

CUSTOMS OF SCOTLAND (3rd S. v. 153.)—"Fig-one" is a mixture consisting of ale, sliced figs, bread, and nutmeg for seasoning; boiled together, and eaten hot like soup. The custom of eating this on Good Friday is still prevalent in North Lancashire, but the mixture is there known as "fig-sue," the origin of which term I am unable to make out. The dish is a very palatable one.

W. P. W.

WILLIAM DELL, D.D. (3rd S. v. 75.)—I happen to have access, at this moment, to the register book of the parish of Dr. Dell, Yelden (not Yeldon), sometimes written, and still pronounced Yelden, an abbreviation of its old form Yewel, or Gevel-dean. The following excerpts therefrom, relating to members of the Dell family, may prove not unserviceable to your correspondent, and an aid of your editorial note:—

"The Register for the Births of Children in the Toune of Yelden" has, for its first item, the nativity (for the rite of baptism is subordinated here

until after the Restoration) of one of this rector's children :—

"An: 1658, Decemb: 16, Anna Dell, the daughter of William Dell and Martha his wife was borne."

It also records—

"Anno Domini 1655, Maye the 16th, Nathanael Dell, sonne of Willim Dell, rector, and Martha his wife was borne.

"Anno Domini 1656, february the 16th, Mary Dell, daughter of William Dell and Matthew (*sic*) his wife was borne."

From "The Register for Burialls in the Towne of Yelden," we have these further statistics Deliana :—

"Anno Domini, 1655, July the 6th, Nathanael Dell, sonne of Willim Dell, rector,* and Martha his wife was buried.

"1656, January the 12th, Samuell Dell, sonne of Willim Dell, and Matthew (*iterum*) his wife was buried."

I should be glad to be informed whether the puritanical doctor's tomb in the spinney at Westoning be an extant memorial. No note of it occurs in Tyrrm's useful *Topography*, and I have not Cooke's to refer to.

R. LXM.

MARTIN (3rd S. v. 154.)—Among the numerous possessors of Alresford Manor and inhabitants of Alresford Hall were Matthew Martin, who died July 20, 1749, and Samuel Martin his son, on whose death the property fell into the hands of his brother Thomas, a barrister. (Morant's *Hist. of Essex*, i. 453.) The vocation, arms, family, and other useful and interesting information are given in Morant's *Essex*, vol. ii. 188, *et seq.*

WYNN E. BAXTER.

THE FIRST PAPER MILL IN AMERICA (2nd S. iv. 105.)—The statement that the first paper mill in America was at Elizabeth Town, in New Jersey, and that the second was at Milton, near Boston, Mass., is an egregious error that has been perpetuated in nearly every standard work on the subject of paper-making. The first was situate in Roxburgh township, Philadelphia county, Pa., and was at the commencement owned by a company or partnership, among the members of which were William Bradford, William Rittinghousen [Rittenhouse], Robert Turner, Thomas Tresse, and other prominent citizens of Pennsylvania. William Rittenhouse and his son Claus, or Nicholas, were the practical paper-makers. They were Hollanders, and were Dutch Baptists or Mennonists in their religious faith. Claus was a preacher at the German Town Mennonist church.

This paper-mill was built in the year 1690, and was in operation nearly forty years before the Elizabeth Town and Milton mills were begun. I have lately read before the Historical Society of Pennsylvania an essay, entitled *Historical Sketch*

of the Rittenhouse Paper Mill, the first in America, erected A.D. 1690. My essay is written entirely on paper made at this first paper-mill by the first paper-maker and his son, prior to the year 1699.

William Bradford, the first printer of Pennsylvania, and the other middle colonies, was supplied with paper from this mill; and Dr. Franklin also procured his paper from the same source. The second paper-mill was erected in the year 1710 by another Hollander named William De Wees. Both were situate near the Wissahickon Creek, a tributary of the River Schuylkill.

I have a great variety of American "paper marks;" and I propose to prepare an essay on Pennsylvania paper marks. Further information about the first paper-mill in America may be found in *The Historical Magazine*, &c. vol. i. pp. 123-4 (Boston); and also in Bishop's *History of American Manufactures*: to both of which I communicated the facts. This communication is written on some of the paper made at the first mill prior to 1699, by Rittenhouse and his son.

HORATIO GATES JONES.

Philadelphia, Feb 1, 1864.

GIANTS AND DWARFS (3rd S. v. 34.)—At Barnum's Museum in New York are now, Feb. 1, exhibiting four giants, which, or whb, upon the authority of the advertisement, are "each over eight feet high, and weigh" altogether "over fifteen hundred pounds." Also, "The Lilliputian King, fourteen years old, only twenty-two inches high, and weighs but seventeen pounds." ST. T.

AUSTRIAN MOTTO: THE FIVE VOWELS (3rd S. iv. 304.)—In the *Atlas Geographus*, 1711, I find, in a description of the Imperial Palace at Vienna, that—

"Over the gate of the palace there are the five Vowels, A, E, I, O, U, in Capitals over the gate; to which some have given this explanation, *Austria est imperare orbi universo*; i. e., 'Tis the part of *Austria* to govern the whole world;' but 'tis not certain that this was the meaning of the architect."

A little further on, in the same book, in the account of Neustatt, or Neapolis Austriae, is the following:—

"Over the chief Gate, they have the five Capital Vowels, as over the Palace at Vienna, which they interpret thus, *Aquila electa jute omnia vincit*, i. e. The Eagle being chosen justly, overcomes all."

W. I. S. HORTON.

COMMON LAW (3rd S. v. 152.)—The term "common law" has a general and a particular signification. In its general signification, it denotes a law which extends over a whole country, in contradistinction to customs and laws which are confined to particular districts and persons. In this sense, it will even include statutes of the realm. (*Co. Litt.* 142a.) Blackstone remarks that the term was probably originally applied to a law

* Erased by some retributive hand.

common to all the realm; that is, the *jus commune*, or sole-right established by King Edward the Elder, after he had abolished various provincial customs and particular laws. (*Bla. Com.* by Coleridge, i. 67.)

In its particular signification, the common law comprises, 1. General customs, or unwritten laws which extend over the country generally; 2. Particular customs, or those which are confined to particular districts and persons; 3. Particular laws, or those which are administered in particular courts.

1. The common law is defined as *lex non scripta* in opposition to *lex scripta*. This is a particular signification of the common law.

2. It is opposed to such part of the civil and canon law as it does not recognise, because foreign laws, as such, have no force in this kingdom.

3. It is opposed to equity in a particular sense. Equity is a suppletory system, which was established in later ages to enforce rights which the common law did not, and does not now, recognise. But equity is not altogether opposed to the common law, for in many cases the maxim *Æquitas sequitur legem* holds good.

4. The *lex mercatoria*, or law merchant, though it may be distinguished from the common law in the general sense of the term, is part of the common law of England, in the same way that other particular customs and laws are parts of it.

The connection between the general and particular sense of the term common law is now rather remote. The introduction of equity, and the incorporation into the old common law of particular customs, the *lex mercatoria*, and parts of the civil and canon law, necessarily intrench upon the term "common." But I should think that the common law of England may at the present day be defined with moderate correctness, as that system of unwritten law (as opposed to equity and statute law) which is administered in courts of justice, and prevails through the kingdom.

W. J. TELL.

Croydon.

ST. MARY MATFELON (3rd S. v. 161.) — Will you admit another note on this vexed question? I am not familiar enough with Arabic to say that it nowhere contains a form from which Matfelon, in the sense of *paritura*, can be derived: but what I know of most of the cognate languages convinces me that it is not derived from any offshoot of the root *yalad*, يَلَدَ: it might come from the root *naphal*, نَفَلَ, and in fact we have a word from that root in Syriac, signifying an untimely birth, an abortion. I have far more sympathy with Mr. Walcott's view, and had copied out a curious passage bearing upon it from Dr. R. C. A. Prior's *Popular Names of British Plants*, p. 147. I will not now send it, but I earnestly beg those who can refer to it to do so, to see what vagaries

this word Matfelon has played. And yet, I do not think the church of St. Mary Matfelon owed its name to the plant except indirectly. The case I take to be this: In the middle ages, the plant *Matfelon* was believed to be useful for softening and hastening the removal of *boils*: hence it is a compound of the old verb *matē*, to macerate, and *felon*, a boil. Probably a St. Mary (which I know not) was famous for occupying the same province of "Leechdom;" and what more natural than that some one, who ascribed the removal of a terrible *felon* to her kind offices, should found the Whitechapel of St. Mary Matfelon? The old explanation of "felon-slayer" is doubtless verbally correct, but its sense has been lost sight of.

B. H. C.

GRUMBALD HOLD (3rd S. v. 115.) — Is not this connected with the old Saxon (?) name of Grimbald? One Grimbald was Abbot of Hyde in Alfred's time; another was famous in the sixteenth century, and others exist in our own day.

B. H. C.

DR. JOHN WIGAN (3rd S. v. 37.) — Dr. John Wigan and my maternal great-grandfather were two of the sons of Dr. William Wigan, Vicar of Kensington, who is mentioned as such in Bishop Kennett's *Register*. I have an admirable portrait of Dr. John Wigan, kit-cat size, painted possibly by Hogarth, and by his side, on a bookstand, is a volume lettered "Friend's Opera." I possess also his diploma, signed by Sir Hans Sloane, as President of the College of Physicians, and a few of his letters, written in a more or less humorous vein, from Jamaica. Dr. John Wigan went out as physician in ordinary with his college friend, Mr., afterwards Sir Edward Trelawny, when he was appointed Governor of Jamaica. Sir Edward was son of Sir Jonathan, one of the seven bishops. The two friends married two sisters, daughters of the principal planter in the island, and Dr. Wigan appears to have died *mancipii locuples*, as shown by the inventory of his effects, taken for the purpose of administration.

If OXONIENSIS wishes for any further information, may I refer him to you for my name and address?

W. WIGAN H.—.

COMIC SONGS TRANSLATED (3rd S. v. 172.) — Latin translations of "Billy Taylor" and of "One night it blew a hurricane," are appended to the second edition of *Johannis Gülpini Iter*, *Latine redditum*, which was published by Vincent at Oxford, in 1841.

If this be the translation of "Billy Taylor," after which your correspondent Tis inquires, I have the best reason for knowing that it was not made by the Rev. C. Bigge, though, curiously enough, the original of the two additional verses was given to the translator by the late Venerable E. T. Bigge, first Archdeacon of Lindisfarne.

For the name of the translator I beg to refer your readers to two Replies on "Oxford Jeux d'Esprit," at vol. x. 431, and vol. xi. 416, of your First Series.
C. W. BINGHAM.

Several translations of comic pieces may be found in the *Arundines Cami*.
C. F. S. WARREN.

Tis may see translations of several comic songs among the *Reliques of Father Prout*. X. Y. Z.

Mr. Kelly, publisher, Grafton Street, Dublin, has printed for a student of Trinity College, Latin and Greek versions of "The Ratcatcher's Daughter," and "Wilkins and his Dinah." They are very clever and amusing, far in advance of "Stakos Morphides of O'Brallaghan."
A. B.

INQUISITIONS v. VISITATIONS (3rd S. v. 154.) — The Inquisition represented Robert, Lord de l'Isle of Rougemont (1357—1399), as having died unmarried. The Visitation Book of 1623, named a son of his, William. HIPPIUS seems to trust the Inquisition rather than the Visitation. Nicolas, quoting Dugdale, says that Robert was summoned to Parliament in 1357 and 1360; but never afterwards, nor *any of his posterity*,—"therefore (says Dugdale), I shall not need to pursue the story of *them* any further;" but (adds Nicolas) "the Barony must be deemed to be still vested in his descendants and representatives." The words I have put in italics would seem, perhaps, to justify the record of Visitation, rather than that of Inquisition. The barony of Aldeburgh, of Harewood, the possessor of which was the husband of Robert's sister Elizabeth, had the same fate as that of Robert de Insulâ de Rubeo Monte. William de Aldeburgh left a legitimate son, aged thirty, at his father's death, in 1388; but the son was never summoned during the three remaining years of his life. Both baronies are now in abeyance.
J. DORAN.

P.S. I observe that, in making out a census of the peers, some doubt is expressed as to whether "Auckland" should be reckoned as a bishop or an earl. Here is a precedent. John, Baron de Grandison, succeeded his brother Peter in 1358. John had been Bishop of Exeter since 1327; he sat in Parliament in right of his episcopal dignity, and was, consequently, never summoned in his barony. He left a nephew as his next heir; but he was never summoned, and this barony is also in abeyance.

NATTER (3rd S. v. 125, 184.) — Though, very probably, the Anglo-Saxon name of *Nædre*, whence the German *Natter*, and our *Adder*, was first given to the snake-family with reference to their creeping position, from the word "*Nether*, or *Nither*, Down, downward, below" (Bosworth), still, the name once given, how easy would be its

transference to other qualities of the hateful tribe, so as to be associated with the idea of *venom*, &c. Thus *Natter-jack* might represent *Poison-jack*, and express a part of his character, which is not, I believe, quite attributable to the malice of his enemies.
C. W. BINGHAM.

Miscellaneous.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c. of the following Books to be sent direct to the gentleman by whom they are required, whose name and address are given for that purpose:—

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PLANTARIVM, THEMAIVS SYNONYMVS HEBRAICO-CHALDAICO RABBINICVS. 1644, fol.

GERENIVS, LEHRGEBÄUDE DER HEBRAISCHE SPRACHE.
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Wanted by Mr. Jas. Maclehose, 61, St. Vincent Street, Glasgow.

Notices to Correspondents.

Owing to the requirements of our advertising friends, we are compelled to omit our Notes on Books.

T. B. The communication has been left at the office as requested.

"JERUSALEM MY HAPPY HOME."—NOTES will find the original in Gemt. Mag. Dec. 1850, p. 552, and much information respecting it in the vol. for 1851, Part i. pp. 66, 114, and 516.

P. W. S. We have not yet seen L'Intermédiaire des Chercheurs et Curieux; or, Notes and Queries Françaises, but daily expect to receive it through Messrs. Williams and Norgate.

F. L.

"Became him like the leaving it."—Macbeth, Act I. Sc. 4.

BURNETT QUERIES. These shall be inserted if the Querist will add to them where the answers are to be sent. All queries respecting private individuals must in future give this information.

R. S. T. "The Lass of Richmond Hill" was the production of William Upton, and was first produced as a new and favourite song at Vauxhall. The Lass, no doubt, was a totally imaginary Dulcinea. Vide "N. & Q." 2nd S. II. 6; xl. 207.

OLD MORTALITY. Le Neve's Monuments Anglicanae was completed in Four Parts and a Supplement, 8vo, 1717—1719, being inscriptions on monuments from A.D. 1680—1718. His Lives of the Protestant Bishops of England, in Two Parts, were published in 1720, 8vo.

U. C. Dr. Thomas Birch is the author of An Inquiry into the Share which King Charles I. had in the Transactions of the Earl of Glamorgan, Lond. 1747, 8vo, and reprinted in 1756 with an Appendix.

CANUL. The old rhyme—

"When Our Lady falls in Our Lord's lap,
Then, England, beware of mishap!"

refers to Easter Day, not to Good Friday. See "N. & Q." 1st S. vii. 117; Brady's Clavis Calendaria, i. 283; and Fuller's Worthies, &c. "Berkshire." Fuller has given a list of the years on which the coincidences had happened since the Conquest.

ERRATUM.—2nd S. v. p. 140, col. ii. line 2, for "Hugh-Wade Grey," read "Hugh Wade-Gery."

*** Cases for binding the volumes of "N. & Q." may be had of the Publisher, and of all Booksellers and Newsmen.

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"NOTES & QUERIES" is registered for transmission abroad.

LONDON, SATURDAY, MARCH 19, 1864.

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WHEN WAS SHAKSPEARE BORN?

(From *An Argument on the Assumed Birthday of Shakspeare.*)

I must now, in order to refresh the memory of the reader, give a retrospective summary of facts and fictions, with comments—the subjects being SHAKSPEARE, William Oldys, esquire, Norroy-king-at-arms, the rev. Joseph Greene, B.A., and Edmond Malone, esquire.

WILLIAM, son of John Shakspeare, was baptised at Stratford-upon-Avon on the 26 April 1564, and died on the 23 April 1616 in the fifty-third year of his age. He was buried at Stratford on the 25 April, and is described in the register as a gentleman.—I rely on Malone, and have said no more on Shakspeare than the argument requires, but cannot avoid reflecting on the proceedings of this year. With the utmost respect for the London committee, I must crave leave to record my opinion that equity and congruity are rather more conspicuous in Warwickshire.

Oldys had much experience in biographic composition, but he asserts that Shakspeare was born on the 23 April 1563, and that he died at the age of 53, A.D. 1616.—He converts the day and month of the decease of Shakspeare into the day and month of his birth; contradicts the parish register as to the year of his birth; and contradicts the

monumental inscription as to his age at the time of decease. The assertions of Oldys, testified by his handwriting, have no other basis than his own misconceptions.

Greene was for many years master of the grammar-school at Stratford, and therefore had the means of verifying current reports, but he as much as asserts that Shakspeare was born in 1563, for he states that he "died at the age of 53." This statement was printed in 1759. At a later date, he added this note to the baptismal item of William Shakspeare, in some extracts from the Stratford register, which were published by Steevens in 1773—"Born April 23, 1564." This date was adopted by Malone in 1778, and has been repeated by numerous authors, native and foreign, to the present time. Even those who do not adopt it, condescend to notice it as tradition or reported tradition.—The assertions of Greene are almost identic with those of Oldys, a circumstance which I cannot explain. But this I can affirm: He was a reader at the British Museum before 1772; transcribed the *will* of Shakspeare for his patron, Mr. West; and may have consulted the annotated *Langbaine*. He names the birthday of Shakspeare without *one word of evidence*; contradicts the parish register as to the year of his birth; and contradicts the inscription as to his age at the time of decease.

Malone, as above stated, had precursors on the birthday theory, but it was the reputation of Malone that gave it currency. He afterwards found time for inquiry. The proof appears in the posthumous *Life of William Shakspeare*, 1821, 8°. He therein states that Shakspeare was born *probably* on the 23 April 1564, and admits that "we have no direct evidence for the fact." In a note on the Stratford register, which records the baptism of Shakspeare on the 26 April 1564, he writes thus: "He was born three days before, April 23, 1564.—I have said this *on the faith of Greene*, who, I find, made the extract from the register which Mr. West gave Mr. Steevens; *but quære, how did Mr. Greene ascertain this fact?*" He also says, "for this, as I conceive, his only authority was the inscription"—which affords no such evidence! The sum of the above remarks is surely equivalent to recantation, and I am justified in asserting that Malone, on due reflection, renounced the authority of Greene. Now, it was *on the faith of Mr. Greene* that Malone had proclaimed in positive terms, and as his own contribution to the life of Shakspeare—"He was born on the 23 of April 1564."—I need not point out the inevitable conclusion: the stream cannot be more pure than its source. In plain terms, THE ASSUMED BIRTHDAY OF SHAKSPEARE IS A FICTION.

In a short note, published on the 23 April 1859, I declared my persuasion, on the evidence of the inscription alone, that Shakspeare "was *vv* *rs*

the 23 April 1564." I must now declare, after tracing the question through the printed evidence of two centuries, that there is no substantial evidence of a contrary tendency — but, as Johnson remarks, "*Every man adheres as long as he can to his own pre-conceptions.*"

As the eulogist of Oldys, some twenty-five years since, and also, at a later date, of Malone, I must not be taxed with prejudice or critical harshness on this occasion. In fact, the discoveries now announced have been a source of vexation to me—but which, once made, it would not become me to suppress.

BOLTON CORNEY.

AN ATTEMPT TO ASCERTAIN THE KIND OF HULK IN WHICH PROSPERO, DUKE OF MILAN, WAS SET ADRIFT.

That the rotten carcass of a butt was an old wine cask, is a supposition too ridiculous to be entertained by any one who has seen salt water. Had Shakspeare said this, it would have been a sore point for ever, a tavern joke of which he never would have heard the last; but he was too good a sailor to have dreamt of such a thing even at his sleepest, and the mention of the wanting tackle, sails, mast, and rats shows that he did not. But this being set aside — and it has been sufficiently set aside by Mr. Dyce — there remains the question whether the word is a misprint, or an unknown nautical term. For my own part, I had for long held the latter opinion, and for this reason, that we find Othello saying: —

"Here is my journey's end, here is my butt,
And very sea-mark of my utmost sail."

Act V. Sc. 2.

Now there is no reason of circumstance why Othello the soldier should use or go off into a sea-simile, unless this, that the sound of the word butt, by the laws of association, brought vaguely before his mind (that is to Shakspeare's fruitful and versatile imagination) the idea of the sea, and so led him to speak no longer of a land butt, but of a sea beacon. And this argument will, I think, appear the stronger to those who have attended to Shakspeare's language, because I think it can have escaped none such that he has made word suggest word (of course in subordination to the leading thoughts or emotions), and phrase suggest phrase according to the law of association of ideas, and this not merely because he wrote hastily, or because the ability to see an object simultaneously in all its aspects and resemblances was a leading peculiarity of his mind, but because he wittingly and of purpose made use of this law knowing it to be a main law of extempore and unpremeditated speech.*

* The mad speeches in King Lear, some of which have been noticed and some not, are wonderful examples as

My only doubt was, whether the word was an English sea-term, or one borrowed by Shakspeare from the Italian original, and used as other words are used in other plays to give a local colouring to the tale. It may yet be found to have been English, but at present I have only found it in Italian. Looking in Vauzon's *Diz. Univ. d. L. Italiana* for another word, I came across what I ought to have seen long ago, viz.: —

"BOTTO, a nautical term. A kind of galliot, Dutch or Flemish, the after part of which is built like a 'fluyt' (la cui poppa ha la forma d'une flauto)."

Turning thence to "Galea," I found under it:

"GALEA-OTTA. Olandese. Bastimento di carico che ha sull'estremità della poppa una mezzanetta con un ghiasso che insieme col suo *com* rimane affatto fuori del bordo; una maestra a piffero con una randa ed una gabbia molta allunata; uno straglio di prua all'albero di maestra, che fa le veci di un trinchetto, e de' fiocchi sovra il bompresso."

That is to say, a Dutch galliot is a merchant vessel with a small mizenmast stepped far aft, so that the boom and gaff of the small spanker project in great part over the bulwarks, a square mainsail with a main topsail, a topsail, a forestay to the mainmast (there being no foremast), with forestaysail and jibs. A rig, in fact, similar to that of the old Welsh sloops. Now as to the shape of the hull, Vauzon has said that the after part is built like a fluyt, and he describes a fluyt as a large Dutch cargo vessel with very rounded ribs, very little run and flattish bottom, the ribs joining the keel almost horizontally, a sort of tub of a thing; and this agrees with the description of a Dutch galliot just given me by a seaman who knows them, they being round-sterned and clumsy in build, though good sea boats. With this, too, agrees the word Botto, the root *bott* both in Italian and in our own boat, butt, vat, &c., and in the Portuguese *bota*, a long boat, signifying something rounded, and as it were, barrel-shaped. Lastly, the word "bustle," an article of female attire, and the old "buzzled," will exemplify the change of the Italian *o* into the English *u*.

There being, therefore, in the Italian harbour, or possibly lying on the beach, some old rotten hulk of this kind, too rotten to be taken home, or to be even worth the trouble of breaking up, the nobleman in charge of Prospero was ordered to take it in tow, into mid-sea and well out of sight of land, and then turn it adrift with Prospero in it. Luckily for us, he was cast ashore at Lampedusa.

BRINSLEY NICHOLSON.

In the Mediterranean, off Algiers.

well as proofs of this, the association of ideas being such as would occur not to a sane, but to a crazed and aged man.

THE STRATFORD BUST OF SHAKSPEARE.

Of the value and importance of the Stratford monumental bust, and of the Droeshout engraving—not as works of art, but as trustworthy representations of Shakspeare in his habit as he lived, there can scarcely be two opinions. That the monumental effigies erected to the memory of the illustrious dead were, in the majority of cases, faithful likenesses, few can doubt. Few can have stepped from the south aisle of Henry VII.'s chapel, after gazing upon the beautiful effigy of the unhappy Queen of Scots, and then cast his eyes upon the sterner features of her successful rival, the great Elizabeth, without feeling convinced that he had looked upon faithful likenesses of those remarkable women.

To the truthfulness of the likeness in the Stratford monument we have the best evidence, as Mr. Dyce has well observed, in the fact that it was raised at the charge of Shakspeare's family, in the laudable anxiety that the features of their illustrious relative should be known to posterity; and if the bust exhibits somewhat more than one should expect of a certain "*bonhomme* and good nature," as Mr. Friswell declares it does—and if he is right in his assertion, that "the cheeks are fat and sensual"—it must be remembered that Shakspeare was not only the mighty genius to whom we owe works almost divine, but that he was foremost "in the things done at the Mermaid," as if he had "meant to put his whole wit in a jest;" that Aubrey describes him as a "handsome and well-shaped man, very good company, and of a very ready, and pleasant, and smooth wit;" that tradition asserts he took part in the drinking bout with "piping Peabworth and drunken Bidford;" while Ward, in his *Diary*, says his death was hastened by a merry meeting with Drayton and Ben Jonson. It should be added, that the photograph of the bust, just published in Mr. Friswell's *Life Portraits of William Shakspeare*, while it must be unquestionably a faithful copy of the original, exhibits this joviality of temperament in a peculiarly marked manner.

The bust, as we now know, was the work of Gerard Johnson; and as it is clear, from the verses of Leonard Digges, that it must have been put up before 1623, there can be little doubt that it was placed in its present position as soon as possible after the poet's death. Sir Francis Chantrey had no doubt, and his opinion deserves the highest consideration, that it was taken from a cast after death; but thought that the artist, in chiselling the lower part of the face, had not made sufficient allowance for the rigidity of the dead muscles about the mouth, and attributed to this error on his part the extraordinary length of the upper lip. But whether it was executed from a cast taken after death or not, there can be little

doubt, as I have said before, that it is a faithful likeness of the poet.

I fully believe it to be so. Yet, at the present moment, when so much interest is felt in everything connected with Shakspeare and his writings, I have thought it right to record a tradition on the subject which has not, to my knowledge, ever before been committed to paper. It is probably without any foundation; but it seems to me that it ought, nevertheless, to be recorded for the use of future inquirers.

In the year 1827 my late kind friend, Mr. Amyot, introduced me to that accomplished antiquary and diligent illustrator of Shakspeare, Francis Douce. When we entered Prospero's cell, in Gower Street, we found there Sir Anthony Carlisle. After some time, the conversation turned on the recently published *Life, Diary, and Correspondence of Sir William Dugdale*, by which, it will be remembered, the name of the artist who executed the bust was first made known, and thence very naturally to the bust itself. In the course of conversation, Sir Anthony Carlisle stated—and my impression is, that he then mentioned the source from which it had reached him—that he had heard a tradition that the Stratford bust was not taken from any portrait of Shakspeare, or from Shakspeare himself, but from a blacksmith of Stratford-upon-Avon, who bore a remarkable resemblance to the bard.

Mr. Douce shook his head very doubtfully at the story, which he said he had then heard for the first time; and, in the course of some after remarks, expressed an opinion that it might have originated in some hoax played by that Puck of commentators, George Steevens. But it is a curious circumstance, that a similar tradition with respect to the portraits of Shakspeare was in existence as long ago as 1759, as will be seen by the following extract from the *Gentleman's Magazine*, p. 380. It is contained in a letter, signed "J. S.," and dated from Crane Court:—

"That there is no genuine picture of Shakspeare existing, nor ever was; that called his having been taken long after his death from a person supposed extremely like him, at the direction of Sir Thomas Clarges; and this I take upon me to affirm as an absolute fact."

Since the foregoing was written, I have had an opportunity (thanks to the kindness of Professor Owen) of seeing the curious cast, said to be that of Shakspeare taken after death; and from which Gerard Johnson is supposed to have executed the bust at Stratford. That it is a cast taken after death, there is painful and unmistakeable evidence. That anybody looking at it, without having been told that it was Shakspeare, would at all recognise it as the face of the poet, I cannot for one moment believe. But I have been assured that, owing to the flaccid state of the muscles, this

dissimilarity between such a cast and the ordinary likenesses of an individual, is very common; and as a proof, it was added, that the cast from the face of Napoleon is so unlike any of the existing portraits of him, that it is difficult to recognise in it his well-known features. Judging from the cast itself, I should not be disposed to regard it as a memorial of Shakspeare: for, as Mr. Hain Friswell has well pointed out in his recently published volume (*Life Portraits of Shakspeare*), "it differs very widely from the bust said to have been taken from it." The forehead is delicate and fine, fully developed, and, though capacious, by no means equal in size to the forehead of the bust. The mask has a short upper lip, the bust a very long one. In the cast, the nose is fine, thin, and aquiline; in the bust it is short and fleshy. In the cast again, the face is a sharp oval, the chin narrow and pointed, and the cheeks thin and drawn in; while, on the contrary, in the bust the face is blunt, the chin square, and the cheeks full, fat, and almost coarse. In short, if it were not profane to say so, I should say that the cast was of a higher and more intellectual character than the bust. It certainly bears more resemblance to the Droeshout engraving than to the bust.

Still, the cast is an object of great interest. It was not brought forward by Dr. Becker with any pecuniary views; and if the history which is given of it could be satisfactorily confirmed, it would certainly assume the place of the most interesting memorial of Shakspeare, *except his works*, which the ravages of time have spared to us. It is said to have been originally procured in this country by an ancestor of Count Kesselstadt, who was attached to one of the ambassadors accredited to the court of James I.; and who, being a great admirer of the poet, it is supposed, bought the cast as a memorial of him from Gerard Johnson. In the year 1843 his descendant, Count and Canon Francis von Kesselstadt, died at Mayence, and in the same year his collections were disposed of by auction. Among the objects sold was a small painting of a corpse crowned with laurel (dated 1637), which Dr. Becker purchased in 1847; and then, having learned the existence of the plaster of Paris cast, after two years' inquiry, he succeeded in discovering the broker in whose possession it was, and became the possessor of that also; and was at once satisfied that the picture had been painted from such cast. On the back of the cast is inscribed: " + A° Dñi. 1616."

Can any reader of "N. & Q." who is acquainted with our records furnish evidence of any member of the Kesselstadt family having been attached to a diplomatic mission to this country in the time of James I.?

Can any reader of "N. & Q." furnish satisfactory evidence of the existence of such an admiration of Shakspeare in Germany at so early

a period as would be likely to lead a German to wish to possess a memorial of him?

And may I be permitted to append a third query upon a somewhat cognate subject? Tieck tells us that Gryphius' *Absurda Comica oder Herr Peter Squenz*, in which "Peter Squenz" and "Bulla Bottom" delighted the German laughing public as Peter Quince and Bully Bottom had amused English audiences, is an improved form of the same comedy, translated by Daniel Schwenter from the Droll published by Kirkman and R. Cox. Was Schwenter's version ever published, and if so, where? And is there not an earlier Droll on the same subject to be found in the literature of the Low Countries? I have a strong impression of having once seen a reference to this Dutch version, before Captain Cuttle enunciated his great "Canon" for all readers. Perhaps M. DELPIERRE, or some other gentleman well versed in the literature of the Netherlands, will kindly solve a question of considerable interest with respect to the source of that portion of the *Midsummer Night's Dream* in which the mock tragedy of Pyramus and Thisbe is introduced.

WILLIAM J. THOMS.

P.S. Can the cast be, after all, not of Shakspeare, but of Cervantes, who died in Madrid on the same day, it will be remembered, which robbed us of Shakspeare? The date on the cast would suit equally well, while the features are, I think, more Cervantes-like than Shakspearian.

Shakspeariana.

PASSAGE IN "THE TEMPEST."—Pray find space in your Shakspeare Number to recall attention to the Old Corrector's admirable emendation of that vexed passage in *The Tempest*:—

"But these sweet thoughts do ever refresh my labours
Most busy, least when I do it."

The Old Corrector substitutes "Busy-blest for "busy, least;" and though Mr. Singer, who had suggested "most busiest," pronounces "busy blest" the very worst and most improbable reading of all that have been suggested, I for one entirely dissent from him. The passage as amended:

"But these sweet thoughts do ever refresh my labour,
Most busy blest when I do it"—

conveys to my mind a clear and striking picture of one who finds that the labour he delights in physics pain: and I look upon it as an amendment of the text scarcely less happy than the substitution of "abler" for "nobler" in *Julius Caesar*, and of "halter" for "haste" in *Timon of Athens*.

T. E.

In the *Athenæum* of January 9, 1864, is a review of Mr. Dyce's new edition of Shakspeare,

and there is given the different readings of the famous line (as it is called) from *The Tempest*, Act III. Sc. 2, spoken by Ferdinand as in the First Folio:—

"But these sweet thoughts do even refresh my labours
Most BUSIE LEST, when I do it."

These different readings are —

"Most *busiest* when I do it." (*Holt White.*)

"Most *busy least* when I do it." (*Collier's Folio.*)

"*Least busy* when I do it." (*Pope.*)

"*Most busy less* when I do it." (*Charles Knight and Dyce.*)

"Most *busy felt* when I do it." (*Stanton.*)

With all these readings, I beg to suggest *another*, which appears to me *the correct one*:—

"Most *busied* when I do it."

That is, Ferdinand's sweet thoughts of his sweet mistress, which refreshed his labours were *most busied* when he laboured for her sake; and for this reading we have the authority of Shakspeare himself in *Romeo and Juliet*, Act I. Sc. 1, in the following lines:—

"I measuring his affections by my own,
That most are *busied* when they are most alone."

SIDNEY BEISLY.

Lawrie Park, Sydenham.

"After sunset merrily."

Theobald's reading was approved of by Hunter, and I find Macaulay of the same opinion. Thus writes the poet-historian:—"Who does not sympathise with the rapture of Ariel, flying after sunset on the wings of the bat?"—"Ariel riding through the twilight on the bat."—*Miscellaneous Writings*, vol. i. pp. 64, 221. C.

"TWELFTH NIGHT."—

Clown. "I did *impetico* thy gratillity."

Twelfth Night, Act II. Sc. 3.

With the change of one, or at most two letters, I would read *impitico*s or *impitico*se. In Florio's *Queen Anna's New World of Words*, we find the following:—

"*Pitoccare*, to beg up and down for broken pieces of meat or scraps. Also to dodge and patter.

"*Pitocco*, an old crafty beggar, a micher, a patcht-coat beggar, a dodger, a patterer, a wrangler."

Now, one distinctive characteristic of Feste is, that he is a beggar over any other of Shakspeare's Clowns, and a *pitocco*, a crafty and patcht-coat one. "Would not two of these have bred, Sir?" says he, "and then the bells of St. Bennet, Sir, might put you in mind—one, two, three; and though it please you, Sir, to be one of my friends," &c. &c.

He, therefore, having observed what a mine Sir Toby had in Sir Andrew, was minded to try to extract some of the ore for himself, and condescending to the intelligence of this Kobold, or guardian spirit, endeavour to propitiate him by such gibberish as that of the Vapians passing the equinoc-

tials of Queubus, and the like. But what got he for his pains? A paltry sixpence; just what Sir Toby, the improvident younger brother, was accustomed to give him when he was in funds. Yes, and he got also what Sir Toby never gave, an ostentatious reminder of it next morning. With a covert sneer, therefore, he coins a diminutive to express the smallness of the gift, and acknowledges the *gratillity*, and in the same vein coins *impitico*se (*s* being the usual causative, and *im* the usual intensitive augment); and says, I did *make* a great "begging up and down," and after much ado and importunity, I received "a scrap" of your bounty, a crumb from Dives—I did *impitico*se thy *gratillity*.

There might also have been an intended quibble in the phrase, if Shakspeare had been aware of another and apparently primary meaning of *pitocco*, not given by Florio, but which probably gave rise to his explanation of patcht-coat beggar. Vauzon gives "*pitocco*, also a part, in old times, of male attire, perhaps a species of mantle;" and in this sense the Clown would mean I did *impouch*, or, as some editors, by a happy corruption of the word, make him say—I did *impiticoat* thy bounty.

BRINSLEY NICHOLSON.

"MEASURE FOR MEASURE."—

"Die, perish! might but my bending down—"

Act III. Sc. 1.

As Isabel, in her disgust and indignation, exclaims:—

"O you beast!
O faithless coward! O dishonest wretch!"

we may with some confidence read:—

"Die, perish, wretch! might but my bending down
Reprieve thee from thy fate, it should proceed."

"Wherein have I so deserv'd of you,
That you extol me thus?"—Act V. Sc. 1.

I venture to propose the following emendation as natural and consonant with the feelings of the Duke. Having addressed Angelo in a friendly spirit, he then turns angrily to Lucio:—

"You, sirrah, that knew me for a fool, a coward,
One all of luxury, an ass, a madman;
Wherein have I, sir, so deserv'd of you,
That you extol me thus?"

Lucio replies, and the Duke answers:—

"Whipp'd first, sir, and hang'd after."

Pope's emendation, in each instance, is singularly feeble:—

"Wherein have I *deserved* so of you."

C.

"Nips youth in the *head*, and follies doth *emmew*."

If "*enew*" be, as MR. KEIGHTLEY says, a "*tain*" emendation for "*emmew*"—the meaning of the word be not very clear—

"head" be a likely misprint for *bud*? "Nip in the bud," is proverbial; which "Nip in the head" is not, nor very apposite to the particular case in view.

"How might she tongue me! But reason dares her no," &c.

I, for one, gladly accept MR. KEIGHTLEY'S "says" for "dares," in the line as it stands. But might not the error lie in the transposition, rather than substitution of the words? and the line originally have run:—

"How might she tongue me? But her reason dares not."

QUIVIS.

"THE COMEDY OF ERRORS": ANTIPHOLUS OR ANTIPHILUS.—Some days since, a critique appeared in *The Times* on Shakspeare's *Comedy of Errors*, occasioned by the production of that play at the Princess's Theatre. The writer of the notice in question, when speaking of the brothers Antipholus, used these words: "It ought to have been Antiphilus though." Now, it appears to me, that this observation is more indicative of etymological skill than philological sagacity; and argues a better acquaintance with the text of Terence, than with the rules and practice of dramatic composition. The suggestion as to the change of name is one which carries with it no weight whatever: for, supposing that Antipholus were changed to "Antiphilus," what benefit would result? Why, none whatever; but, on the contrary, an erroneous idea would be conveyed, and the meaning expressed by the name would be at variance with the circumstances in which the two men are placed. Undoubtedly, Shakspeare deliberately chose the name Antipholus, not for its etymological force, but because it sounds well when declaimed, and, moreover, has a Greek look. "Antiphilus" would have a thin sound, which would necessarily be less effective for stage purposes than the more full one of Antipholus.

We cannot imagine that Shakspeare's acquaintance with the dead languages was sufficient to enable him to manufacture a name having a fine sound and an appropriate signification; nor can we think that Shakspeare would have taken the trouble to consult the scholars of the day on so trivial a subject. If we adopt the word "Antiphilus," we imply that the two brothers were mutual friends; whereas they were unknown to each other, throughout almost the whole play.

Terence, in his *Heautontimorumenos*, has Antiphila, but there the name is applicable: having a meaning, cognate with that of ἀντιφίλια. I grant that Antipholus has a peculiar sense, if it has any at all; but if we could believe in Shakspeare's scholarship, we might conjecture that he took the word from ἀντιφίλις, in consequence of

the respective places in which the brothers dwelt. But speculations in the matter are useless and absurd. Perhaps some of your learned correspondents will favour me with their opinions on this subject.

J. C. H. F.

"THE MERRY WIVES OF WINDSOR," ACT II. Sc. 3.—

"A word, Monsieur Mockwater."—Act II. Sc. 1.

This is literally a stale jest, and partly, as Johnson supposed, an allusion to the physician's inspection of the urine. The Host had previously called the worthy doctor, "Bully Stale," and "King Urinal," and here we may read:—

"Host. A word, Monsieur Makewater.

Cninus. Mackwater! vat is dat?

Host. Makewater, in our English tongue, is valour, bully."

Every child knows it means cowardice, and he has just before called him, "heart of elder."

C.

"HAMLET."—In the *Saturday Review*, March 12, a writer on "The Novel and the Drama," says, "Shakspeare never mentions Hamlet." This observation reminded me that once, and under singular circumstances, we seem to get a glimpse of Shakspeare's idea of that play. In his will, in an interlineation, while bequeathing 26/8 "to buy him a ring," he wrote his friend's name, probably the godfather of his only son, *Hamlett*, instead of Hamnet Sadler. So absorbingly does his Hamlet seem to have possessed his memory as to have been written off unconsciously by his sickness-wasted hand. Ought Sonnet 108 to be read as having reference to his son — Hamnet?

SAMUEL NEIL.

NEW READING: "LOVE'S LABOUR'S LOST," Act III., for —

"A whitely wanton with a velvet brow,"

where Porson suggests *Whiteless*, I think we should read *witless*.

SAMUEL NEIL.

"MERCHANT OF VENICE," AND "TROIUS AND CRESSIDA" (3rd S. iv. 121.)—MR. KEIGHTLEY'S note, on the *Merchant of Venice*, is certainly very valuable: his improved readings are, in the main, more than happy conjectures. I must confess, however, my surprise that he does not appear to be contented with the remarkably felicitous emendation, by the correctors of the Folio of 1632, of the celebrated passage:—

"Thus ornament is but the gilded shore," &c.

The mere change by this Great Unknown of a comma in the punctuation, has removed all obscurity, and made the passage one of exquisite

beauty. Rarely has so much been done by a comma.

I am sorry to have my faith in this emendation shaken by an implied disbelief in it, by so able a Shakspearian as MR. KEIGHTLEY.

Before leaving the great poet, permit me to ask MR. KEIGHTLEY, or any other equally capable critic, to point out the connexion of the fine line in *Troilus and Cressida*—

"One touch of nature makes the whole world kin,"

with those that precede and follow it.

The idea expressed in this line, seems to me to be complete in itself, and not suggested by the main thought or sentiment of the passage.

H. N.

New York.

SHAKSPEARE AND HIS COMMENTATORS, OR EMENDATORS: PALM.—In the *Athenæum* of January, 1864, is the following passage:—

"Shakspeare was thought to have committed a slip of the pen when, in *As You Like It*, he allowed Rosalind to find a *palm* in the forest of Arden. Commentators have been sadly puzzled about it, and suggested every possible explanation save the most natural one. The country people still call the *goat willow*, just when the young catkins make their appearance, *palm*."

This is certainly a new version of the reading of *palm-tree*, but I think the writer will not find many persons willing to accept it. In the first place, there is nothing in *As You Like It* to show that the forest in which Rosalind found the palm-tree was the forest of Arden in Warwickshire. If so, it would be strange to find any one of the palm species growing there, and equally strange to find a tuft of olives near Rosalind's house; and more strange still, to find a lioness couching in that forest—unless it had escaped from some travelling menagerie, exhibiting such beasts in the neighbourhood. If it is admitted that, by palm-tree, Shakspeare intended the goat willow (*Salix caprea*), and this being our English tree, it might grow in the forest, we have to substitute another name for the olive, to make an English tree of it. But it should be remembered that, although the branches of the *Salix*, or willow, when gathered for Palm Sunday celebration, are commonly called palm, the willow itself is not called *palm-tree* by the writers of Shakspeare's time.

The fact, I believe, is, that the forest in which Rosalind found the palm-tree and the olive-trees was a southern one—in which the lioness might naturally find a hiding place. What will Dr. Prior say to this?

SIDNEY BEISLY.

"FIRST COMPLAINT:" "CORIOLANUS," Act II. Sc. 1.—Menenius Agrippa, speaking of himself, says, as it is generally printed:—

"I am known to be a humorous patrician, and one that loves a cup of hot wine with not a drop of allaying Tiber in't: said to be something imperfect in favouring the *first* complaint."

It has been proposed to read this, "the *third* complaint"; but is not the passage better as it stands? Menenius says he has two faults, or complaints. The *first* that he is "humorous," i. e. hot-headed and crotchety; the *second*, that he is too fond of a cup of wine: and that this *second* complaint has rather a tendency to aggravate the *first*. I do not remember such a phrase as "the *third* complaint" in any author.

A. A.

Poets' Corner.

TRUSTY: TRUST: AS USED BY SHAKSPEARE.—Shakspeare has been cited as using the word *trust* and *trusty* in the sense of the modern words *reliance* and *reliable*. It will not be uninteresting to examine his use of these words, which were favourites of his. *Trusty* he uses seventeen times; fifteen times directly of persons. Once in *All's Well that Ends Well* (Act III. Sc. 6) indirectly to persons, when he speaks of a *trusty* business, i. e. requiring agents who could be trusted; and once of a sword. Here also he really, as it were, applies the word to an agent, swords and other weapons having a sort of personal existence attributed to them,—sometimes being actually named. He *trusts* his sword to help him.

He uses the word *trust* over one hundred and twenty times: of these, for more than seventy times, he applies the word to persons directly; in about twenty instances to attributes or things, but in most of these cases with reference to persons trusted; and scarcely ever in such a sense as would be exactly synonymous to our "rely on." Frequently it is in these places followed by "on," "in," or "to."

Thus we have—judgment, age, word, honesty, heels, the mockery of unquiet thoughts, conditions, oaths, honour, virtue, speeches. In most of these, there is not that absolute reliance upon the thing itself implied in the word *reliable*. It would hardly be good nineteenth-century English to say, that "your honesty is reliable." Though it was good Elizabethan to bid a man "trust his honesty." At any rate, Shakspeare is entirely with me in the word *trusty*; and evidently prefers my use of the word *trust*, if he very occasionally disregards it.

J. C. J.

"INCONY."—This word is used twice by Shakspeare in the same play, *Love's Labour's Lost*; and by the same speaker, Costard. When Armado gives him money (Act III. Sc. 1), he calls him "my incony Jew;" and after the by no means delicate jests between himself and Boyet, he calls the conversation "most incony vulgar wit." Many very wide conjectures have been

made as to the origin of the word. Is it not probably merely a corruption of the Old French *inconnu*, unknown, unheard of: a phrase answering very much, also, to our own vernacular, "no-end-of"? The passages would then mean, "such a Jew as never was heard of"—"no-end-of vulgar wit."

A. A.

Poets' Corner.

"VERY PEACOCK": "HAMLET," Act III. Sc. 2. (2nd S. xii. 451.)—It seems very probable that this passage is corrupt. There seems no reason, from the King's character and bearing, to compare him with a peacock. He rather affects a grave and condescending manner. The crime of which he is guilty, and which Hamlet is so anxious to bring to some certain test, is not pride, conceit, or affectation, but *poisoning*. Is it not likely the word ought to be read *paddock*, i. e. a toad? The "venomous" and "poisonous" toad, is mentioned in *As You Like It*; *Macbeth*; *Henry VI.*; *Richard III.*; and in many other places, by Shakspeare, and, in *Macbeth*, it is called by the very name—*paddock*. If we read—

. now reigns here
A very, very—*paddock*,"—

it would seem to be quite in consonance with what Hamlet says next:

"Didst perceive? Upon the talk of the *poisoning*—"

A. A.

Poets' Corner.

SHAKSPEARE ("N. & Q.," *passim*).—While committees and sub-committees are arguing upon the methods, and means, and measures of its celebration, the day of our household poet's orient and occident will, I fear, pass by, leaving us to console ourselves with Milton's solution of its difficulty—finding in his own works, and in the everliving heart of England, his already erected monument. The birth-and-death-day of Shakspeare, nevertheless, will hardly miss of its due heralding in "N. & Q."—

"With one auspicious and one drooping eye,"—

enriched, as through fourteen years it has been, by the successive commentaries; which, of themselves, form a valuable addition to our Shaksperian library.

Among the many tributes paid to our "great son of memory"—unconsciously paid, I might say—is the question, so variously debated, of his especial *profession* and its precedent studies. Was he a *lawyer*?—inquired the late Lord Chancellor Campbell. A *soldier*?—was the no less presumable argument of MR. THOMES (2nd S. vii. 118, 320, 351). I know not which of these, or what other, was our English Πολύτροπος; but, should a poetical *cain* be resolved upon, I beg to cast my sand-grain into the heap; which, if rendering to

him his due honours, will "make Ossa like a wart."

Men ask—what Shakspeare was?—A *Lawyer*, skilled

In form and phrase?—A *Soldier*, in the Field

Well theorised and practised?—Or, was he

A *Sailor* on the wild and wandering sea?—

A *Traveller*, who roamed the earth to trace

The homes and habits of the human race?—

A *Student*, on his cloistered task intent

Of mystic theme or subtle argument?—

A *Churchman* erudite?—A *Statesman* wise?—

A *Courtier*, apt in shows and revelries?—

A sage *Physician*, who from plant and flower

Won the deep secrets of their various power?—

A *Teacher*, whose kind spirit loved to bring

"Sermons from stones, and good from every-thing"?—

Not one of these, but *all*.—Dispute not what

Our Shakspeare was,—but say, *What was he not?*

EDMUND LENTHAL SWIFTE.

SHAKSPEARE'S ARMS.—In Knight's *Pictorial Shakspeare* ("Biography," vols. i. ii.), the arms are blazoned—

"Gould, on a bend sable and a speare of the first, the point steeled, proper; and his crest or cognizance, a faulcon, his wings displayed, argent, standing on a wrethe of his coullors, supporting a speare gould, steel as aforesaid, sett upon a helmet with mantells and tassells."

In Boutell's *Heraldry*, p. 410, 2nd edit., the blazon is—

"Or on a bend sable, a spear gold. Crest, a falcon displayed argent, holding in its beak a spear in pale or."

I have seen the crest depicted as a falcon displayed, holding in each claw a spear in pale. Which of these is the true blazon? Did Shakspeare use any motto?

CARILFORD.

Cape Town.

[The following extract, from the Grant of Arms preserved in the Heralds' College, printed by Mr. J. G. Nichols in *The Herald and Genealogist*, No. 6, p. 510, is the best reply to this query:—

"Gould, on a bend sables a speare of the first, steeled argent; and for his crest, or cognizance, a falcon, his wings displayed, argent, standing on a wrethe of his coullors, supporting a speare gould, steeled as aforesaid, sett upon a helmett, with mantelles and tasselles, as hath been accustomed, and dothe more playnely appeare depicted on this margent."

Mr. Nichols adds: "In the margin are sketched with a pen the arms and crest, and above them this motto—'NON SANS DROICT.'"]

STATISTICS OF SHAKSPEARIAN LITERATURE.—The following curious tabular view of the relative proportion of books connected with Shakspeare, published in each period of ten years, from 1591

to 1830 inclusive, is derived from a very interesting paper upon the subject by Mr. W. S. Jevons, of Owen's College, Manchester, which appeared in the *Athenæum* of Saturday last:—

Number of Shakspearian Books published in each Period of Ten Years from 1591 to 1830 inclusive.

Periods of Ten Years.	Collected Works.	Separate Plays or Poems.	Altered plays.	Spurious plays.	Commentaries.	Total Publications.
1591—1600	...	39	...	4	...	43
1601—1610	...	29	...	4	...	33
1611—20	...	17	...	5	...	22
1621—30	1	12	...	1	...	14
1631—40	1	16	...	3	...	20
1641—50	...	...	...	...	...	...
1651—60	...	4	...	1	...	5
1661—70	1	1	1	2	...	5
1671—80	...	10	3	...	1	14
1681—90	1	11	5	...	...	17
1691—1700	...	7	7	...	4	18
1701—10	1	7	6	1	1	16
1711—20	2	4	8	...	2	16
1721—30	3	4	1	3	2	13
1731—40	2	1	7	3	2	15
1741—50	4	2	2	...	10	18
1751—60	2	12	8	1	17	40
1761—70	9	4	6	1	21	41
1771—80	7	33	8	...	32	80
1781—90	6	7	2	...	29	44
1791—1800	7	20	3	1	49	80
1801—10	14	25	2	1	32	74
1811—20	7	37	1	2	34	81
1821—30	14	10	1	...	44	69

SHAKSPEARE'S EPITAPH (3rd S. v. 179.)—I am sorry to observe your correspondent, MR. PINKERTON, speak of this as "little better than doggrel," though he afterwards qualifies the description. Still, I cannot think that he is aware of the cause of the lines being written, which is supposed to have been this. A little beyond Shakspeare's tomb towards the east is a gothic doorway, now walled up. This once led, not to a vestry, but a charnel-house of considerable size, above ground, lighted, and ventilated by certain loop-holes, in which a large quantity of human bones was deposited. This, in the progress of improvement or restoration (as they now call it), has been removed—I know not at what period; but when very young I have been, more than once, in the charnel-house, which appears to have been so far an object of terror to the poet that he wrote the lines now inscribed on his monument to prevent his bones being disturbed, and added to the heap. Such, at least, was the account given; and lucky was it for him, at any rate, that he left the direction, or, in these times, some inquisitive craniologist or phrenologist would have had him up again

to measure the length and breadth of his skull, or or perhaps make an exhibition of it at the tercentenary. I.

SHAKSPEARE PORTRAITS (3rd S. v. 117.)—There are the following works on the portraits of Shakspeare, besides those by Boaden and by Wivell (not "Wevill") :—

Merriden, John—"A Catalogue of engraved Portraits of Persons connected with the County of Warwick." Coventry. 4to. 1849.

Collier, J. P.—"Dissertation on the imputed Portraits of Shakspeare." London. 8vo. 1851.

There is also Mr. Friswell's new work, entitled *Life Portraits of Shakspeare*. B. A.

THE SECOND SHAKSPEARE FOLIO, 1632.

Nothing definite is known regarding the sources from which the new readings in the Shakspeare folio, 1632, were derived. The prevailing opinion, so far as our researches show, is, that they are conjectural emendations of some now unknown editor. Ben Jonson has, in some instances, been guessed at. As an examination of the folio demonstrates that some editorial revision and oversight were exercised upon considerable portions of it, and as many of the changes introduced into it have been adopted into the subsequent reprints, it becomes a legitimate subject for curiosity, and a proper topic for having "N. & Q." about it. Let me, on the condition that Ben Jonson is supervisor is abandoned, suggest John Milton; and in support of my hypothesis, lay down the following statements and arguments:—1st. Milton was a diligent and admiring student of Shakspeare's works—of which the proofs are, the special Shakspearianisms in his poems; his making both *L'Allegro* and *Il Pensero* find enjoyment from the "stage"; his early inclination for the drama, as exhibited in *Arcades* and *Comus*, as well as in his design to compose a Tragedy on Adam's Fall, from which he was probably dissuaded by a perusal of the *Adamus Exul* of Grotius. This love for dramatic forms of composition remained with him like a "ruling passion" to the last, as *Samson Agonistes*, published in 1671, shows plainly. The all-prevailing proof of this thesis is, however, the epitaph on Shakspeare, written in 1630, and prefixed in the place of honour to the Second Folio just after Ben Jonson's lines "Upon the Effigies of my worthy Friend, the Author, Master William Shakspeare and his Works" on p. 7 of the book, counting the title. This poem—issued anonymously, and only acknowledged in 1645—could only have been written regarding the first folio, and as it was unpublished, the proper of the folio must have got knowledge of it.

some private source. Our supposition is, that the lines were written in Milton's copy of the first folio, which while reading he had conjecturally revised, and that the publishers had asked him for permission to print the lines and use his emendations. This leads me to point —

2nd. Milton was a fastidious and habitual corrector and annotator of the books he read. Of this, among other proofs, we may note his elaborate emendations of Euripides, many of which secured the approval of Porson.

3rd. The time of life at which Milton had arrived when the poem was written. He, a diligent student, was just at the age when such an exercise would be a "labour of love." Perhaps some other Shakspeare student and admirer of Milton may be able to clear up this matter further.

I may further add that the poem in the same folio signed I. M. S., if certainly the work of *John Milton, Student*, would strengthen my hypothesis; but I incline to consider these latter lines as the product of the author of *Essays of a Prentice in the Divine Art of Poesie*, 1584; and if my guess were correct, it would add interest to Jonson's praise of —

"Those flights upon the banks of Thames,
That so did take Eliza and our J a M e S."

SAMUEL NEIL.

Moffatt, N. B.

PASSAGE IN "CYMBELINE."

"But alack

You snatch some hence for little faults; that's love
To have them sin no more; you some permit
To second ills with ills, each elder worse,
And make them dread it, to the doer's *trist*."

Cymbeline, Act V. Sc. 1. Posth.

Here the printer may have put in type *trist*, and then amended it, as he thought, by inserting *h*; but without insisting on the particular steps by which the mistake arose, the word *trist* will, I think, approve itself to all as that used by Shakspeare, for while its unusual form gives a reason for the unlearned printer's mistake, it clears up the only real obscurity in the passage. I am not indeed aware of its occurrence elsewhere as a substantive, but it was used as an adjective, and the employment of a word as a part of speech other than that in which it was ordinarily used, was a licence commonly allowed in Elizabethan times. Moreover, *trist* would be the substantive form or root of an adjective twice used by Shakspeare. In the *First Part of King Henry IV.*—where, by the way, the printer mistook it for the commoner *trustful*—when Falstaff would reproach the prince for his mode of life, he speaks, not of the sorrowful, or sorrowing, or tearful, but of the *tristful* queen, and so refers to her habitual and settled melancholy, which is so great that the mere sight

of her son, on his rare return to the palace, moves her to tears. In like manner, Hamlet, speaking of the settled sadness of the earth at his mother's act, talks of, "The tristful visage that, as against the doom, is thought-sick."

So is the sense here, while it may be also noted as to so Latinize a word, that Shakspeare is rather fond of occasionally introducing a word which will recal the hearer's mind to the time and scene of the action. Posthumus is gazing on that which alone remains to him of Imogen, her handkerchief dyed in her blood, and he is full of remorse for her murder. In his self-accusings he extenuates her supposed fault, and his revenge seems to him a hideous unpardonable crime. Naturally desiring death, in his bitter despair he classes his own among the examples of a doctrine as to the governance of human affairs by the gods, which helps on his desire to leave life. "You," says he, "for though we evilly do the ill, you overrule it for the victim's good, you for slight faults take some hence, and Imogen among them, and this in love, that they should sin no more. Other some who do ill (and among them myself) you permit to live, and withdrawing your love from them, this is their punishment, that to every one an inexorable necessity arising from the first crime follows like an avenging fury, and compels them to add greater crime to greater crime continually, and while thus driven on they yet, before the commission of each crime, dread it, and after its commission suffer still more from the stings of remorse and from that overhanging dread which, while it fears them, goads them on, goads me on, to further ill to my lasting and abiding sorrow." Such I take to be his thoughts expressed more at length; and if it be asked how he had as yet added crime to crime, I answer that to his remorseful imagination tortured by love of her he had lost, his first crime was doubt, his second, lending himself as an accomplice to tempt her, and facilitate his own dishonour, and his third her death. I would add, too, that though his reasoning is greatly pagan, inasmuch as, though not doubting a future state, he neither here nor elsewhere shows the possession of any sure hope or fear, but would jump the after enquiry, vaguely trusting to the mercy of the gods; yet the doctrine that ill produces ill, and generally a greater ill, is a favourite one with Shakspeare, and is, for instance, one of the keys of the whole story of Iago, Desdemona, and Othello.

But to return to our passage; the nominative to make is clearly "ye gods," and as clearly the "them" are the "some" who are permitted to live; but grammarians have been puzzled as to the change from the plural "them" to the singular doer of ill, and also of crimes to the singular "it," even though the crimes had been previously subdivide into "each elder worse." But the whole construction is most artfully subtle, and here, as Ben

Jonson said, Shakspeare struck the second heat upon the Muses' anvil; turned the same and himself with it to write these living lines. The despair of Posthumus leads him to a general reflection, which shows a passing bitterness against providence, afterwards atoned for by "your blessed wills be done," but his remorse is so great that he cannot continue in generalities; but when he comes to "each elder worse," the image of himself and of his own act, and the bloody handkerchief, all start forth in full and conscious mental and bodily view, and he cries, "and makes them do it," their, my, last crime; and then pressing the handkerchief to his lips and hiding his face in his hands, aye to my sorrow — for ever. It is only such an outbreak that can redeem the scene from tameness, and Posthumus from the imputation of a sullenness and mere dogged resolution to die, which is foreign to his whole character. And it is only such an outbreak of passion, and the exhaustion consequent on it, that will allow of the despairing resignation of the subsequent lines.

"Each elder worse" has also been objected to, but most readers see and understand the fitness of the phrase, though they may find a difficulty in explaining it. To the bystander, each isolated act is indeed younger, the nearer it is to the present moment; but as in the history of human progress, the invention of the steam-engine is older than that of fire, so to Posthumus himself, who viewed his deeds as existent as much in thought as in action, and both as parts of himself, each after crime was but the growth and maturing of the once tender plant, or the enveloping ivy from the little seed. BRINSLEY NICHOLSON.

MORGANATIC AND EBENBÜRTIG.

Both these words, though of considerable importance at the present day, are so totally misrepresented or misunderstood, that some elucidation of their meaning may be acceptable, as both stand in some degree of relationship to one another.

For *Morganatic*, the best, in fact the only solution, is found in the derivation of the word. When in the arid deserts of Arabia, the parched traveller is mocked by the optical illusions of running streams and green meadows, these the Italians call *Fata Morgana*, the delusions of the Fée Morgana. Something thus delusive is a Morganatic Marriage. For though it involves no immorality, and has always the full sanction of the church, it is, as regards the wife and children, an illusion and a make-believe: they do not enjoy the rights of the husband, if a sovereign prince, nor take his title; and it is only amongst sovereign princes that the practice obtains. The children have only the rights of the mother, unless she is

ebenbürtig, or, as is expressed in the closing act of the Treaty of Vienna, 1815, *d'une naissance égale avec les princes souverains*, or those in succession to become so.

It was, therefore, a prudent arrangement for princes who preferred the claims of natural affection to those of ambition, to form morganatic marriages, which should reconcile the duties of their station with their social wishes. In this manner, after the death of his first wife, the Princess of Mecklenburg-Strelitz, Frederic William III., father of the present and previous king of Prussia, was enabled to follow the dictates of his affection for the Countess of Liegnitz, who was received by all his family as a true wife, and still continues to enjoy their respect. In a similar manner, the last King of Denmark associated to himself and ennobled the Countess Danner; nor would, in our country, the union of the late Duke of Sussex with the Duchess of Inverness be dissimilar. The social position of all these families was affected in no disreputable manner by such a connection, but they could not attain the full rights of marriage, or the civil state of their husbands, because they were not *ebenbürtig* or *de naissance égale*.

In the Golden Bull of the Empire, promulgated in the fourteenth century, legitimacy is expressly demanded as an imperative condition to any sovereignty; and it is of no consequence how long or how distant that stain may have blemished a family. Our ducal houses of Grafton and St. Albans have every right of their high rank, but in their royal quarterings the bar sinister is indelible.

This would entirely preclude their *ebenbürtigkeit* with our own or any other reigning house; nor is this question without bearing on the present political discussion of the succession to the dukedoms of Schleswig and Holstein. In lineal succession there is no doubt but that the elder Duke of Augustenburg has a prior claim, but his marriage with the Countess Danskiold-Samsøe, a family which has its origin in an illegitimate scion of a Danish king, is as much *unebenbürtig* as the families of the ducal houses of Grafton or St. Albans; and her son, therefore, the present claimant, the younger Duke of Augustenburg, now at Kiel, is entirely precluded, being, like his mother, *unebenbürtig*, and more especially whilst his father, who has been bought off by the Danish Crown, is still alive.

I may be here allowed to state that, when in a letter published in the *Times* on Feb. 29, I confirmed this fact by an exact translation from Wegener's *Actenmässige Zusammenstellung* (a documentary collection of acts in the history of Denmark), I was contradicted the following morning in a signed "Hamlet," ascribing to an *illegitimacy* of the Countess D.

which I am astonished neither the writer nor the editor did not perceive was entirely beside the issue I had raised. The ladies of the family of Danskiold-Samsøe, like those of our own ducal families abovenamed, are undoubtedly fully respectable both at the Danish and every other Court; but the question is, are they not *unehrenbürtig*? evinced by their not having the *haut pas*, and being refused the entrance by the grand portal of the palace. Hamlet may, like his namesake, be willing "to take the Ghost's word for a thousand pounds," but he must excuse me if I am not equally credulous, and decline to admit the mere *ipse dixit* of a *sub umbrâ* controversialist.

WILLIAM BELL, Phil. Dr.

4, Crescent Place, Burton Crescent.

NORFOLK FOLK LORE.

I send you a few little bits of "folk lore," picked up at S—, an out-of-the-way corner on the Norfolk coast, to be added—should you think them worth the honour—to the collection already safely stowed away in "N. & Q." As the superstitions to be found in any particular district always take their tone to a great degree from the character of the scenery and people about, and can only be properly understood when considered in connection with them, I may as well begin by saying that the parish consists of two distinct villages and populations—Upper and Lower S—. The former is a pretty, clean-looking, agricultural place, with a magnificent old church, and tiled cottages of blue shingle. It stands at the foot of rough heathy hills, with thick woods above, and the open sea below. Lower S— is a mile and a half off in a valley between what were once two high round sand hills, which the sea has broken half away, and changed into abrupt cliffs. It contains a church-chapel, till lately a boat-house; fair specimens of probably every filthy smell in the county; and for inhabitants a remarkably handsome set of fishermen, who marry, almost before they have done growing, girls of their own village (a wedding with an outsider is a very rare event), and rear rough and ready families in a state of chronic starvation. They are insolently independent, and in their own calling fearless enough; but in Lower S— there is hardly a man to be found who would at any price venture half a mile inland alone in the dark. The coast is dangerous, and drowning almost the commonest shape in which death visits the village. It would not, I believe, be hard to find women who have lost fathers and husbands, and sons and grandsons, perhaps, in the same way, one after another. And the old widows will sit and rock themselves backwards and forwards in their chairs, while their son's wives rush wildly on to the cliffs, and strain

their eyes out to sea, as the wind is getting up, when the boats are out. It is no wonder that when the minds of all are continually haunted with the one great fear, stories get about that, for such as can read them, there is many a warning of the coming of the dreaded storms.

A little way out to sea there is a spot, they say, just opposite a particular cliff, where the captain of some old ship was drowned, and there more than once fishermen have heard sounds like a human voice coming up from the water: whichever way they pull, the voice is in the other direction, till at last, on a sudden, it changes, and comes just beneath their boat like the last wild cry of a man sinking hopelessly. Then, if they are wise, they settle down to their oars, and row for life to shore; for life it is—for they are lucky if they reach home in time to escape the squall which is sure to follow.

On the boundary of the parish, at a gap in the cliffs, if the story an old man gravely told me be true, is a place where a hundred years ago twelve drowned sailors, who were washed up after a great gale, were thrown one on the top of another into a ditch without Christian burial, and covered with a heap of stones; and still, if anyone is bold enough to venture there by night in bad weather, he may distinctly hear an ill-omened sound, which my old friend illustrated by taking a handful of shingle, and dropping them slowly one by one on to a big stone.

I asked him whether he had ever heard it himself. "No," he said; but once, a long time ago, when he was a boy, he remembered coming along the road a quarter of a mile off, and *he thought* (but he could not be quite sure) that he saw a light there!

The old women are apt to feel uncomfortable if a cat should begin to play with their gowns or aprons, for that is a sign of a gale. But perhaps the most respectable of all the premonitors of storm is the huge dog "Shock" (*Shock*, not *Shuck* with us), who comes out of the sea, and runs along "Shock's Lane," and up on to some hills, after which his course is uncertain. His anatomy generally is somewhat anomalous, for he is "headless," but has "great saucer eyes." The poor fellow seems conscious of some deformity, for he has been met with a "white handkercher" tied over the place where his head should be.

The "shrinking woman" is another, and one of the worst. When she is heard, bad times are coming indeed. She had been silent for a long time till last Christmas, when she threw several good people in Upper S— into great alarm with unusually hideous yellings. As, however, a large party of young people were coming home from a ball that night in the direction, and at the time that the ominous sounds were heard, "cheering the way" with choruses rather more hearty than

melodious, it seems just possible that in this instance there may have been some slight mistake; especially as the storm, which, according to precedent, should have followed the old hag's shrieks, did not come. Poor nervous wives as they sit anxiously at home mending the nets, hear their husband's voices talking or shouting above the wild noise of the wind, though their boats may be miles away at sea.

Only a very few years ago, the old clergyman, who for a great many years had been vicar of the parish, as he was walking home one Sunday evening after service at Lower S—— chapel, fell down in the middle of the road, and was taken up dead. His congregation, who not an hour before had seen him apparently in his usual health, could not fail, in their own way, to be much impressed by the awful suddenness of the good old gentleman's death; and there was no lack of ready believers when, a little while afterwards, a boy driving a fish-cart came into the village in a state of wild alarm, declaring positively that he passed him sitting silent and motionless, leaning forward on his stick on the heap of stones beside the road where first they laid him.

Faith in the power of the Evil Eye, and the efficacy of the old plan of securing exemption from its hurtful influences by "blooding the witch," is still common in S——, and I could quote instances of very recent occurrence.

The superstition that it is unlucky to interfere with swallows' nests is so universal, that I should not allude to it here except to add, that in Upper S—— they explain it by saying that when the birds gather, as they do in thousands, before they leave us for the year, and sit in long rows along the leads of the church, they are settling who is to die before they come again.

I heard a quaint prescription in S—— the other day, earnestly recommended by an old woman to a young lady suffering from a weakness in one of her ankles — viz. some "grey dodmen" (hobby snails) off the church walls, prepared in a particular way (I think boiled in a brass pot), and smashed into a salve.

While on the subject I may mention a remedy for ague, which was told me last year by a farmer's wife not far from Aylesbury, which I do not remember having ever heard elsewhere. It was to take a black kettle, and draw a line on it with a piece of chalk, and put it on the fire. As the line becomes black like the rest of the kettle, the ague should disappear. "But lor, Sir!" as my good informant said at the end of her explanation, "I don't know as that do do any good." I have heard of the people in Pinner, near Harrow, curing the ague by getting up at twelve in the night, and going out in their night-gowns to cut a stick from a thorn bush. It does not sound comfortable in a clay country.

Anyone who has read anything of the witch trials, conducted by Matthew Hopkins in the seventeenth century, will remember that one very common charge on which many poor creatures were executed, was the possession of "imps," shaped usually like some of the lower animals, which were said to be in constant attendance upon them, and to urge them on to iniquities of all sorts. The belief appears generally to have died out at the "witch-finder-general's" death; but the following story, given as nearly as I can recollect in the words in which I received it direct from the clergyman to whom it was originally told, seems to show that remnants of that, as well as almost every other superstition, still linger among us at S——. Some years ago, Joe Smith, a parishioner, who had once been very regular in his attendance at church, was asked how it was that of late he had never been there? "It's no use my coming, Sir," he said; "I'm in bad hands! I'm in bad hands! I had a filly, and she hanged herself, and my pigs take to foaming at the mouth!"

Some little time before, he had been to do some harvest work for an old woman occupying a small farm in the next parish. The wheat was nearly all, carried, and he and the old lady's son were waiting on the top of the rick for the next waggon-load, when Joe happening to look towards his companion, who was lying down half asleep on his back with his arms spread out, and his eyes shut, saw a large toad crawling quietly along his chest towards his open mouth. He called out to him, and he jumped up and shook the beast off, and Joe stuck his fork into the poor thing, and "hulled him away." Before long the toad made his appearance again, and, this time with his "innards hanging out," made his way straight towards the same man. Feeling somewhat uncomfortable at this, the two took it into the wash-house, and threw it into the fire under the boiler; but the old lady rescued it, and, scolding them for their cruelty, "pitched it into the horsepond."

One might have supposed that this would have been enough for it; but, no! Soon they saw it again, torn with the fork, blackened with the fire and mud from the pond, coming straight up to them for the third time.

The explanation given was, that the seeming toad was in reality the "imp" of the old woman, who died shortly afterwards I believe; and that, knowing her death to be near, it was leaving her, and attaching itself to her son and heir.

Whether by his conduct Joe had incurred the displeasure of the "imp," or why it was, I cannot tell, but ever after that he had been an unlucky fellow, and the conviction that he was in "bad hands" had so completely taken possession of him, that he believed it quite useless to go to church like any ordinary Christian.

T. D. P.

HYMNS BY THE DUKE OF ROXBURGH.—Some time ago I fell in with a very nice copy of a book entitled, *Hymns and Spiritual Songs on Several Subjects, to which is added the Marriage Supper of the Lamb, a Poem*, 8vo, pp. 144. Edin., printed by H. Galbraith, and sold by W. Gray, and by John Hoy, at Gattonside, 1777. Lettered on the back "Hymns, &c., by the Duke of Roxburgh," the authority for which being, apparently, the original blue paper cover of the book, whereon is written, "Spiritual Hymns, by his Grace the Duke of Roxburgh," preserved in the volume.

The book has a preface, in which it is expressly stated that—

"the author is a man of low estate, and lives in a lonely village, where he labours for his own and family's bread, that he may not be chargeable to any man. Another branch of his employment, he says, is to water and feed a little flock of Christians, who have called him to take the oversight of them, at whose desire these Hymns have made their appearance."

There is certainly nothing here to warrant the ascription of these spiritual songs to the duke, or to entitle them to figure in the *Cat. of Royal and Noble Authors*. The book in its blue-paper-cover state, has passed through the hands of George Chalmers, who marks it No. 685 in his missing *Bibliographia Scotica Poetica*; and there is little doubt that Dr. Bliss is chargeable with the binding and lettering; yet neither of these book-men note the manifest absurdity, in the face of the preface, of fathering the volume upon the duke. My own opinion is that the real author is the *John Hoy* of the imprint. A person of this name and locality, called the younger, was the author of a posthumous volume of poems, printed in 1781, but he died early, and could not have been a man of the matured responsibilities of my subject, whom I shall designate the elder; nor is there the slightest allusion in the junior's book to the father, beyond the fact that he calls himself the son of a small farmer, which the author of the spiritual songs was. Finally, from the old man's description of himself, we may infer that he was the patriarch of the village of Gattonside, and a type of the old covenanting layman, so well drawn by Burns in his *Cottar's Saturday Night*. A. G.

ANONYMOUS CONTRIBUTIONS TO "N. & Q."—Mr. Cobden, a gladiator daring the dangers of the arena in defence of another's political integrity, has compelled the editor of *The Times* to lay aside the garb of "airy nothing," and to assume, like other folk, "a local habitation and a name." Though the struggle has been unseemly in the extreme, though the scheme proposed by that gentleman has been condemned by the fourth estate of the realm, and though it would, if carried out, inevitably destroy the freedom and beneficial influence of the English press, it may yet lead to some suggestions with regard to the anonymous

nature of many contributions to "N. & Q.," and other publications purely literary. A review would be read with greater avidity if it were known that a Macaulay or a Jeffreys had penned it. In a similar manner the value of this work would, I submit, be increased a hundred fold if all subscribed their names to their communications. It is only after an experience of the usual justness of a writer's deductions that any weight can be attached to a *SHEM*, a *HEEMENTRUDE*, or a *F. C. H.* Nor would the same attention be paid to the ideas or suggestions of a *PROFESSOR DE MORGAN*, a *LORD LYTTELTON*, or a *HALLIWELL*, if the authorship of their articles remained a secret.

WYNNE E. BAXTER.

HERALDS' VISITATIONS.—Permit me to remark in your columns, that it would be a very great convenience to genealogists and historical inquirers if some one would compile an index to the printed *Heralds' Visitations* and *County Histories* similar to Mr. Sims's valuable *Index to the Herald's Visitations in the British Museum*.

A GENEALOGIST.

VISHNU THE PROTOTYPE OF THE MERMAID.—The prototype of the fabulous mermaid exists in the Fish Incarnation of Vishnu, the second person of the Hindoo Triad. Vishnu therein is represented as a comely youth; his hair falling upon his shoulders in curling locks, holding in his right hand a *chukram* or wheel by a handle fastened to it. In his left he holds a conch shell having many well-defined convolutes. If the spokes are taken from the wheel, we have the circular looking-glass of the mermaid; and little fancy is required to change the convolutes of the shell in the left hand into the teeth of a comb. The upper part of the god is that of a man, the lower being that of a fish. This Incarnation of Vishnu is identical with the Chaldee fish god Anu, and in both the memory of Nu or Noah is preserved. Vishnu is sometimes represented floating in a shell or ark.

H. C.

CLARGES.—Perhaps the enclosed letter of a staunch cavalier may interest the readers of "N. & Q." Who the writer is, that his autograph consists of his surname only, I cannot say. Burke's *Extinct Baronetage* giving a baronet only, of the name of Clarges, as flourishing during those unhappy times. The volume in which I met with it (Harl. MS. 6804), contains many papers of interest relating to the Great Rebellion. Amongst others, a list of such as were known to be well affected to the "Kinge's Majesty within the City of Gloucester."

"for M. Walker, Secretary of the Councell of warre, these:—

"Sr,—I know you have so much employment you can not thinke of every peticular to answere all's expectation, and that diligence to put you in minde much ad-

vances any bussines, w^{ch} makes mee trouble you wth the importunity of my boy to intreate that you would be pleased to oblige God Almighty, your servant, and a thousand poore Lazares w^{ch} your zeale in this bussines will certainly doe. The last troublesome letter you saw of myne has all our wants in it except a Chirurgien, which some course must speedily obtaine; for we want much his assistance, and bury more toes and fingers then wee doe men. I am now, by a subtle Philosophy, become a Dr of Phisick, two Apothecaries, three overseers, and twelve attendance; and I'll assure you this service is as dangerous (though not so honerable) as the leadings on of Infants perdues. I hope this will be enough to intreate you to let this day ende all our necessities: for I am so great a Zeilot in this cause, that I beginne to thinke myselfe in a better condition to serve these poore misers here then the Gallantry at Court; and from this pursuit neither the ringinge of bells yesterday, the bonfires, or the joy of the Kinge, and blessed entertainment of my Royall mistris, could tempt mee. And to adde to this miracle, I never had a better constitution of health, w^{ch} I am very proude to preserve, to serve the Kinge and live to acknowledge how much you have engaged

"Y^r Servant,

"CLARGES."

JOHN SLEIGH.

Thornbridge, Bakewell.

THOMAS ADAM, *alias* WELHOWSE. — On an ancient stone slab in the beautiful but neglected church of Langham, co. Rutland, is an inscription now being fast obliterated by the feet of "the rude forefathers of the hamlet," and I am desirous of storing it up in the sanctum of "N. & Q.," as it is curious and fast approaching illegibility. In fact many persons have in vain tried to decipher it: —

(*In extenso.*)

"Hic jacet Thomas Adam *alias* Welhowse Senior et Helena uxor ejus mercator de Stapell Calesie, anno domini M^{ccc}clxxxii, obiit xxvii die mensis Aprilis. Thomas Adam Junior, filius ante vocati, etiam mercator Stapell de Calesie anno domini M^{ccc}clxxxii, quarum propicietur Deus." Amen.

PHILIP AUBREY AUDLEY.

Queries.

"AD EUNDEM" HOODS. — Much has been inserted in "N. & Q." on the subject of University hoods and degrees; and, probably, my question has been anticipated, although I cannot find a reply to it. The query is — Has a M.A. of Cambridge or Dublin any right to wear the Oxford M.A. hood, merely because admitted *ad eundem gradum*? This is a thing never done by Cantabs, who, with perfect justice, are as proud of their University as Oxonians of theirs; but it is commonly done by Dublin men, who, after taking an *ad eundem* degree, without scruple discard the blue hood for good and for aye. Is this right? I believe not.

JUXTA TURRIM.

ARMS WANTED. — On an old figured tray made of papier machée, or other composition, in my

possession are the following arms: Vert, two billets raguled and trunked placed saltirewise, the dexter surmounted of the sinister, or. Crest: An arm embowed, in armour, holding an arrow. This is placed on a helmet reversed, or turned the contrary way to which it is usually represented.

The nearest resemblance to this bearing that I have met with is for the name of Shurstab, "a Dutch coat," says Gwillim. The one I have given above is probably a foreign one also. Can any one inform me to what family it pertains?

C. J.

SIR WILLIAM BERESFORD. — I enclose an account of an old portrait in the possession of a friend. The date is quite irreconcilable with the date of any English portrait, and the English style, "Sir William," is equally irreconcilable with a painting of the alleged age. I shall be glad if any of your readers can suggest who the Sir William Beresford was to whom the picture is assigned. Probably he was some Derbyshire man of the fifteenth or sixteenth century, well known to the local historians of that county: —

DESCRIPTION OF A HALF-LENGTH PORTRAIT OF SIR WILLIAM BERESFORD, KNIGHT, 1345.*

The picture is painted on a panel of oak very roughly dressed, thin at the edges, and with two longitudinal cracks, as if composed of three boards like some of the early Flemish pictures. On this uneven back surface, the following inscription occurs in large old lettering, "Sir W^m Beresford, Knt.;" and below is written in the hand of the last century, "Pinxt. 1345." On the frame the name and date are repeated, showing the anxiety of the former owners to preserve what is now scaling off from the face of the picture, viz. the artist's date of execution. In the left-hand corner of the front of the picture occur these letters and figures "AO 13 5." The third figure "4" has disappeared altogether. In the right-hand corner is painted "ETATIS 75." Were it not for the rather heavy outline there would be difficulty in making out the exact shape of Sir Wm.'s cap from the black background. Though this cap bears some resemblance to those worn in Edw. VIth's reign, yet caps of many shapes were worn in Edw. IIIrd's time with a single feather upright in front of the bonnet. The face of Sir Wm. is tolerably limned, and he looks out upon you stern and resolute. The eyes have life and character, though they appear too small. The flesh-colour of the cheeks is well preserved, and the nose is nicely proportioned, and in good relief. Immediately beneath it falls a noble brown moustache, twisted in on each side to show the smallest bit of mouth. The beard is heavy, and long enough to cover the whole chest; it falls naturally, and divides near the end into two thick points. Sir Wm. wears a black sable-trimmed garment, the fur wide on the shoulders, narrowing in its descent in front like a lady's boa. In Edw. IIIrd's reign we are told that furs of ermine and lince were strictly forbidden to any but the royal family, though nobles possessing a thousand pounds per annum might sport them. Peeping from under the right whicker, and resting flat upon the shoulder fur, is a fragment of lace with a tassel. A tight-fitting black sleeve covers the left arm, and the wrist is encircled with lace of the same pattern as the

[* Surely it is 1345.—ED. "N. & Q."]

collar, quilled. The right hand grasps a pair of gloves, evidently intended for strong buckskin; they have two tags, and one glove has a button on it covered with leather. Varnish has been sparingly used on the picture, and the blistering appears to have been caused by the shrinking of the fibre of the wood. The hands are fairly painted, but display no rings upon the fingers.

W. B.

CAMPOLONGO'S "LITHOLEXICON."—I have in my possession a curious book, published in Naples in the year 1782, called *Litholexicon*. It consists principally of inscriptions, containing unusual words collected from brasses and marbles in various parts of Italy. The author, Emmanuel Campolongo, gives a not very intelligible account in a long preface of the manner in which the manuscript copies of these inscriptions came into his hands. Much mention is made in the preface, and in several inscriptions, of a sect called Adei, about whom I should be glad to receive more particular information. The following is the account the author gives of them:—

"Adei, secta quedam Deos eliminans, archaica, et usque perdurans sæculis posterioribus, fundata superbie, iræ, luxuriæque basi; per totum terrarum orbem disseminata, disjunctaque sic, ut nulla Magistratus vi cohiberi posset; diabolica quaquaversum; de qua altum ferme silentium apud Scriptores, quoniam unusquisque metuebat gratis sibi malum accersere; nisi quod de ea Cælius Rodiginus meminit. Facciosus Adeus citatus cum Deista ante ferum diabolium, cedere Caino Adeatum, furore correptus dedit alapam diabolo Deistæque.—Cælius Rodiginus, Libro Geomantiæ, cum Ritterhusio."

From many equally strange inscriptions relating to this sect I transcribe the following:—

"Icilius, Adeus, Asinio, Dedit, Alapam, Vesuvino. Adeo. Manigravem. Ut, Dedidicerit, Adeis, Dare, Alapas. Asinius, Calcibus, Asini. Dignus. A. Conjuge. Amissa, Gementis."

I shall be obliged for any information respecting these Adei, and the authority of the *Litholexicon* of Emmanuel Campolongo.*

B. L.

Colchester.

JOHN DANIEL, AND OTHER EARLY PLAYERS.—Between the years 1619 and 1633, various payments were made by the corporation of this town to the leaders and managers of several companies of players visiting the place. The following names occur in these entries: Ellis Gest, or Guest; Thomas Swinnerton; Arthur Grimes; John Daniel; — Terry; — Slater; — Townsend; — Knight; — Kite; — Moore; — Dishley; and — Perrie. A few of them are mentioned in Mr. J. P. Collier's *Annals of the Stage*. I shall feel grateful for an early communication of any additional particulars respecting any of them. WILLIAM KELLY.

Leicester.

[* For a short account of Emmanuel Campolongo, and a list of his works, consult the *Nouvelle Biographie Générale*, viii. 415.—Ed.]

DIGBY PEDIGREE.—We are informed by Anthony Wood, in his *Life of Sir Kenelm Digby*, that a book was compiled by order of the latter, containing a history of the Digby family. It seems that the Tower, and all other similar depositories in London, were diligently searched for record evidence as to this illustrious family; and that the volume contained drawings of all the then existing sepulchral monuments of that race, and especially the then recently erected tomb of Venetia Digby, wife of Sir Kenelm. Where is this book now?*

A LORD OF A MANOR.

"THE GLEANER," ETC.—In January, 1821, a weekly periodical, entitled *The Gleaner, or, Lady's and Gentleman's Magazine*, was started in Dublin; and I have a copy of the first number. Can you tell me whether any other numbers appeared?

ABHBA.

FAMILY OF GOODRICH.—The inquirer wants the history and pedigree of a family of this name. Any information will be a favour. He understands that the English locality of the head of the family was at one time at Lympston, near Exeter; but they had a connexion, mercantile and other, with America, at New York and in Virginia; and at the Revolution, took the Royalist side. There, and in England, they were much connected in business, and by marriage, with the family of Shedden. About fifty years ago, there appear to have been five or six brothers Goodriches. John, believed the eldest, lived at Everglyn, near Caerphilly, Glamorganshire. His eldest son was William, of Gloucestershire; his youngest the Rev. Bartlet, Vicar of Great Saling, Essex. William of Gloucestershire had several sons and daughters. The sons, as far as known, William (*sed qn.*); James; the Rev. Octavius, Vicar of Hampton, near Leominster; and Arthur. The family lived lately, if not now, in Gloucestershire, at Matson House, and at Maisemore Court, both near Gloucester. Of the five or six brothers mentioned, another, Bartlet, once lived at Lutwich Hall, Salop; and had a house in Queen Square, London. He removed from Lutwich to Saling Grove, Essex. He had eight daughters; one of whom, Margaret, married her cousin Bridger Goodrich, of Lenborough, Bucks, son of another of the five or six brothers; and another of the daughters married another cousin, the Rev. Bartlet Goodrich, already mentioned. Bartlet Goodrich, of Saling Grove, was certainly one of the family, who had had a connexion with America. His wife was Mary Wilson, believed of New York.

[* Mr. Evelyn Philip Shirley, in his *Noble and Gentle Men of England*, 1859, p. 72, states, that an account of the famous Digby pedigree, compiled by order of Sir Kenelm in 1634, at the expense, it is said, of 1200*l.*, may be found in Pennant's *Journey from Chester to London*, 8vo, 1811, p. 441.]

Information, sent either through "N. & Q." or under cover addressed "Box, No. 62, Post Office, Derby," will, as said, be a favour. M. A. J.

ABP. HAMILTON.—In the Cathedral of Upsal, in Sweden, lies buried (in the same grave as Laurentius Petri Nericius, the first Protestant archbishop of Upsal), Archibald Hamilton, Archbishop of Cashel, who died at Upsal, 1650. Can anyone give me any information as to this Irishman's doings in Sweden? When did he fly thither? E. S. M.

HERALDIC QUERY.—A. belongs to a family who have never been armigeri, and obtains for himself a grant of arms. He dies without issue. Have A.'s brothers, or other relatives, any claim whatever to bear the arms granted to A.?

It appears to me they can have no such right, but I should wish to have my opinion sanctioned by the authority of "N. & Q." J.

REV. JAMES KENNEDY.—In the year 1818, the Rev. James Kennedy, A.B., published a 12mo pamphlet, entitled—

"Lachrymæ Academicæ; comprising Stanzas in English and Greek, addressed to the Memory of the Princess Charlotte." Dublin, pp. 84.

The author, I think, is dead; and I wish to know where I may find any particulars respecting him. ABHRA.

WILLIAM LILLINGTON LEWIS, of Pembroke College, Oxford, became B.A. June 26, 1764. He occurs, in 1765, as first usher of Repton Grammar School, Derbyshire. He published, by subscription, the *Thebaid* of Statius, translated into English verse, Oxford, 2 vols. 8vo, 1767. It is dedicated to Henry, Duke of Beaufort; and, amongst the subscribers, are many inhabitants of Gloucestershire and the adjoining counties. A second and improved edition of the work appeared at Oxford in 1773. This translation is comprised in the poetical collections of Anderson and Chalmers. More about the translator is desired. S. Y. R.

JOSEPH MASSIE, a celebrated political writer, who died Nov. 1, 1784, is mentioned in McCulloch's *Literature of Political Economy*, 251, 330, 331. It is observable that Watt calls him *John*. He is also called *John* in the published Catalogue of the Printed Books in the British Museum. In the Bodleian Catalogue he appears as J. Massie. I suppose that, like too many of the authors of the present day, he gave only the initials of his Christian name on the titles of his books. S. Y. R.

REBUS WANTED.—I should feel obliged to any correspondent who may be able to give me a description of any rebus, or punning motto, borne for the name of Ford. CARLIFORD.
Cape Town.

RICHARD SMITH.—Born at Bramham, Yorkshire, in 1626; died there in 1688. A MS. journal says that he "was educated for the gown, but y^e troubles in England at that time prevented his proceeding." Is his name upon the records of any of the Inns of Court? Does the word "gown" apply to all of the three learned professions?

ST. T.

ST. JOHN CLIMACHUS.—I have a copy of the *Climax* of this father (the great work from which he derived his surname) in Latin, which very closely resembles the Paris edition of 1511, described by Panzer (vol. x. p. 6, art. 469), a copy of which is in the British Museum.

Mine differs from that edition in the following particulars:—

1. It bears no imprint of place or date.
2. Each folio is numbered.
3. The type is somewhat neater, and the initial letters more ornamental.
4. The title is simply "Doctor spūalis clymacus."

5. The printer's mark is that of Denis Roche, who flourished in Paris, 1501-1516.

My copy was formerly in the Library of the late Mr. Peter Hardy, F.R.S., a distinguished actuary, and a very excellent and learned man. I do not find Roche's edition mentioned either in Panzer, or in the prefatory Remarks to the Reprint of the *Climax* in Migne's *Patrologiæ Cursus Completus*, Series Græca, vol. lxxxviii. This famous work of St. John of Mount Sinai was translated into English for the first time as recently as 1857, by a priest of the Roman Catholic Church, whose name escapes me at this moment.* An account of the saint is given in Alban Butler, under March 30.

Possibly your learned correspondent CANON DALTON, who takes so much interest in the labours of Ximenes, may be able to contribute some bibliographical notes of this Treatise—the popularity of which on the continent, in the early part of the sixteenth century, was no doubt due to that cardinal's reprint of it.

JOH. J. B. WORKARD.

SONG: "IS IT TO TRY ME?"—Can any of your correspondents tell me where to find the words of a song (said to have been sung by the late Edmund Kean), of which the first verse is as follows:—

"Is it to try me
That you thus fly me?—
Can you deny me
Day after day?"

F. F. C.

[* *The Holy Ladder of Perfection, by which we may Ascend to Heaven.* Translated from the Greek by Father Robert, Mount St. Bernard's Abbey. Lond. 1858, 18mo. —Ed.]

SOPHOCLES.—Who are authors of 1. *Œdipus Tyrannus*, literally translated by a Graduate, Dublin, 1840, 12mo? 2. *Œdipus Tyrannus* of Sophocles, literally translated, London, Bell, 1847? 3. *Sophocles*, Greek and Latin, cum Scholiis. Cantab. J. Field, small 8vo, 1665. Reprinted 1668, 9, 73. Who is the author of this Latin version? R. I.

THEOCRITUS.—1. *Theocritus*. Six Eclogues translated by E. D. Oxford, 1588.—2. *Theocriti quædam selectiora Eidyllia*, Greek and Latin, by David Whiteford, London, 4to, 1659. Is the 14th idyll of Theocritus, "The Syracusan Gossips," included in these Latin and English translations? Is anything known of the translators? R. I.

WILLS AT LLANDAFF.—Can any of your readers inform me of the fate of the earlier portion of the wills that have been proved at Llandaff? The existing documents, preserved in that diminutive city do not go back so far as 1700; and a tradition reports that the more ancient records were destroyed by fire. If any of your correspondents can enlighten me on this subject, or can inform me whether the wills in question have been transferred to any other diocese, they will much oblige
ANTIQUITAS.

Queries with Answers.

MILTON'S "MERE A. S. AND RUTHERFORD" (3rd S. v. 118.)—In your editorial reply to the above query, you affirm that "A. S." denotes Dr. Adam Steuart; but I believe that this is a mistake, and that the right name is indicated by Dr. Irving in his *Lives of Scottish Writers*, Edinb. 1839:—

"Warton remarks of A. S. that 'his name was never known.' But we learn from Corbet's vituperative *Epistle* that his name was Alexander Semple. (*Epistle Congratulatory of Lysimachus Nicanor*, p. 69, edit. Oxford, 1684, 4to.) Among other works, he published a Ballad called *The Bishop's Bridles*."—Vol. ii. p. 123.

EIRIONNACH.

[The Rev. H. J. Todd (*Poetical Works* of John Milton, vii. 94, edit. 1839), after quoting Warton's note, remarks that "The name of A. S. was well known, and a doughty champion he appears to have been in the polemics of that time: witness his effusions, entitled 'Zerubbabel to Sanballat and Tobiah: or, The first part of the Duply to M. S. alias Two Brethren, by Adam Steuart, &c. Imprim. Mar. 17, 1644.' 4to. Again, 'The second part of the Duply to M. S. alias Two Brethren. With a brief Epitome and Refutation of all the whole Independent Government: Most humbly submitted to the King's most excellent Majestie, to the most Honorable Houses of Parliament, the most Reverend and Learned Divines of the Assembly, and all the Protestant Churches in the Island and abroad, by Adam Steuart. Imprim. Oct. 3, 1644, 4to.' In this second part the observations of the

Two Brethren are stated, and the replies all commence with A. S. prefixed. Possibly Milton ridicules this minuteness, in here writing only 'mere A. S.' However, the Tracts above stated contain in their title-pages the name at large. See also, 'An Answer to a Libell intitl'd A Coole Conference betweene the cleared Reformation and the *Apologeticall Narration*, brought together by a Well-Willer to both, &c. By Adam Steuart, Lond. 1644.' 4to. I have found him called, in other tracts of the time, *Doctor A. Steuart*, a Divine of the Church of Scotland."]

SIR RICHARD FORD.—In Strype's edition of Stow's *Survey*, vol. ii. p. 148 (edit. 1720), I find an engraving of the arms of Sir Richard Ford, Mercer, Mayor of London. What are the tinctures of this coat, and what crest and motto did Sir Richard bear? I should also be glad of any further information respecting the mayor or his family.
CARILFORD.

Cape Town.

[Sir Richard Ford (of the Fords of Hadleigh in Suffolk) was knighted by Charles II. at the Hague in May, 1660; Sheriff of London, 1663; Lord Mayor, 1671, and M.P. for Southampton in the first session of the third parliament of Charles II. A.D. 1678. Sir Richard Ford's town residence was in Hart Street, Crutched Friars, where he had our amusing Diarist, Samuel Pepys, for a neighbour and an acquaintance. "I do find," says Pepys, "Sir Richard Ford a very able man of his brains and tongue, and a scholar." When Pepys started a carriage of his own, he tells us that "This evening (Nov. 25, 1668), to my great content, I got Sir Richard Ford to give me leave to set my coach in his yard." Again, two days after, he says, "All the morning at the [Navy] Office, where, while I was sitting, one comes and tells me that my coach is come. So I was forced to go out, and to Sir Richard Ford's, where I spoke to him, and he is very willing to have it brought in, and stand there; and so I ordered it, to my great content, it being mighty pretty, only the horses do not please me, and therefore resolve to have better."

Sir Richard Ford's country residence was at Bauldwins [Baldwins], a manor situated at the south-west corner of Dartford Heath, in Kent. He died on August 31, 1678, and was buried in Bexley Church, in Kent, where there is a long Latin inscription on his gravestone, and printed in Le Neve's *Monumenta Anglicana*, Part II. p. 187. His arms, as given in Burke's *Armory*, are, Gu. two bends vairé, on a canton or, an anchor sa. Crest, out of the naval coronet . . . a bear's head, sa. muzzled gu.]

AN EPITAPH.—I lately found the accompanying lines amongst some old MS. papers. Can anyone inform me to whom the epitaph applies, and by whom it was written?—

"Here lies, unpitied both by Church and State,
The subject of their Flattery and Hate.
Flatter'd by those on whom her Favours flow'd,
Hated for Favours copiously [Impiously?] bestow'd;

Who aimed the Church by Churchmen to betray,
And hoped to share in Arbitrary Sway:
In Tindal's and in Hoadley's Paths she trod,
An Hypocrite in all—but Disbelief in God.
Promoted Luxury, encouraged Vice,
Herself a Slave to sordid Avarice.
True Friendship, tender Love, ne'er touch'd her Heart;
Falsehood appeared, in vain disguised by Art;
Fawning and Haughty—when Familiar, Rude,
And never Gracious seem'd, but to delude;
Inquisitive in trifling mean affairs,
Heedless of Public Good or Orphans' Tears;
To her own Offspring mercy she denied,
And unforgiving, unforgiven died."

BISCOPUS.

[This lampoon was drawn up in Answer to an Epitaph on Queen Caroline, Consort of George II., commencing—

"Here lies, lamented by the Poor and Great,
Prop of the Church, and Glory of the State," &c.
Printed in *Verses on the Death of that Queen*, fol. 1788. The copy of the Lampoon in the British Museum is so cleverly written as scarcely to be distinguished from typography. The author is unknown to us.]

GUTTERIDGE, THE POET, A NATIVE OF SHOREDITCH. — Wanted, particulars of him and his works. W.

[Nothing appears to be known of Thomas Gutteridge, who was simply a doggerel rhymist of Elegies, which he printed on folio sheets, much in the style of those by Master James Catnach, residing in that Bohemian locality, Monmouth Court, Seven Dials. Six of Gutteridge's Elegies are preserved in the British Museum. In a postscript to that on the Memory of the Rev. John Hubbard, who died July 13, 1743, Gutteridge has the following note respecting himself: "The Author of this teacheth Short Hand from schemes of his own, intirely new, and will wait upon any person at their own house." In 1750, he was residing at No. 47, New Inn Yard, Shoreditch. The last Elegy we have met with was on the Rev. Thomas Hall, who died June 8, 1762.]

"CHOUGH AND CROW." — Who wrote this well-known poem, best known through Bishop's admirable glee? A. AINGER.

[This beautiful poem is by Joanna Baillie, and ought to have appeared in the collected edition of her *Dramatic and Poetical Works*, 8vo, 1851. It is entitled "The Gipsy Glee and Chorus," and is printed in Daniel Terry's Musical Play of *Guy Mannering; or, the Gipsy's Prophecy*, 8vo, 1816, p. 42. Mr. Terry adds in a note, "To Mrs. Joanna Baillie's friendly permission, I feel proud in acknowledging myself indebted for the use of this beautiful poem; accompanied by the music of Bishop, the effect it produces is most powerful and characteristic."]

CHAMPACK ODOURS. — What is the meaning of the word "Champak" as used in the following lines by Percy B. Shelley:—

"The wand'ring airs they faint on
The dark the silent stream,
The Champack odours fall
Like sweet thoughts in a dream.

The nightingale's complaint it dies upon her heart,
As I must on thine, beloved as thou art."

C. S.

[The following notice of the charming and celebrated plant Champac occurs in Sir William Jones's "Botanical Observations on Select Indian Plants," *Works*, vol. v. p. 129, edit. 1807:—"The strong aromatick scent of the gold-coloured Champac is thought offensive to the bees, who are never seen on its blossoms; but their elegant appearance on the black hair of the Indian women is mentioned by Rumphius; and both facts have supplied the Sanscrit poets with elegant allusions."]

BISHOP PRIDEAUX'S PORTRAIT. — I recently met with a portrait of John Prideaux, Bishop of Worcester, and underneath the portrait a view of the rectory of Bredon, where he died. I wish to know from what work this folio plate is extracted, and where the original oil-painting of the bishop is now to be seen? Is it at Exeter College, Oxford? G. P.

[The folio plate of Bishop Prideaux and the Rectory-house at Bredon is taken from Nash's *History of Worcestershire*, i. 132, edit. 1782. Parker's *Handbook for Visitors to Oxford*, ed. 1858, p. 182, notices a portrait of Dr. Prideaux (most probably the Bishop), at present in Exeter Hall, Oxford.]

"YOUNG LOVELL'S BRIDE." — Is the incident of the death of "young Lovell's bride," related in the ballad, "The Mistletoe Bough," founded on fact? And if so, where is the fact stated? H.

[Mr. Rogers in his *Italy*, ed. 1840, p. 110, has a story headed "Ginevra," and which he lays the scene of at Modena. In a note he says, "I believe this story to be founded on fact, though I cannot tell when and where it happened;" and adds, "many old houses in this country lay claim to it." Two versions of the dramatic narrative of "Ginevra, the Lady buried alive," are given by Collet in his *Relics of Literature*, p. 186. Vide "N. & Q." 1st S. v. 129, 209, 333.]

Replies.

PARISH REGISTERS.

(3rd S. v. 78, *et passim*.)

The registers of the parish of Wilby, Northamptonshire, deserve to be noticed as presenting a happy exception to that injury and destruction which similar records have too often experienced through the neglect of their legally constituted guardians, assisted by the ravages of the general enemy Time and damp. But these happened most fortunately, it appears, to fall under the care of one whose well-known appreciation of ancient documents secured for them the privilege of a longer existence. We may not, it is true, expect to find many country clergymen with the same literary

and antiquarian tastes as Thomas Percy, the rector of this small country village; but we may, at all events, hold up his example as worthy of their imitation. It does honour to the memory of the author of *Reliques of English Poetry* to find him thus usefully employed in preserving the humble annals of his parish for the benefit of those that should come after him.

The title-page to the registers bears the following inscription in his own hand:—

"These old Registers were rescued from Destruction, and for their further Preservation gathered into this volume in 1767.

"THOMAS PERCY, Rector."

"Thomas Percy, A.M. (Vicar of Easton Maudit), Instituted Aug. 14, 1756. Appointed Chaplain in Ordinary to K. Geo³ in 1769, and Dean of Carlisle in 1778 [and Bishop of Dromore in Ireland in 1782.]"

"At the end of this Volume is a Fragment of an ancient Book of Rates, which was thought to be a curiosity that deserved to be preserved.

"Memorandum.

"Febr 25th, 1767. This day I transcribed into the three following Leaves of Parchment all the Articles of Births, Baptisms, and Burials during the years 1756, 1757, 1758, 1759, 1760, 1761, 1762, 1763, 1764, 1765, 1766, which I found entered in a Paper Register of the Baptisms and Burials of this Parish of Wilbye, viz. all that have happened since I have been Rector of this Parish; and after a very exact Collation of this Copy with the said Originals, I hereby declare it to be very correct and perfect.

"THOMAS PERCY, Rector of Wilbye."

The "fragment" of the "ancient book of rates" contains many curious and interesting entries in reference to the period when the court of Charles I. took up its abode at Wellingborough, in order that the queen might drink the chalybeate water of the "red well." And it appears from them that the adjoining parish of Wilby was laid under contribution for the supplies of her majesty's household. Specimens of the entries as follows:—

"A Levy made the 16th of July, 1627, for her Maesties household, at xij^d a yard land.†

Sum tot^l, xxxiiij^s xi^d.

"1627. Layings out for her Maesties house.‡

Sc. Payd for carrying six chicken and a capon to Wellingborougge -	iiij ^d
I ^t . Payd for carring four strikes of wheat to y ^e Courte -	vj ^d
I ^t . Payd for six chickens and a capon -	iiij ^s
I ^t . Payd to Thomas Hericke for driving a load of charcole to the Courte -	xii ^d
I ^t . Payd for twenty pound of butter -	vj ^s viij ^d
I ^t . Payd for the caridge of the same -	iiij ^d

* This is written by another hand, evidently that of his successor in the living, the Rev. Palmer Whalley, 1782.

† Note by T. Percy: "This seems to have been when Qu. Henrietta Maria, wife of K. Charles I. came down to Wellingboro' to drink the famous mineral water in Wellingboro' Field."

‡ Note by T. Percy: "Sc. when she was down at Wellingboro' to drink the waters."

I ^t . Payd to the ringar when her Maiestie went thorough the town to North-ton -	vj ^d
I ^t . Payd to six women for gatheringe rushes(?) -	xij ^d
I ^t . Payd for tow quarter of oates -	xxi ^s iiij ^d
I ^t . Payd for a load of wood for the Courte To the men to load the wood, and goinge to Wellingborough w th it -	vij ^d
Sum tot ^l -	xliij ^s iiiij ^d

"A Levy made the xxxth Day of July of twelve pence a yard land for provision for the Queen at Wellingborough, and for the Gaole and Marshalsea House of Correction."

"A Levy made the 5 Day of february of 6^d a yard land for the carriage of a lode of Coales for her Ma^{ty}. Salt-peeter man from Yaxley to Ringstead."

Enough has been here cited to show that this "fragment" is highly illustrative of a page of history extending beyond the limits of the parish boundaries, and the general as well as the local annalist will be grateful to the worthy rector for the care bestowed on its preservation.

W. W. S.

GREEK AND ROMAN GAMES (3rd S. iii. 490; iv. 19, 65); GREEK PROVERBS (iv. 286; v. 104.)

In compliance with your correspondent, UYTRE's request, I here supply the extracts required to illustrate the subject of his communications.

In order that they may occupy little room, I have only occasionally given the Greek original:

1. Meursius, *De Ludis Græcorum*. (Opp. iii. 1009.) "Quintanus contax prius cum fibula ludebatur, postea illa interdicta, Justinianus Imperator in L. Victum, 1 Cod. de Aleatoribus. Dumtaxat autem ludere liceat Monobolon, Contomonobolon, Quintanum contata sine fibula. Iterum in L. Aleorum 3 ibid. Deinceps vero ordinat quinque ludos, monobolon, contomonobolon, Quintanum contata sine fibula, perichyten et hippicen. Erat autem jaculatio, siebatque sine cuspidē ulla, aut ferro; et a Quinto auctore nomen habebat. Balsamon ad Photii Nomocan. tit. xiii. [cap. 29.] Quintanus contax præter fibulam, jaculatio (est) sine fibula, seu ferro; ab Quinto quodam ita nominatus. Meminit hujus ludi etiam Robertus Monachus, *Histor. Ierosol.* lib. v. [in Bongarsio, p. 51.] Tentoria variis ornamentorum generibus venustantur; terræ infixis sudibus scuta adponuntur, quibus in crastinum Quintanæ ludus scilicet equestri exerceretur. Ubi amplius observa, in equis lusitari solitum, adpensis ad sudes, in terram impactas, scutis."†

"Contomonobolon. Meminit Imperator in citatis statim verbis. Erat vero saltatio ut e Balsamone accipimus loco quem jam nunc laudavi. Contomonobolon, saltatio."—*Ibid.*

As an illustration of the passage in Pollux (*Onomasticon*, lib. ix. 7), describing the pastime

* Note by T. Percy: "When Qu. Henrietta Maria, wife of K. Charles I. was down at Wellingboro' to drink the waters."

† "Etiam apud nos Quintanæ ludus haud absimilis hodie habetur."

called "Hippas," I subjoin another extract from Meursius, *ibid.* s. v. ἀγκυράλη:—

"Et lusus aliquis luditur, dictus in vola (ἐν κοτύλῃ); procedit autem sic: Circumducens quidam retro manus connectit digitos, alius autem quis in concavis manuum quæ sunt volæ, genibus impositis, et ita attollens se, portatur firmiter, obstruens oculos* portantis," &c.

The words, Ἐν κοτύλῃ φέρεται, describing this vehicular or equestrian sport, came to be used as a proverbial saying.

"Ludi hoc genus puerile κοτύλης copiose explicat Julius Pollux, lib. ix. [122]; Athenæus, libro xi. [p. 479 A]; Eustathius in Homerum [Il. ε. p. 550.] Dictum videtur de iis qui aliena pascuntur liberalitate: quale illud, Equus me portat, alit Rex. Schottus ad Proverbia Zenobii, lib. iii. 60. Gaisford, Oxonii, 1836.

"ii. Du Cange Du Fresne, *Glossarium Media et Infimæ Latinitatis*. Quintana, Quintena, Dursio equestris ludicra, &c. Vide Froissartum, 4 vol. cap. 43, p. 187, et quæ de hoc ludicro congeessimus in *Dissert.* 7, ad Joinvillum."

"The last of all these military exercises which I mentioned is that of 'the Quintain,' which is a half figure of a man placed on a post, and turning on a pivot, so that if the assailant does not with his lance hit him right on the middle of the breast, but on the extremities, he makes the figure turn round, which having a staff or sword in his right hand, and a buckler on the other, strikes the person who shall have given him an ill-aimed blow. This exercise seems to have been invented to teach those who used the lance to point it well; for in tilts they were bound to give their thrusts between the four members, or they were blamed for their awkwardness."—*Memoirs of John Lord de Joinville*. To which are added the Notes and Dissertations of M. Du Cange, on the above, &c. Translated by Thomas Johnes, Esq. Vol. ii. pp. 103, 4.

BIBLIOTHECÆ. CETHAM.

THE NEWTON STONE.

(3rd S. v. 110.)

If DR. MOORE is right, the man who carved the Newton stone must have been one of no ordinary attainments. He was familiar with the alphabets called Phœnician, Bactrian, and Lât, and he was acquainted with the Hebrew and Chaldee languages. It is not too much to say, that Dr. M. considers *five* languages to be represented upon this stone by this one inscription; if we include the Ogham line, there are six. Now it is not easy to conceive the motive for employing five languages in recording the vapid memorial of forty-two letters, as Dr. M. explains it; and in truth I believe that explanation utterly unfounded. To arrive at it, we have to suppose other marvellous suppositions. I mention one or two of them: that the 42 letters on the stone can become 48 when "transliterated" upon paper; that these letters not only change their number, but their order on the stone (Wilson's *Prehistoric*

* Does this feature in the game account for the substitution of the word ὀπτική for ἰπτική, in the Textus of Balsamon?

Annals of Scotland, ii. 214); the letters upon the stone run from left to right, but Dr. Moore has been compelled to make them read from right to left, to suit his theory, which requires us to believe that the author of this inscription wrote Hebrew in a style and idiom unknown to the literature of the language. I defy any scholar to show that the translation of Dr. M. can be extorted out of his Hebrew, or that the Hebrew letters you have printed accurately represent either their supposed English equivalents, or what is offered as a translation. ננבב is not Hebrew at all; certainly no such noun occurs in the Lexicons, and if it did, it would not be represented by *begababa*, but by *begabeb*, or *begabab*. The Doctor's word is found in Chaldee, where it means 1, stubble; 2, a fleece of wool. Another word with similar consonants has the meaning of "a hill." For the real Hebrew word נב in the sense of "vault," see the lexicons. דמיני (*domiti*, as the word is given "in English letters") can only be derived from דמה, and is the 1st person sing. *preter hal*; it means either to resemble, or to come to an end, to destroy. The very form occurs in Hos. iv. 5, and Jer. vi. 2, where it is translated "lay waste" and "destroy" by Gesenius, but in our Bible, "liken" and "destroy." In Ps. cii. 6, it is "I am like." Not one example can be found where the word means "silently I rest," as Dr. M. translates it. בבת, *bubeth*, is rendered "in the house; but in Hebrew the form בת means "daughter," and not "home," or "house," which is never so written. The next word נות, or *zuth*, is a pure invention of your correspondent's, so far as Hebrew is concerned. What follows refuses to obey even the "open sesame" of the magician, and it is left as a most eccentric proper name,—*Ab-ham-kowha*, of which the *suggested* sense is, "father of a wrong-doing, or perverse people;" very perverse, no doubt, if they do not believe נון to be a Hebrew word, or say that they cannot find the others upon the Newton stone; but assuredly no like Hebrew compound exists as a proper name. We come to the fourth line: *min phi nesher*, and here I should like to see a genuine specimen of such a combination as *min-phi*. When I learned Hebrew, I was taught that *min*, as a preposition, dropped its *n* before certain letters, of which *pe* was one. This is not all. Dr. M. gives us new spelling as well as new grammar and lexicon, and writes the word נין for נן, or rather נ. And what of *phi*? Fie! It should be written *pi*, and only means "doctrine" in the vocabulary of your amiable correspondent. The next word, *Nesher* (eagle) is correctly written and translated; but that it was the name of an eminent Buddhist teacher is only revealed in the pages of "N. & Q." The fifth line, *chii oaman*, is translated "my I was as an overflowing vessel!" A beautiful quite oriental image. *Chayai* truly signifies "lives" &c.

life;" and *man* is a Chaldee word for vessel; but it would be very hard to show that it means a vessel in the sense put upon it by the new translator of the Newton stone. Both in Chaldee and in Syriac the word has a significance as extensive as the Greek *σκευος*, or the Hebrew *כֵּל*, and would include the arms, armour, and baggage of an army, the clothes they wear, or the ships they sail in. It would therefore include a vessel or vasculum, but only as our own word *thing*; in fact Dr. M.'s fifth Hebræo-Chaldee line is nonsense. His sixth, *sh'p'ha joati hodhi*, is no better. "My wisdom was my glory," is a sense which lies not in the Hebrew letters, and certainly not in their fancied English equivalents. In this line we get eleven Hebrew characters for nine in the inscription, as in the preceding line we get nine for seven. But for my knowledge of Dr. MOORE's character and previous achievements, I own I should have suspected a hoax in his reading, or at least an experiment, and especially in this last line. *Sh'p'ha* is taken as an adjective (participial), meaning "overflowing!" The word is found but once (Deut. xxxiii. 19), and then as a noun. The next word, *Joati*, translated "my wisdom," occurs but twice (Ezr. vii. 14, 15), is properly rendered "counsellors," and is a Chaldee word. Of the last word, I only say that it refers to personal or external beauty or splendour. That your correspondent has lost a fine opportunity of showing that he could say "My wisdom was my glory," is, I think, now apparent. I am sorry, and I am astonished, that after the experience he has had since the publication of *The Lost Tribes and the Saxons of the East and West*, Dr. MOORE should still cling to a shadow, and endeavour to propagate a theory which no scholar in the world will adopt. I had a strong reluctance to reply to the article in your pages, and now I only touch upon a portion of it; and this I do for the sake of those whose studies have not lain in this direction, and who are likely to be led astray. The Newton Sphinx has not found an Œdipus in your correspondent, and he has not proved that Hebrew Buddhist missionaries of the tribe of Dan preached in either Ireland or Scotland. Although allusion is made to another like experiment, upon a passage given by Rev. E. Davies, I do not touch that here;—is it not recorded in *The Lost Tribes*, pp. 172, 173? But even of this, I should like to see a copy in the original form. I respect Dr. MOORE, but when he ventures to put forth such strange speculations as those above discussed, my spirit prompts me to reply. As I have had direct correspondence with him upon the subject of his book (*The Lost Tribes*), where he turns Sanscrit into Hebrew, I shall append my name to these remarks upon what seems to me a turning of some Celtic inscription into what Dr. MOORE confesses to be a medley composition of five languages.

B. H. COWPER.

SIR ROBERT VERNON (3rd S. v. 476; v. 200).—In the Warrington Register of Sept. 13, 1643, there occurs the burial of Sir Robert Vernon, and on April 27, 1667, the same register records the burial of Lady Mary Vernon, widow. It seems probable that these entries relate to the Sir Robert Vernon who, in 1609, was on the council of the Lords Marchers at Ludlow, and to his wife, Mary, the daughter of Robert Needham. Will your correspondent W. F. V., who has so obligingly noticed this query, say on what grounds he states Sir Robert to have died in 1623? W. B.

SORTES VIRGILIANÆ (3rd S. v. 195.)—Besides Homer and Virgil, it was common among the ancients to practise divination by consulting the works of the Greek poet Musæus. This is mentioned by Herodotus (lib. vii. in *Polyb.*). When this pagan practice was superseded by the use of the *Sortes Apostolorum*, and *Sortes Sanctorum* among the Christians, these practices were censured by St. Augustin in these terms:—

"Hi qui de paginis Evangelicis sortes legunt, etsi optandum est ut hoc potius faciant quam ut ad dæmonia consulenda concurrant, tamen etiam ista mihi displicet consuetudo, ad negotia secularia et ad vitæ hujus vanitatem propter aliam vitam loquentia oracula divina velle convertere."—*Ep.* 119, ad Januar. c. 20.)

F. C. H.

SIMON AND THE DAUPHIN (3rd S. v. 194).—Though unable to answer all the inquiries of HISTORICUS respecting Simon the shoemaker, whose infamous charge was to corrupt the morals and debilitate the body of the unfortunate child, Louis XVII., I can give the following information:—Simon's Christian name was Anthony; he was involved in the fall of Robespierre, and was guillotined the day after him, which was July 29, 1794. He was fifty-eight years of age, and was a native of Troyes.

F. C. H.

POSTERITY OF HAROLD, KING OF ENGLAND (3rd S. v. 135).—There is, I believe, no doubt that Harold left issue, though the exact names and number of his children have been disputed. His first wife was Gyda, whose children were—1. Goodwin; 2. Edmund; 3. Magnus; 4. Gyda.

His second wife, Edith, Alghitha, or Agatha, daughter of Leofric and Godiva, appears to be identical with the Edith so generally called his mistress. Her children were Wolfe and Gunilda, married to the Emperor Henry III.

Another daughter, named by some, is apparently identical with Gyda; and Harold, also spoken of as a son of this monarch, seems a rather doubtful personage; perhaps an illegitimate son.

The above is the conclusion to which I have arrived as respects the children of Harold II., but many of them appear to be considered doubtful by genealogists. The first three enumerated seem to be the least questioned. HERMENTRUDE.

PAUL BOWES (1st S. vii. 547.)—The editor of Sir Simonds D'Ewes's *Journals* was a son of Sir Thomas Bowes, by Mary, daughter of Paul D'Ewes, Esq., and sister of Sir Simonds D'Ewes.

He was born at Great Bromley, Essex; and after being educated in the school at Moulton, Norfolk, was admitted a pensioner of St. John's College, Cambridge, Dec. 21, 1650. He took no degree: indeed, he does not appear to have been matriculated.

He occurs, in 1700, as owner of the manors of Rushton, Stockford, and Binnegar, in East Stoke, Dorset. We hope this information may elicit more.
C. H. & THOMPSON COOPER.

HARVEY FAMILY (3rd S. v. 42.)—I, like MR. SAGE, am interested in collecting notes about this family, and find his notes very useful. If he has not already the information, I beg to supply the following addenda.

Sir James Harvey, Alderman, Sheriff 1573, and Lord Mayor 1581, was a "Citizen and Ironmonger" of London; and, to judge from Sir Harris Nicolas's *Memoirs of Sir Christopher Hatton*, had little reverence for clergy or the bishops of that day, which drew from Aylmer, the Bishop of London, a scolding letter, dated March 1, 1581-2—a very model of a letter of sneers and sarcasms. In some notes on funerals, supplied by John Nicholl, Esq., F.S.A. (the respected Master of the Company in 1859), to Mr. Nichols as editor of the *Diary of John Machyn* (Camden Soc., No. 42), appears an extract from the Ironmongers' books, stating that Alderman Harvey's wife was buried on Monday, June 27, 1580; and that John Masters and Harry Page were appointed stewards, to see to the management for the livery funeral feast at the Hall. Alderman Harvey, who died in 1583, was a "benefactor" to his Company in the year 1573, and by bequests, which came to the guild by their books, 1590.

His son, Sir Sebastian Harvey, Alderman, Sheriff 1609, and Lord Mayor 1618, was also of the same Company; and it is worthy of note that, on November 12 that year, "Izaak Walton, late apprentice to Thomas Grinsell," was "admitted and sworn a free brother" of the same guild; "paying for admission 13*d.*, and 10*d.* for enrollment." Alderman Harvey's funeral feast is thus described:—

"1620. A Court the 12th March, whereas, the lady Harvey hath paid to the Wardens xxi" for a dynner for the Companye, the 21 of this moneth, being the funeral day of Sir Sebastian Harvey deceased. It is ordered, that Mr. Thomas Large and Mr. John Wilson shall join with the Wardens for the provision of that dinner, to husband the same to the Company's best profit."

T. C. N.

OWEN GLYNDWR'S PARLIAMENT HOUSE (3rd S. v. 174.)—An engraving of this old building, as it

appeared in the year 1836, may be seen in the *Gwladgarwr* (a Welsh magazine) for February of the same year. It is there described as being, at that time, in the possession of Col. Edwards, the then M.P. for the Montgomeryshire boroughs.

X. Y. Z.

There is a small engraving of the above in the *Youth's Instructor and Guardian* for August, 1845, accompanied by three or four pages of letterpress respecting it and Owain Glyndwr.

G. J. COOPER.

Woodhouse, Leeds.

QUOTATIONS WANTED (3rd S. v. 62, 83, 105.)—I have lately seen another form of the verse enquired for. It occurs in the parish register of Easton-Maudit, Northamptonshire; and is thence copied into the *Mirror*, vol. xxvi. p. 338:—

"Si Christum discis, nihil est si cætera nescis;
Si Christum nescis, nihil est si cætera discis."

F. C. H.

GREAT BATTLE OF CATS (3rd S. v. 133.)—The *Catus domesticus* has not ceased, I see, to be a myth and a mystery. Successively an idol, an imp, and an inmate, Tybalt or Maudlin, Tom or Tabby, the *hic et hæc* puss has finally achieved a niche in "N. & Q."

Ireland is the especial field of feline celebrity. Well for her that the witch-finding "reign of terror" has passed away: when any one of the numberless cat-stories which I have heard right seriously narrated would have brought its narrator to the stake! Among them, not one has retained a longer or a stronger hold on my memory than has MR. REDMOND'S *Bellum Catilinarium*. In my ears it is more than septuagenarian, first and frequently heard when I was quite old enough to estimate (I detest the verb "appreciate") its actual worth; not from the unread cottiers only, but in my own circle of society, with some of whom it was not altogether so apocryphal as the caudal relics of the Kilkenny combatants. In the nineteenth century, were it not for the pleasure of MR. REDMOND'S reminiscences, I might be tempted to exclaim—*Quousque tandem, Catilina?*

E. L. S.

ROSARY (3rd S. v. 154.)—Though the institution of the devotion of the Rosary has been attributed to various persons who lived before St. Dominic, such as the Abbot Paul, contemporary with St. Anthony, St. Benedict, Venerable Bede (if this is not a mere play upon a word), and Peter the Hermit, it is well established that St. Dominic was the real founder of the Rosary, about the year 1208. It is certain that the ancient hermits had various methods of counting their prayers. Some used small pebbles, and others had studs in their girdles, upon which they reckoned a certain number of *Our Fathers*. In

the tombs of St. Gertrude of Nivelles, who died in 667, and of St. Norbert, whose death occurred in 1134, there were found certain beads strung together, which may have been used in a similar manner to our Rosaries; but the devotion, as we have it now, was undoubtedly instituted by St. Dominic.

F. C. H.

"RETREAT" (3rd S. v. 119, 202.)—It is ordered in Her Majesty's Regulations for the Army, p. 253, that "The Retreat is to sound or beat at sunset; after which no trumpet is to sound, or drum to beat, in the garrison, except at Watch-setting and Tattoo, and in case of fire or other alarm."

The word is only the French *retraite*, signifying the retirement of the men from their daily duties, or, perhaps originally, to their quarters; as the *Réveille* is used for the morning alarm at sunrise. This is the only signification of the word in military parlance, the word *retire* being always used to express a backward movement.

J. D. M'K.

AN EASTERN KING'S DEVICE (3rd S. v. 5, 173.)—I have met with other instances of gardens in the form of maps. The following extract, from the *Hull Advertiser* newspaper, March 26, 1796, describes a most interesting one:—

"The garden of the Thuilleries, at Paris, once planted with potatoes, when the wants of the people required the sacrifice, offers now a beautiful and correct map of France. It comprises Jemappe, Savoy, and the other departments which have been conquered and united to the Republic. This idea, which is most carefully conceived to flatter the vanity of the Parisians, is as beautifully executed. Each path marks the boundary of a department. Every mountain is represented by a hillock, every forest by a thicket, and every river has its corresponding streamlet. Thus, every Parisian in his morning walk can now review the whole of the Republic, and of her conquests."

EDWARD PEACOCK.

Bottesford Manor.

INCHGAW (3rd S. v. 154.)—This is not Inchgarvie, as your correspondent conjectures. He will find various references to the name in the *Index to Scotch Retours* (voce "Fife"), from which it appears to be near to Loch Gelly, in that county; and it will be seen from Thomson's Map of Fife (1827) that Inchgaw Mill is in the parish of Abbotshall, close on the borders of that of Kinghorn, in the same shire.

G.

EPIGRAM ATTRIBUTED TO POPE (3rd S. v. 156.)—I am much obliged by your double-shotted reply to my query; which, however, did not remove my doubts, and my incredulity has since been rewarded by the discovery of the genuine history of this witticism. It is to be found at p. 287 of Singer's edition of *Spence's Anecdotes*, and runs thus:—

"There was a Club, held at the 'King's Head' in Pall Mall, that arrogantly called itself 'The World.' Lord

Stanhope (now Lord Chesterfield), Lord Herbert, &c., &c., were members. Epigrams were proposed to be written on the glasses by each member after dinner. Once, when Dr. Young was invited thither, the Doctor would have declined writing, because he had no diamond. Lord Stanhope lent him his, and he wrote immediately:—

'Accept a miracle instead of wit;—

See two dull lines with Stanhope's pencil writ.'

When Spence ascribes the epigram to another than Pope, there can, I think, be no doubt about the matter.

The punctuation should be as above, not with the semicolon after the word "miracle."

H. W. H.

United Arts Club.

JEREMIAH HORROCKS, THE ASTRONOMER (3rd S. v. 173.)—Doctor Olmsted, in his *Mechanism of the Heavens*, states that Horrocks "died in the twenty-third year of his age." He was only twenty when the transit appeared" (1639). He must therefore have been born in 1619. The register of his birth, if it still exists, will probably be found at the church of Walton-on-the-Hill, to which, until the year 1698, the oldest church in Liverpool (St. Nicholas) was a chapel of ease; and Lower Lodge, the house where Horrocks was born, is situate in the parish of Walton.

H. FISHWICK.

TORRINGTON FAMILY (3rd S. v. 56.)—Chauncy, *Hist. of Herts*, p. 584, in describing the monument of Richard Torrington and Margaret his wife, in the church of Berkhamstead St. Peters, says:—

"There is a tradition that this T. was the founder of this church, a man of especial favour with Edmund Plantagenet, Duke of Cornwall, who was son of Richard Plantagenet, the second son of King John, Earl of Cornwall, and King of the Romans, which Richard, full of honours and years, ended his life here, at his castle of Berkhamstead, but was buried at his Abbey of Hales."

His wife Margaret was probably of the family of the Incents, who formerly resided at Berkhamstead, and are interred in that part of the church called St. John's Chapel. One member of this family, John Incent, Doctor of Laws and Dean of St. Paul's, founded the Grammar School in his native town in the 15th year of Hen. VIII. The arms of Torrington (a St. George's Cross), with those of Incent (a bend charged with three roses) are engraved on the monument in question, and bear a great similarity to those carved in stone on the corbels which sustain the upright timbers of the ceiling of the nave, and this circumstance strengthens the tradition I have alluded to, that this Torrington either built the church, or rebuilt that particular portion of it.

H. C. F.

JOHN BRISTOW (3rd S. v. 97.)—The answer to your correspondent S. Y. R. involves a curious example of the progress of error by transmission,

which, with your permission, I will relate in detail. He asks for information regarding John Bristow's supposed *Survey of the Lakes*, and gives an extract from Tymms's *Family Topographer*. Tymms, no doubt, has been misled by the faulty construction of a sentence at p. 476, vol. i. of Hutchinson's *Cumberland*, where S. Y. R. will find these words:—

"Mr. Clarke gave an account of one John Bristow, a patriarchal character of his village (Stainton), who, at the time of publishing his *Survey of the Lakes*, was 94 years of age," &c.

The pronoun *his*, in the foregoing sentence, has for its antecedent, Clarke, not Bristow; and Clarke's *Survey of the Lakes* is not an uncommon book. I have seen a copy in the possession of a descendant through females of the said John Bristow, who lives on his ancestor's property, "a prosperous gentleman," and points with pride to the paragraph respecting his nonagenarian ancestor; indeed, he adds that an ancient cat, which had scalped many generations of her natural enemies, and an elderly cock that had grown grey in the service of this senile household, are improperly omitted from the grand summary. J.

THE PRATTS, BARONETS OF COLESHILL, COUNTY OF BERKS (3rd S. v. 174.)—From a pedigree I possess of this family, copied about the year 1818-9, out of a MS. Visitation in the British Museum, made in 1665, I find that Richard, second son of Sir Henry Pratt, the first baronet, had an only child Margaret. Your querist must, therefore, be under a mistake in claiming to be descended from him. He may, however, find a clew to the inquiry as to how the "china jug" descended to him, in the fact recorded in the same pedigree: that Elizabeth, the sister of the said Richard, married—1. Edward Baker of Tew, in Somersetshire; 2. Henry Pratt, of Weldon, in Northants; 3. Edmund Beale of London; and 4. Francis Phillips, of the Middle Temple, London, Esq. D. B.

SAINTS' NAMES WANTED (3rd S. v. 166.)—I observe, in the "Notices to Correspondents" at this reference, that the editor cannot discover in any list of saints the names of SS. Romolo, Remigio, and Bacco. The first is St. Romulus, a martyr; whose name appears in a Latin book, with figures of saints engraved by Herman Weyen, and printed at Paris. The saint is represented there in a cope, and wearing a mitre; and an arrow, broken in his breast, denotes the mode of his martyrdom. It appears however, from Fleury, that he was only a sub-deacon; that he lived at Diospolis, and was beheaded by Urbinus, the governor of Palestine in 304. (*Hist. Eccl. L., ix. n. 8.*)

The next is St. Remigius, or Remi, the well-known French bishop who baptized King Clovis,

and died in 533. His feast is October 1. Bacco is St. Bacchus, who is commemorated with St. Sergius on the 7th of October. They were martyred in Syria, under Maximian. F. C. H.

FEMALE FOOLS (3rd S. iv. 453, 523.)—Allow me to add the following extract to my last communication on this subject:—

"La Czarine, qui parloit très-mal allemand et qui n'entendoit pas bien ce que la Reine lui disoit, fit approcher sa folle, et s'entretint avec elle en Russe. Cette pauvre creature étoit une Princesse Galitzin, et avoit été réduite à faire ce métier-là pour sauver sa vie. Ayant été mêlée dans une conspiration contre le Czar, on lui avoit donné deux fois le knout. Je ne sais ce qu'elle disoit à la Czarine, mais cette Princesse faisoit de grands éclats de rire."—*Mémoires de la Margrave de Bareith*, vol. i. p. 48, Brunswick, ed. 1845.

This Czarine was Catherine I.

HERMENTRUDE.

ORIGIN OF NAMES (3rd S. v. 71.)—The following extract from an old book belonging to the parish of Keel, Staffordshire, on this subject, is worth recording:—

"Sarah Legacy, who was left as such to the town by some sorry person or other on the 5th of November last, baptized February 20th, 1787."

W. I. S. HORTON.

LORD SURREY'S ENIGMA (3rd S. v. 55.)—J. L. has, I think, deceived himself in the author. I imagined so, and carefully looked through two editions of Surrey to no purpose, and bethought me it might be Wyatt's; and there, in Bell's edition (Parker, 1854), I found it, with slight difference from J. L.'s text. I incline to the opinion of those who hold it answered best by a kiss, although, like the conceits of those days, leaving much obscure.

Mr. Bell gives a note, which I subjoin, for the sake of the poem added to it of another and much more elegant poet.

"Of the numerous riddles on the same suggestive subject, this may probably claim to be the earliest. It has been frequently imitated, but in no instance so closely as in the following dextrous lines by Gascoigne:—

"A lady once did ask of me
This pretty thing in privacy:
Good Sir, quoth she, fain would I crave
One thing which you yourself not have;
Nor never had yet in times past,
Nor never shall while life doth last;
And if you seek to find it out,
You lose your labour out of doubt.
Yet, if you love me as you say,
Then give it me, for sure you may."

The last two lines of Wyatt seem to me conclusive of the meaning, carrying out the adage, *never kiss and tell*. The writer is bound by it, and he who guesses it will be.

J. A. G.

SOUTHEY'S BIRTH-PLACE (3rd S. v. 89.)—Although Robert Southey was born at No. 11, Wine Street, Bristol, the house was subsequently

divided into three separate dwellings; and I find that the actual room in which he first drew breath is situated under the roof of No. 9, now in the occupation of Mr. Trenerry, boot and shoemaker, and not in the house No. 11 as it now stands in the street.

GEORGE PRYCE.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Works of William Shakespeare. Edited by William George Clark, M.A., Fellow and Tutor of Trinity College, and Public Orator; and William Aldis Wright, M.A., Librarian of Trinity College, Cambridge. Vols. II. and III. (Macmillan.)

These two new volumes of *The Cambridge Shakespeare* contain *Much Ado about Nothing*; *Love's Labour's Lost*; *Midsummer Night's Dream*; *Merchant of Venice*; *As You Like it*; *Taming of the Shrew*; *All's Well that Ends Well*; *Twelfth Night*; and *The Winter's Tale*. When noticing the first volume of this edition, we entered so fully into the particulars of the well-considered and useful plan which the Editors had proposed to follow, and showed so clearly the great pains with which they had endeavoured to carry out such plan, that we may well, on the present occasion, content ourselves with saying that, although Mr. Glover, the Librarian of Trinity College, has been compelled, in consequence of his removal from Cambridge, to resign his share of the work, his place has been very efficiently supplied by his successor in the librarianship, Mr. Wright, who has already given good proof of his capabilities as an editor by the care with which he recently put forth *Bacon's Essays*. The pains with which all the different readings adopted into the text by other editors, and all the various emendations suggested by the Commentators, have been recorded, will go far to make the *Cambridge Shakespeare* a satisfactory substitute for the 21 volumes of 1821, the Variorum Shakespeare, as it is called, and which has hitherto been regarded as indispensable in the library of every student of the great Dramatist. While the absence of those biting allusions to the shortcomings of their fellow-editors, Messrs. C & D, in which Messrs. A & B so frequently indulge, to the detriment of their own reputation, and the disgust of all right-minded readers, will give the Cambridge Edition favour in the eyes of those who think that the writings of Shakespeare should be edited in the noble Catholic spirit in which they were produced.

Life Portraits of William Shakespeare. A History of the various Representations of the Poet, with an Examination into their Authenticity. By J. Hain Friswell. Illustrated by Photographs of the most authentic Portraits, and with Views &c. By Cundall, Downes, & Co. (Sampson Low.)

Addison was doubtless right when he spoke of a reader's desire to know whether the author whose work he is perusing was "a black or a fair man, of a mild or choleric disposition." And if this be true of ordinary authors, how true must it be of Shakespeare! For the solution of this natural curiosity, Mr. Hain Friswell has compiled a pleasant, chatty, and instructive volume, in which we have the various claims of the Stratford bust, the Kesselstadt mask, the Dreshout engraving, the Chandos, Felton, Jansen, and other paintings, to be considered as trustworthy representations of the great poet, carefully weighed, and their origin and history traced as far as it is possible to do so. While not the least amusing portion of the book is the notice of the many clever and

ingenious forgeries by which unscrupulous manufacturers of "genuine portraits" have from time to time robbed their credulous customers. As Shakespeare portraits are, we believe, still in process of manufacture, we especially commend this portion of Mr. Friswell's volume to the attention of our readers. One word more, and that is a word of praise to Mr. Cundall for the capital photographs by which the book is illustrated.

The Reference Shakspeare; A Memorial Edition of Shakspeare's Plays, containing 11,600 References. Compiled by John B. Marsh. (Simpkin, Marshall, & Co.)

It would seem at first sight somewhat difficult to hit upon a novel treatment of Shakespeare's Works for the purposes of publication. Yet this is what Mr. Marsh has accomplished in this *Memorial Edition*, in which his object has been to make Shakespeare self-interpretative, and to enable the readers of his Plays to judge him for himself by means of some 11,600 references upon 872 different subjects. How much pains it has cost him may be surmised from the fact that he has devoted the leisure of four years to its accomplishment, and that upon the subject of *Love* alone, there are more than 700 separate references.

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first of the English Arthur series. The second work of the Arthur Series will probably be the prose Merlin, or "The Early History of Arthur," of the middle of the fifteenth century, which has hitherto lain in the Cambridge University Library, unnoticed by bibliographers and editors of Arthur Romances. This will be edited by F. J. Furnivall, Esq. The Subscription is One Guinea, which may be forwarded to Henry B. Wheatley, Esq., the Hon. Sec., 53, Berner's Street, W.

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THE LATE SIR ROBERT PEEL was at Oxford, not at Cambridge, and was a Double First Class.

W. WIGAN H., and T. S. We have letters for these Correspondents. Where can we forward them?

F. H. K. (Bath). "N. & Q." is registered for transmission abroad. An unstamped copy may therefore be sent to India via Southampton for two stamps; but no other paper or writing must be enclosed with it.

Ad. The entry in the chapter library of Gloucester respecting Bishop Goodman is printed in "N. & Q." 2nd S. x. 265.

Eloc will find much historical matter relating to the Order of St. John of Jerusalem, especially, of the English Language, in the 3rd and 4th vols. of the 3rd S. of "N. & Q."

K. P. D. E. Nine articles on the origin of the Crescent as a standard appeared in our 1st Series. See General Index.

J. HATCHING. It has been conjectured that the origin of the saying "Cleanliness is next to Godliness" is Hebrew x. 22. Vide "N. & Q." 1st S. iv. 491. Another reading, "Cleanliness is next to godliness," has been suggested in our 2nd S. iv. 419.

LOVA. 1. The Rev. Thomas Camber, Rector of Oswald Kirk, died on Aug. 7, 1835 (Gent. Mag. Sept. 1835, p. 330.) For a list of his works see Biog. Dict. of Living Authors, 1816. We cannot find that he published any poetic or dramatic pieces. 2. Performers in the Westminster Plays: Henry Owen Glover, ob. June 4, 1837. Gent. Mag. Sept. 1837, p. 381. George Randolph, Rector of Coulsdon, Surrey. Geo. Henry Glyn, ob. Mar. 4, 1837. Gent. Mag. June, 1847, p. 670. Geo. Henage Wyld, now Walker-Henage of Compton Bassett, co. Wilts. See Burke's Landed Gentry. Wm. Harrison, Rector of Warrington, co. Lancashire. 3. The Rev. T. W. Hazen, the late excellent Second Master, is now residing near Hereford. 4. Hanno, a tragedy in Five Acts, 1853, was printed by Savell and Edwards, Chancery Street, Covent Garden. Hannibal, a drama in Two Parts, 1861, was printed at the publishers' office, Smith, Elder, & Co. Little Green, Arbury Court, Old Bailey. 5. Address the letters to the Rev. B. H. Blacker, Boleby, Blackrock, Dublin.

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LONDON, SATURDAY, MARCH 26, 1864.

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Notes.

HYMNS OF THE CHURCH.

Many take an interest in the hymns in use in the various offices of the Catholic Church. As far as I know, there has been no list printed of the authors of these hymns. In many cases the authorship is well established; but in others it is doubtful: some even are attributed to several different authors. Without going into the proofs of authorship, I have thought that "N. & Q." would be a very proper Museum, where a list might be deposited of a number of hymns, with the names of the authors attached. The following list has been carefully compiled from a variety of sources, and will, I trust, be found useful for reference:—

A solis ortus cardine . . .	<i>Sedulius.</i>
Æterna Christi munera . . .	<i>St. Ambrose.</i>
Æterne rerum Conditor . . .	<i>St. Ambrose.</i>
Æterne Rex altissime . . .	<i>St. Gregory.</i>
Ales diei nuntius . . .	<i>Prudentius.</i>
Alma Redemptoris mater . . .	<i>Peter of Compostella—Hermannus Contractus.</i>
Antra deserti teneris sub annis . . .	<i>Paul the deacon.</i>
Audi benigne Conditor . . .	<i>St. Ambrose.</i>
Audit tyrannus anxius . . .	<i>Prudentius.</i>
Aurora jam spargit polum . . .	<i>St. Ambrose.</i>
Aurora lucis rutilat . . .	<i>St. Ambrose.</i>
Ave maris stella . . .	<i>St. Bernard—Nother—Fortunatus.</i>
Beata nobis gaudia . . .	<i>St. Hilary.</i>

Beate pastor Petre . . .	<i>Elpis.</i>
Christe Redemptor omnium . . .	<i>St. Ambrose.</i>
Cœlestis urbs Jerusalem . . .	<i>St. Ambrose.</i>
Cœli Deus sanctissime . . .	<i>St. Ambrose.</i>
Conditor alme siderum . . .	<i>St. Ambrose.</i>
Consors Paterni luminis . . .	<i>St. Ambrose.</i>
Decora lux æternitatis . . .	<i>Elpis.</i>
Deus tuorum militum . . .	<i>St. Ambrose.</i>
Dies iræ, dies illa . . .	<i>Thomas Celano—Humbert—Ursini—Frangipani.</i>
Domare cordis impetus . . .	<i>Pope Urban VIII.</i>
Ecce jam noctis . . .	<i>St. Gregory.</i>
Egregie doctor Paule . . .	<i>Elpis.</i>
Ex more docti mystico . . .	<i>St. Ambrose.</i>
Fortem virili pectore . . .	<i>Sylvius.</i>
Gloria, laus, honor . . .	<i>Theodulphus.</i>
Hymnum canamus gloriæ . . .	<i>St. Bede.</i>
Jam lucis orto sidere . . .	<i>St. Ambrose—St. Bernard.</i>
Jam Christus astra ascenderat . . .	<i>St. Ambrose—St. Gregory.</i>
Jam mœsta quiesce querela . . .	<i>Prudentius.</i>
Jesu dulcis memoria . . .	<i>St. Bernard.</i>
Jesu corona celsior . . .	<i>St. Ambrose.</i>
Jesu corona virginum . . .	<i>St. Ambrose—St. Gregory.</i>
Lauda Sion Salvatorem . . .	<i>St. Thomas of Aquin.</i>
Lucis Creator optime . . .	<i>St. Gregory—St. Bernard.</i>
Lustris sex qui jam peregit . . .	<i>St. Ambrose—Fortunatus.</i>
Lux ecce surgit aurea . . .	<i>Prudentius.</i>
Magnæ Deus potentia . . .	<i>St. Ambrose.</i>
Martinæ celebri . . .	<i>P. Urban VIII.</i>
Nocte surgentes . . .	<i>St. Gregory.</i>
Non illam crucians . . .	<i>P. Urban VIII.</i>
Nox atra rerum contegit . . .	<i>St. Ambrose.</i>
Nox et tenebræ et nubila . . .	<i>Prudentius.</i>
Nunc Sancte nobis Spiritus . . .	<i>St. Ambrose.</i>
O lux beata Trinitas . . .	<i>St. Gregory—Alcuin.</i>
O nimis felix . . .	<i>Paul the deacon.</i>
Opes, decusque regium . . .	<i>P. Urban VIII.</i>
Orate nunc omnes . . .	<i>Nother.</i>
O sola magnarum urbium . . .	<i>Prudentius.</i>
Pange lingua . . . corporis mysterium . . .	<i>St. Thomas of Aquin.</i>
Pange lingua . . . lauream certaminis . . .	<i>Fortunatus Mammetus.</i>
Pater superni luminis . . .	<i>Bellarmino.</i>
Quem terra, pontus, sidera . . .	<i>St. Gregory—Fortunatus.</i>
Rector potens, verax Deus . . .	<i>St. Ambrose.</i>
Rerum Creator optime . . .	<i>St. Ambrose.</i>
Rex Christe Factor omnium . . .	<i>St. Gregory.</i>
Rex gloriose martyrum . . .	<i>St. Gregory.</i>
Sacris solemnibus . . .	<i>St. Thomas of Aquin.</i>
Salve Regina . . .	<i>Peter of Compostella—Adhemar—Hermannus Contractus—King Robert.</i>
Salvete flores martyrum . . .	<i>Prudentius.</i>
Somno refectis artubus . . .	<i>St. Ambrose.</i>
Splendor Paternæ gloriæ . . .	<i>St. Ambrose.</i>
Stabat Mater . . .	<i>Jacoponi—Pope Innocent III.</i>
Summæ Parens clementiæ . . .	<i>St. Ambrose.</i>
Te Deum laudamus . . .	<i>SS. Ambrose and Augustine.</i>
Te lucis ante terminum . . .	<i>St. Ambrose—St. Gregory.</i>

What now remains? It yet remains to try
 What hope, what peace, religion can supply:
 It yet remains to catch the parting ray,
 To note his worth ere mem'ry fade away;
 To mark how various excellence combin'd—
 Recount his virtues, and transcribe his mind;
 It yet remains with holy rites to lay
 The breathless reliques in their kindred clay.

Ye wise, ye good, the holy rites attend:
 Here lies the wise man's guide, the good man's friend;
 Awhile let faith exalt th' adoring eye,
 And meditation deep suspend the sigh;
 Then close the grave, and sound the fun'ral knell,
 Each drop a tear, and take a last farewell;
 In peace retire, and wish to live as well." }

Although it would give me much pleasure to think that the foregoing eulogy on a member of the family from which Isprung should have been penned by such a man as Samuel Johnson, I think the first epitaph bears the strongest impress of the "fine old Roman hand." Besides, Mrs. Williams had been upon terms of the most familiar intimacy with the family of Sir John Philipps from her childhood; and if any thing could give an impulse to the chords of her lyre, it would be the untimely fate of a friend and a benefactor. It may, however, be like the poem "On the Death of Stephen Grey, the Electrician," contained in the *Miscellanies*. Boswell, on reading it, maintained the poem to be Johnson's, and asked Mrs. Williams if it were not his. "Sir," said she with some warmth, "I wrote that poem before I had the honour of Dr. Johnson's acquaintance." Boswell, however, was so much impressed by his first notion, that he mentioned it to Johnson, repeating at the same time what Mrs. Williams had said. His answer was, "It is true, Sir, that she wrote it before she was acquainted with me; but she has not told you that I wrote it all over again, except two lines."

JOHN PAVIN PHILLIPS.

Haverfordwest.

PUNISHMENT: "PEINE FORT ET DURE."

It has generally been supposed that Mr. Walter Calverley, who was arraigned at York for murder and refused to plead, was one of the last persons who suffered the horrible punishment, and that, although the law remained, it was never put in execution.

In an old 4to newspaper called the *Nottingham Mercury* of Thursday, January 19, 1721. The following paragraph is given as part of the London news, from which it appears that as late as that year the law was practically put in force:—

"Yesterday the Sessions began at the Old Bailey, where several persons were brought to the bar for the highway, &c., among them the highwaymen lately taken in Westminster; two of which, viz. Thomas Cross, *alias* Philips, and Thomas Spigot, *alias* Spigat, refusing to plead, the Court proceeded to pass the following sentence upon them:—

"You that are prisoners at the bar, shall be sent from hence to prison from whence you came, and put into a mean house stopped from light, and there shall be laid upon the bare ground without any litter, straw, or other covering, and without any garment about you saving something to cover your privy members, and that you shall lie upon your backs, and your heads shall be covered, and your feet bare, and that one of your arms shall be drawn with a cord to one side of the house, and the other arm to the other side, and that your legs shall be used in the same manner, and that upon your bodies shall be laid so much iron and stone as you can bear, and no more; and the first day after you shall have three morsels of barley bread, without any drink; and the second day you shall drink so much as you can three times of the water which is next the prison door, saving running water, without any bread, and this shall be your diet until you die."

"The former, on sight of the terrible machine, desired to be carried back to the Sessions House, where he pleaded Not Guilty; but the other, who behaved himself very insolently to the ordinary who was ordered to attend him, seemingly resolved to undergo the torture. Accordingly, when they brought cords, as usual, to tie him, he broke them three several times like twine thread, and told them if they brought cables he would serve them after the same manner; but, however, they found means to tie him, and chain him to the ground, having his limbs extended; but after enduring the punishment an hour, and having 800 or 400 weight put on him, he at last submitted to plead, and was carried back again, when he pleaded also Not Guilty."

The form of the judgment is the same as given by Cowel and Blount in their works. The law was not repealed until a much more recent date than above-named.

EDWARD HAILSTONE.

Horton Hall.

PRÉ-DEATH COFFINS AND MONUMENTS.

Having occasion, in 1857, to visit the coast town of Wester-Anstruther, in Fifeshire, Scotland, I was induced to step into a dwelling-house of two stories or floors, which stands on the east side of the burgh, in consequence of noticing this curious invitation painted on each side of the entrance door:—

"Here is the splendid Grotto-room,
 The like's not seen in any town;
 Those that it do wish to see—
 It's only Threepence asked as fee."

The "grotto-room," which is upon the second floor, is an apartment of about seven or eight feet square. The ceiling and walls are covered with marine-shells of great variety, disposed in many curious and ingenious devices. A mirror and several prints are set in frames ornamented by the same interesting objects. But the most extraordinary piece of furniture (if it may be so called) is a coffin or chest for a dead body, the top, sides, and ends of which are also closely covered with sea-shells, and painted black, except that the masonic signs of the sun, moon, and seven stars, the figure of a human heart, and the initials of the *artiste*, whose body the coffin is intended to

contain some day, are in gold-gilt upon the top or lid. The coffin lies upon two black painted stools, and stands before a bed—the “grotto-room” being used as a sleeping apartment.

In the same room, enclosed in a shell-covered frame, was the following curious notice written in a neat ornamental style:—

“This room was done by my own hand; The shells I got from many a strand; For all the labor that you see, Seven white shillings was my fee.	Across the Bridge, a gable nice; for such a job £2 the price.
The outside work, both rich and good, was seven shillings for each rood.	
The work I'm sure was almost lost, When, as above, was all the cost.	

Anstruther Wester, 1836. ALEX. BACTHLOR, slater.”

A photographic portrait of “Bacthlor” exhibited the happy countenance of a man of about threescore and ten, with a fur cap upon his head. He had been twice at the hymeneal altar; and the strangely-ornamented coffin of his own workmanship was “shown off” by his second wife, to whom he had been married only a few weeks before the time of my visit. Whether “Bacthlor” is still alive I am not aware; but, as above seen, he was a slater by trade, and he contrived to eke out a living by ornamenting houses in the way above noticed, of which there were several examples both in Easter and Wester Anstruther.

Although the idea of having one's coffin made during life is not uncommon, I have never before heard of it being made for public exhibition. Not many years ago an eccentric cart and ploughwright on the north-east coast of Scotland made his own coffin, and used it for a considerable length of time as a press for holding working tools; it being fitted up with slip-shelves, and the lid or top of it went upon hinges.

In the old burial ground at Montrose, a tombstone erected to William Fettes, a wright or carpenter, who died in 1809, thus records the part which he took in providing a chest for his inanimate frame:—

“The handicraft that lieth here—
For on the dead truth should appear—
Part of his bier his own hands made,
And in the same his body is laid.”

In the neighbouring burial-ground of St. Braoch, the inscription of a tombstone, dated 1802, after the usual record of the period of the death, &c., of a stonemason named Turnbull, concludes by stating that—

“This humble memorial of James Turnbull was the work of his own hands during his leisure hours.”

Although, unknown to me, facts may be recorded upon gravestones in other parts of the country similar and equally curious to those

above quoted, as well as instances known of people having their coffins made during their lifetime. A. J.

“LA LANGUE ROMANE.”

In an interesting Memoir on *La Langue Romane* (Trans. R. S. of Lit.), M. le Duc du Roussillon is of opinion that the Latin, as well as other languages, is largely indebted to that in question, and he illustrates the subject by many ingenious references; and seems to be of opinion that the latter should be reckoned amongst the original tongues, if it be not indeed the true *Pelasgic* itself, modified by local circumstances and the lapse of ages through which, so to speak, it has been percolated.

The paper referred to has another significance, in connection with the much-vexed question of the *gipsies*, and possibly it may tend to unravel the mystery that surrounds that ancient and peculiar race; and there are many resemblances between words in this and the gipsy language, which will readily be recognised by even a casual reader: still this is rather a secondary consideration.

The Pelasgic race, it is known, disputed precedence in antiquity with the Egyptians; and Herodotus seems to leave the question open, notwithstanding his leaning towards the latter.

According to M. le Duc du Roussillon, *monosyllabic* names, as being less exposed to corruptions, are the sources from which we must derive our knowledge of those ancient races whose records have perished; if indeed they had any susceptible of preservation, beyond the brief traditions of the remotest period of human history.

In a study of the present oriental languages, including those of China and Japan, the principle laid down would in all likelihood be productive of results the most satisfactory. We would thus perhaps determine the relative antiquity of the two last-named races more accurately than at present; and gradually we might even hope—passing from the Old to the New World—to solve the problem of the origin of the ancient tribes of Mexico, Peru, and those who are now only recognisable in the ruins of their ancient cities, which have been preserved in the depths of almost inaccessible forests.

In pursuing the *geological* inquiry as to the remains of *pre-historic* man, philology would probably tend to correct too hasty conclusions; and, hand-in-hand with *physiology*, might perhaps indicate physical peculiarities in the anatomy of the human organs of speech, which would still further throw light on the origin of one primitive language. S.

PUBLICATION OF WILLS.—It has often struck me that the publication in the papers of the wills of persons recently deceased is a very indecent proceeding, and a gross misuse of the facilities afforded by the Probate Court for inspection of wills. On referring to an old law book (1 Barnardiston, 240, anno 1729), I observe that this is no new grievance. It is there recorded, that—

“Mr. Kettleby moved for an information against the printer of one of the newspapers for inserting in it Mr. Hungerford's will. He said this was a practice that might tend to great confusion by discovering men's private affairs in their families; and, therefore, he made this motion in behalf of the widow. On June 31, 1721, the House of Peers made an order that no person should take upon him to print the will of one of their Members.”

The Court did not see their way to granting the relief requested; but I cannot help thinking that the present practice is a very unwarrantable violation of the sanctity of private life.

JOB J. B. WORKARD.

THE “NIELS JUEL.”—This name has been lately before the public as that of the Danish frigate cruising off our coast. The origin of the name, as applied to a ship, may be interesting to some of your readers.

Niels Juel, or Juul, was descended from an old Danish family, and was distinguished as an Admiral in the seventeenth century: for his services he was ennobled, and the beautiful island of Taasinge, south of Fühnen, was awarded to him by his country. The name is as familiar in Denmark as that of Nelson in England.

Medals were struck in honour of one of his victories. The largest of gold, of the value of 60*l.*; and two other sizes of silver. I saw a copy of the largest, made of copper, at the Exhibition last year. On one side, fleets were represented in action. It is a very beautiful work of art.

I may add that, in the comprehensive collection of portraits at Evans's in the Strand, I obtained a group of the Juel family.

SASSENACH.

ANCIENT GREEK PARAGRAM.—The following paragram (παράγραμμα, *calembour*), mentioned by Theseus, the Grecian sophist, is worthy of being noticed:—

Ἀλλήτρις πεσοῦσα ἔστω δημοσία,

which, differently pronounced, has also the two following meanings:—

Ἀλλήτρις παῖς οὖσα ἔστω δημοσία, and Ἀλλήτρις πεσοῦσα ἔστω δημοσία.

RHODOCANAKIS.

CHURCH MUSIC.—I transcribe the following for the amusement of the musical readers of “N. & Q.” If the statement is correct, it is clear that a wonderful change for the better has taken place in the last twenty years, and one scarcely to be credited:—

“The present poverty of our choirs is mournfully apparent by a reference to some of the noblest compositions of the church. Take one of the earliest, for example, the Service of Tallis: the *preces* and responses of this Service are of unequalled propriety of expression, majesty of style, and grandeur of harmony. They have never been reset, and probably never will; but they demand the aid of a Minor Canon educated as all such were in Tallis's time: he intones the prayers to a prescribed form of notes; he leads the choir from key to key; he is the master-spirit who guides the movements of a finely-constructed machine. The power of performing this noble Service is now approaching its *period of extinction*: one priest-vicar *alone* in the metropolis is able to fulfil his duty as its conductor, and when Mr. Lupton is gathered to his fathers, Tallis's Service will be heard no more. The public seem to be aware of this fact, for whenever the ‘Tallis Day’ occurs, Westminster Abbey is thronged with hearers.”—Article on “English Cathedral Music” in *The British and Foreign Review*, vol. xvii. pp. 113 and 114, published in 1844.

OXONIENSIS.

P.S. Long indeed may Mr. Lupton live, whose beautiful voice must be familiar to many frequenters of Westminster Abbey; but still let us hope that he is not *ultimus Romanorum*.

ÆNIGMATA.—In one of your January numbers (p. 93), I met with the Latin ænigmata of Bisschop, of which “N. & Q.” does not express a very high opinion. I was tempted to try my hand at the three which follow, and which you may perhaps be disposed to submit to the judgment of those among your readers who fancy such trifles. The first two were suggested by those quoted from Bisschop:—

1.

Si titulo dignus tali mea *prima* vocaris,
Proxima Diis (hominem te memor esse) feras.
Inde ubi *prima* perit, post funus *tota* vigebit,
Ut nihilo spirent suave *secunda* magis.

2.

Hei mihi, demonstret quod te pars *prima* fuisse?
Quamquam homines (*totum* est) nomen inane ferunt.
Res nihili est—minima est—vitâ sed *proxima* gaudet,
Dum tibi facundo pulvis in ore jacet.

3.

Rhetoribus mea *prima* subest, et grande poetis
Auxilium: laudat, convocat, orat, amat.
Hanc vocites, vexet si sub cute *proxima* vulnus:
Quæ sint, scire tibi *totum*, ut opinor, erit.

C. G. PROWETT.

LONG TENURE OF VICARAGE AND CURACY.—The present vicar of Basingstoke, Hants, who is now, I believe, in his ninetieth year, has held his vicarage for fifty years; and the present curate of Basingstoke has held his curacy for forty years. Can any of your readers mention a more remarkable instance of longevity among rectors, and of long service among curates? M. B. M.

Queries.

BROWN OF COALSTON.—Where can I obtain full particulars of the ancient family of Brown of Coalston, in Haddingtonshire? I am aware that the pedigree in Burke's *Baronetage* is incorrect; and I am seeking information for a literary purpose, and wish to know if a genealogical tree, or pedigree, with all the family alliances, is in existence at the ancient seat of Coalston or elsewhere; and also, if a view of it can be obtained, or a copy?

GEORGE LEE.

A CENTENARIAN AND SOMETHING MORE.—The *Stamford Mercury* of Feb. 26, 1864, says:—

"There has really been found an authentic case of 'aged 112,' certified by baptismal register book of Prescot church, stating that the old lady was born on the 24th of May, 1751."

Can this be true? It would be very interesting to see the evidence on which so extraordinary an assertion is based perpetuated in "N. & Q."

K. P. D. E.

CIRCLE SQUARING.—In the *Life of Thomas Gent*, Printer, York, under the date A.D. 1732, I find the following entry:—

"I printed a book for Mr. Thomas Baxter, school-master, Crathorn, Yorkshire, intitled *The Circle Squared*, but it has never proved of any effect; it was converted to waste paper, to the great mortification of the author."

Is anything known of this work, or of the method employed by the squarer? T. T. W. Burnley.

JOSEPH FORSTER, of Queen's College, Cambridge, B.A. 1732-3, M.A. 1736, was author of two essays: the one on the origin of evil, the other on the foundation of morality; to which is annexed, "A short Dissertation on the Immateriality of the Soul." Newcastle-upon-Tyne, 8vo, 1734. We much desire to know more respecting him.

C. H. & THOMPSON COOPER.

Cambridge.

MOTHER GOOSE.—Can any one tell me who Mother Goose was, and where the original legend concerning her is to be found? She must belong to the mythology of German legend, but I find no allusion to her in Grimm's tales, and, oddly enough, the first edition of Perrault's *Fairy Tales* is entitled *Contes de ma Mère l'Oye*. Was she a French witch?

A. R.

HARRISON AND FARR.—My great uncle, John Farr, appears to have married a Norfolk lady, named Harrison. This I gather from a book in my possession (the first volume of *Matho, or the Cosmotheoria Puerilis*, London 4to, 1765), on the cover of which is written, in an old hand, "A Norfolk largess from Thos. Harrison, of Plumstead Magna, to John Ffarr, of London, gent., on his marrying Hannah Harrison—'Virtus in ar-

duis.'" Beneath is a quartered coat of arms. Wanted any information concerning the family and descendants of this Thomas Harrison. What was the relationship between him and Hannah? Perhaps some Norfolk correspondent will furnish copies of monumental inscription, or other records extant, of the Harrisons and Farris of Great Plumstead.

P. S. FARR.

HAYDN'S SYMPHONIES: "THE SURPRISE," ETC. Is anything known to account for the titles prefixed to many of Haydn's symphonies? There is but one biography of this composer in the English language, Bombet's *Letters on Haydn*, which is very meagre in many parts. I should be thankful to be made acquainted with the history of such curious titles as "The Surprise;" "The Poltroon;" "The Shipwreck;" "The Fair Circassian," &c. Haydn is great in descriptive music; but in most of these fine compositions, the connexion between music and title is very obscure, and must have existed only in the acute brain of the composer. Certainly, it is rarely discoverable by a mere auditor, however well educated in music.

JUXTA TURRIM.

"HERE LIES FRED," ETC.—Professor Smyth, in his *Lectures on Modern History*, used to quote the well-known epitaph on the Prince of Wales, "Here lies Fred," &c.,* and call it a good version of a French epigram, which he read. This, and many other matters too good to be forgotten, are omitted from the printed copy. Can any of your readers oblige me with the French verses?

C. E. P.

"THE KEEPSAKE," 1828.—Can the author of *Dreams on the Border-land of Poetry* in the above be identified? I acquired the MS. through Dawson Turner's sale, and there a pencil note attributes the authorship to Charles Lamb. The writing is certainly not his, but is very like that of Leigh Hunt.

J. D. CAMPBELL.

LONDON SMOKE AND LONDON LIGHT.—Many years ago, while residing on high ground at Crayford, near Dartford, in Kent, I was occasionally able, when the wind was westerly, to trace a bank of London smoke, extending along the low hills of Essex, north of the Thames, apparently as far down as the Nore. Gilbert White, in his *Meteorological Observations*, writes thus:—

"Mist called London Smoke.—This is a blue mist, which has somewhat the smell of coal smoke, and as it always comes to us with a north-east wind, is supposed to come from London. It has a strong smell, and is supposed to occasion blights. When such mists appear they are usually followed by dry weather."—*Works*, ed. 1802, p. 262.

Recently I have been told that the light of London, reflected in the sky, is under certain

[* See "N. & Q." 2nd S. x. 2, 56.]

circumstances observed by night at Hertford. Permit me, without wishing to excite a meteorological discussion, so far to trespass on your pages as to seek, being in that quarter most likely to get it, the information that I want, namely, where to find any satisfactory particulars as to the extent of the area within which our great overgrown metropolis makes itself perceptible, whether by nightly splendour or by daily smoke?

THE CLERK OF THE WEATHER.

JOHN MEACHAM.—In the *Gentleman's Magazine*, June, 1813, there is a poem on "Stratford-on-Avon" by John Meacham, who is said to have died June 1, 1784, aged nineteen. This juvenile poet was a native of the town of Stratford or its neighbourhood. Is he known to have written anything else?

R. I.

MITLEY.—I should be much obliged to any Yorkshire genealogist who would communicate any notices of a family named Mitley, of Little Preston, in the parish of Kippax, and possessing property in that parish about the middle of the seventeenth century. The name is of such rare occurrence, that all possessors of it may probably be referred to the same original stock.

CLERICUS.

THE LATE DR. RAFFLES.—The following extract is from a number of the *New York Independent* of this year, and from a correspondent to that journal:—

"On landing at Liverpool I called, with a bundle of autographs, on the late Dr. Raffles, who, next to Angell James, was the most influential Independent divine in Great Britain. An autograph was a key to Dr. Raffles' heart, as it is now to our friend Dr. Sprague's. His collection was immense. He had the original MSS. of Scott's 'Kenilworth,' of Montgomery's 'Pelican Island,' and of several of Burns's songs. He had also Melancthon's Hebrew Bible—the margins covered with notes in the neat hand of that 'beloved disciple.' The greatest curiosity in the collection was a rough draft of a challenge from Byron to Lord Brougham; it was written at Missolonghi, just before the poet's death, and endorsed, 'To be forwarded immediately on my return to England.' The letter ran gall and vitriol, charged Brougham with slandering him, and breathed revenge in every line. The hand that wrote the challenge was soon laid in the vault beneath Hucknall church. Let me say, also, that Dr. Raffles prepared some of his sermons on the table on which Byron wrote the 'Childe Harold;' it was portable and could be folded up on hinges in the shape of a huge book."

Can any of the friends of Dr. Raffles, or members of his congregation, say what became of these autographs and relics at the death of the Rev. Dr. ? I very much doubt whether the correspondent of the New York paper is not under a mistake as to some portion of the articles named.

T. B.

EDWARD HAMPTON ROSE, a native of Dublin, who was a purser's steward in the navy, died at the Naval Hospital, Stonehouse, Aug. 1810. He

wrote the *Sea Devil*, (a novel?) and is said to have written also MS. poems. Is anything further known about his poetical or other works?

R. I.

SWALLOWS.—A correspondent informs me that in Norfolk there exists a tradition with respect to swallows, viz. that these birds "always congregate about a house in which a death is expected, and that the departing spirit goes away with them." Can you give any further information on this subject?

Can you refer to any passage, ancient or modern, where the departure of the soul is associated with the migration of swallows?

G. S. C.

TRADE WINDS.—Can any of your readers inform me whether Halley is the author of the modern theory of the Trade Winds? and if not, what was the proposition that he maintained on this point?

W. H.

WITCHES IN LANCASTER CASTLE.—In the *Narrative of the Life of Mr. Henry Burton*, written by himself, and printed in 1643, in the description that he gives of his confinement in the castle of Lancaster, in the autumn of 1637, there occurs the following passage:—

"—to add to their cruelties, there was a darke room under mine, where they put five witches with one of their children, which made such a hellish noise night and day, that I seemed then to be in hell, or at least in some popish purgatory, the region next above hell, as the papists tell us."

It is instructive to observe that in the eyes of Mr. Henry Burton, the cruelty of the case consisted not in the five witches and one of their children being consigned to prison, but in their being put into a room under his, whereby he was disturbed. Can any information be now obtained respecting these poor witches, and what became of them and the child?

P. S. CABBET.

Queries with Answers.

DR. JACOB CATZ.—I take advantage of the great variety of knowledge exhibited by your correspondents to inquire, if any one of them can inform me of a Dutch and English Dictionary adapted to the language of the famous emblemist, Jacob Catz? Any information which would tend to the understanding of this excellent author would be most acceptable.

Is there any full account of the Life of Father Catz, or of his embassy to England in Cromwell's time? Is there any good literary notice of him?

G. S. C.

[Dr. Jacob Catz, the distinguished Dutch civilian and poet, was born at Brouwershaven, province of Zealand, Nov. 10, 1577. After studying jurisprudence—firstly, in the universities of Leyden and Orleans (in the latter

of which he took the degree of LL.D.); and secondly, under the celebrated Cornelius Van der Pol—he settled at Middleburg, where he acquired great reputation as a pleader. Some time afterwards, Catz practised with equal distinction at Zieuwreckzee, and at his native place. At this period he applied himself no less assiduously to poetry; and not only became distinguished among the *literati* of Holland for the purity and elegance of his Latin verses, but soon took rank as one of her first lyrists in his native tongue. Becoming seriously ill by over-application to study, he was advised to travel, and thereupon repaired to this country. Whilst here, he visited Cambridge and Oxford, but failed to recruit his health. He was eventually cured in his own country by an old alchemist. In 1634, he was nominated Pensionary of Holland and West Friesland; and in 1648, was elected Keeper of the Seal of the same state, and Stadtholder of the Fiefs; but, after filling these important offices for eighteen years, he requested permission, on account of his advanced age (seventy-two), to retire into private life, which was reluctantly granted by the States. As the post of Grand Pensionary had been fatal to almost all those who had held it, from the beginning of the Republic to that time, Catz delivered up his charge upon his knees before the whole Assembly of the States: weeping for joy, and thanking God for having preserved him from the dangers which seemed attached to the duties of that office. At the earnest solicitation of the States, he consented to go on an embassy to England at the delicate conjuncture when the Republic found itself compromised, during the Protectorate of Cromwell. He arranged a treaty of commerce between the two countries. That was his last public service. He devoted his few remaining years to the Muses, and died at Sorgvliet, whither he had retired, in 1660, aged eighty-three. The most popular of the works of "Father Catz," as he was, and still is, affectionately called by his admiring countrymen, is his *Moral Emblems*, recently translated into English by Mr. Rich. Pigot (Longmans, 1860); to which is prefixed a brief Memoir of the indefatigable author. See also, *Nouvelle Biog. Gén.*, vol. ix. 223; and Hallam's *Lit. of Europe*, vol. iii. 26 (edit. 1854). A spurious account of Catz appears in the *Gent.'s Mag.*, vol. lxxvii. 1099, 1100. Perhaps one of our correspondents will kindly oblige G. S. C. with a reference to a Dutch and English Dictionary adapted to the language of the old emblematicist: we know of none.]

"THE TURKISH SPY."—Can you inform me who wrote a work named *The Turkish Spy*, which appeared in the beginning of the last century?

EVAN EVANS, M.D., Lond.

Beech Street, Barbican.

[The authorship of *The Turkish Spy*, by the mysterious Mahmut, has been frequently discussed by persons of considerable learning and acuteness. We can promise our correspondent a few hours' pleasant reading on this controverted subject if he will only consult Hallam's *Introduction to the Literature of Europe*, edit. 1854, iii.

569-578; D'Israeli's *Curiosities of Literature*, edit. 1849, i. 419-421; the papers by F. R. A., J. Roche, of Cork, Mr. Bolton Corney, and Joseph Hunter, in the *Gentleman's Magazine* for 1840 and 1841. The point in dispute is, whether JEAN PAUL MARANA, a native of Genoa, was the author of the whole or merely a portion of this celebrated work. Mr. Hallam attributes to him only the thirty letters published in 1684, and of twenty more in 1686, which have been literally translated into English, and form about half the first volume in English of our *Turkish Spy*. Mr. Bolton Corney, on the other hand, ascribes the entire work to Marana. He says, "If Marana composed the entire *Turkish Spy*, what became of the manuscript? He was scarcely above want. He was not insensible to the profits of authorship. He had met with obstacles to publication in France; and in Holland, to the press of which state he had recourse, the enterprise was not cherished. Was there no alternative? He might with reason expect a purchaser in England. We had done him the honour of translation. Mr. Rhodes, the publisher of the volume, was in constant communication with Holland; and from Holland, I have no doubt, he obtained the inedited manuscript. He was the sole publisher of the subsequent volumes. Dr. Midgley may have advanced the purchase money, and so obtained the copyright. He may have employed Bradshaw, who was in his debt, to translate the manuscript; and he could not deny himself an Imprimatur! All the undoubted facts of the case tend to establish the main point of this argument; and so does the not very credible tale of Mr. Saltmarsh, which introduces the second and subsequent volumes, if properly interpreted. This novel theory serves to explain why the reported Italian edition has never been produced; and why the French editor of 1696 was content to follow the English text. It also serves to account for the mystery which was thrown over the transaction on this side the channel. It is the solution of an enigma; a solution which has escaped the writers of literary history—Italian, French, and English—for one hundred and fifty years."—*Gent. Mag.* Nov. 1840, p. 469; consult also *Gent. Mag.* March, 1841, pp. 265-270.]

QUOTATION.—Can any of your readers inform me in what classical author the words, "Spartam, quam nactus es, orna," are to be found? V. S.

[We doubt whether these words, in Latin, are to be found in any classical author. In the Greek form they are cited by Cicero, in his *Epistles to Atticus*: "Reliquum est, Σπάρταν ἔλαξες, ταύταν κόσμει. Non mehercule possum." (iv. 6.) Erasmus, in his *Adagia* (1643, p. 688-9), commenting upon the phrase, says that it is from some tragedy:—"Quod à Cicerone refertur carmen est anapesticum, è tragœdia quapiam. Spartam nactus es, hanc exorna." Yet, presently after, Erasmus states that Plutarch attributes this saying to Solon. "In eodem libello" (*De An. Tranq.*) "monet hoc dictum à Solone proditum." Yet we can hardly perceive that the words of Plutarch, at least in the passage to which Erasmus refers, will bear this interpretation:—

"Τοῖς αὐτῶν ἀγάλλονται καὶ χαίρουσι, Σπάρταν
ἐλαχες, ταύταν κόσμει. καὶ γὰρ ὁ Σόλων 'Ἄλλ' ἡμεῖς
αὐτοῖς οὐ, κ. τ. λ."

Here Solon seems to be cited as the author rather of another passage, than of that now in question.

It is remarkable also, that Erasmus gives something almost identical with this latter, as "cited from *Euripides*":—"Citatur autem ex Euripide, Σπάρτην ἐλαχες, κείνην κόσμει . . . Videntur verba esse Agamemnonis ad Menelaum."

We should be thankful to any of our learned readers who could supply us with a reference to the words "cited," in *Euripides*; or who could point out any passage, overlooked by us, in which Plutarch attributes the Greek saying adopted by Cicero to *Solon*.]

FLYLEAF SCRIBBLINGS.—In a black-letter edition of Fox's *Book of Martyrs*, I have found the following. It is written in ink, and dated 1702. Can any of your readers interpret it?

"When u and i together meet,
We make up six in house or street;
But i and u shall meet once more,
And then we two can make but four;
But when that u from i are gone,
Then my poor i can make but one."

TRETANE.

[The Roman numeral letters, VI., IV., and I.]

QUOTATION WANTED.—A. K. H. B. in a sermon late published, says:—

"Surely in a higher sense than even that of the sublimest of poets, the believer may take up his words—

"I feel the stirrings of a gift divine:
Within my bosom glows unearthly fire,
Lit by no skill of mine."

I presume that by the "sublimest of poets" is meant Milton, but I do not remember the passage. Will some one supply the reference?

A. AINGER.

[These lines are by Miss Elizabeth Lloyd, of Philadelphia. The poem, of which they are the concluding lines, is printed in "N. & Q." 2nd S. v. 114.]

Replies.

PUBLICATION OF DIARIES.

(3rd S. v. 107, 215.)

I had quite forgotten that I ever proposed to MR. WILKINSON to be himself the communicator of what I afterwards gave (1st S. xii. 142). No doubt I wished that the quotation which would be some amends for his own deficiency should come from himself.

I have "charged" MR. WILKINSON—if so strong a word must be used—with the "error of biographers," in that he has printed Burrow's accusations and insinuations against men of whom little is known, while omitting to give those which relate to men of whom the public can better

judge. For instance, it is omitted that Burrow declares the "scoundrel" Howe to be either a coward or traitor, which opinion would have been good means of estimating the value of what he had said about others. MR. WILKINSON replies—

First, that the omitted portions had nothing to do with mathematics or mathematicians. This is part of the "charge," which is, that by omitting the slanders on non-mathematicians who were well known, MR. WILKINSON deprived his readers of their best means of judging what the aspersions on the mathematicians are worth.

Secondly, that "allusions" to Burrow's defects occur in almost every page. This means either that MR. WILKINSON alludes to these defects in every page; or that manifestations of these defects occur in the quotations from Burrow himself. I am forced upon the ambiguity by the rarity of MR. WILKINSON's own remarks on Burrow's "eccentricities of genius." If Burrow be the alluder to himself, then I say that he is not made to allude to all that he ought to have alluded to. But if MR. WILKINSON refer to himself, then I say that not only is nearly every page destitute of any allusion from him, but that what allusions there are give no idea of the slanderer of Wales and Lord Howe. For instance, in the last page of all, Burrow is only a "somewhat eccentric but able mathematician." Should MR. WILKINSON deny what I have here said, I will reprint *all* I can find of allusion from himself—little space will do it—and leave him to find more if he can.

In the last paragraph, MR. WILKINSON makes a comparison and an allusion, both unfortunate. He says that no court of law he knows of would reject Burrow's testimony on the ground alleged. The jury decides on testimony: and nothing is more common than to hear a witness cross-examined as to what he said about B, that the jury may judge of what he said about A. And why? because counsel know that it will weigh with the jury. A man who swears that Private Smith ran away in the Crimea, would not gain much credence if it turned up in cross-examination that he had said Wellington ran away at Waterloo. Next, MR. WILKINSON knows of "no syllogism in formal logic" which will "suffice to prove" that because a man is occasionally coarse, &c., he is not to be credited in matters of mathematical biography. To understand this allusion, the reader must be informed that I have written a book on formal logic, stuck full of syllogisms. Reference to a man's own specialty is a figure of smartness which often succeeds, jest or earnest. "Much use your syllogisms are of!" said a friend to me, as we ran past each other in a most categorical shower, without a halfpenny-worth of umbrella between us. But the smartness must be of a kind which will stand the action of acetate of

accuracy, or it does not tell at all. No syllogism of *formal* logic "suffices" to prove anything, any more than a spinning machine suffices to make thread. Both syllogism and jenny must be supplied with matter, on the goodness of which it depends whether the conclusion and the thread will be sound. MR. WILKINSON feeds a form with matter which I had rejected in express terms, and presents the result as having been implied by me. I will extract his material and put in my own. The form is—Every Y is Z, X is Y, therefore X is Z. MR. WILKINSON'S compound, implied to be mine, is—Every coarse, &c. person is unworthy of credit in biography; Reuben was a coarse person, therefore, &c. My syllogism is—Every person who deliberately writes what we know to be slander is without authority in matters of which we cannot have knowledge; Reuben was such a person, therefore, &c. Burrow calls Lord Howe a scoundrel, and either coward or traitor. We, therefore, pause when we find him applying Bad Words to a lady of rank, or imputations of paltry conduct to men of whom he is the only accuser. I say that the publisher of the extracts ought to have enabled his readers to make this pause.

A. DE MORGAN.

SITUATION OF ZOAR.

(3rd S. v. 117, 141, 181.)

In my communication on the site of Zoar, I stated my opinion that the salt ridge (Khasm Usdum) was Lot's wife; and I now trust you will afford me space to justify that opinion.

That the immediate neighbourhood was the scene of the catastrophe detailed in Genesis xix. 17—26, there can exist little, if any doubt; opinions can differ only as to the actual locality.

The statement in the chapter above alluded to, is, not that she was transformed into something *having the appearance* of a pillar of salt, nor that she became incrustated with saline particles, more or less dense; but the broad and simple fact is enunciated (ver. 26): "She became a pillar of salt."

When I returned to England, after my Syrian journey, I was introduced during a visit to Cambridge to several of the Professors; among others the Professor of Hebrew; and I took advantage of the opportunity to ask him what were the distinct and separate significations of the word in Hebrew, which in our ordinary version is translated "pillar." His reply was: "A pillar, a monument, a mound or ridge." The last is precisely and literally what Khasm Usdum is,—it can scarcely be called a hill, though it might be termed hillock; but it exactly fits the expression, "ridge."

The learned Professors asked me how I could

reconcile my belief that Khasm Usdum was Lot's wife, with the fact which I gave them, that in my own rough estimate of dimensions the ridge was one and a half to two miles long, north and south, as I estimated from my camel's pace; and I thought an hundred and fifty feet high. Exact accuracy of length or altitude, it is obvious, is not of vital importance; for, if only one mile long and fifty feet high, it would not much affect the argument.

To this rather staggering cross-examination, I replied: "That the purpose of the Almighty, as far as our finite judgments would warrant our reasoning and presuming on, was to exhibit to all ages a *monument*—an example made of a wilful disobedience to His direct and positive commands; while, if we take her body to have been covered merely with an incrustation of salt, a few days' nay, hours' rain—when, to judge from the ravines and boulders in all directions, the showers are very heavy—would have immediately washed it away."

My powers of logic will not admit any alternative between a *ridge*, to all intents and purposes, perpetual in its character, or, a yearly renewal of the miracle—I had almost written daily. "Utrum horum mavis accipe."

Nor do I reply on my own erring judgment.

Josephus is, I presume, to be admitted as trustworthy. He amplifies the historical details of Scripture; but it has never been laid to his charge that he falsifies them.

He says (*Antiquities*, book i. chap. xi. paragraph 4), recounting what took place 1808 years before the Christian Era: "It remains to this day, and I have seen it."

It is also attested by Clement of Rome, his contemporary; and in the next century, by Irenæus.

One more quotation of chapter and verse, and he is remembered who is speaking: Luke xix. 32, 33.

E. H.

HINDU GODS.

(3rd S. v. 197.)

I am tempted to offer a few remarks on the reply referred to.

Brahm is the *Unity* of the Hindu Triad, *Brahma*, *Vishnu*, and *Siva*. *Saraswathi*, and not *Durga*, as a cursory reader might suppose, is the *sacti* or peculiar "energy" of *Brahma*,* as *Luckshmi* is of *Vishnu*, and *Durga*, under her various names, is that of *Siva*.

There is an ancient well in the fort of Allahabad (or, as it is called by *Hindoos*, *Präg*), which is believed by the natives to represent *Saraswathi*,

* By a strange coincidence there are no temples in India, so far as I am aware, dedicated to the *first person* of this Triad or Trinity.

and a communication is said to exist between it and the confluent rivers Jumna and Ganges: hence the peculiar sanctity of this locality, and its mystic name *Tribeni*, or the three braids, in allusion to *Parvati* (the energy of Siva), represented by the Ganges; Luckshmi, the *sacti* of Vishnu, as the Jumna and Saraswathi as above.

The colours of the gods themselves are not unworthy of note, as indicating the origin of these myths in the natural features of the country and its rivers. To call these divinities *goddesses* is scarcely correct, for they are in a great measure identical with the deities, of whom they are rather the active principle than the *separate* agents.

Is it not an error to represent Siva as having *three eyes*, and is not the central eye simply the Brahminical mark?

The worship of Siva, the *white* god, whose spirit (Narayan) is described as having "moved on the face of the primæval waters," is at present, I believe, paramount in India; although the *destroyer* he is likewise the *regenerator*, destroying only to reproduce. His *sacti*, or energy, has many names according to her attributes. As Bhawani, she seems to correspond with the classical Cybele. Parvati, Devi, the warlike Durga, and blood-stained Kali,* are one and the same as regards their origin.

Vishnu is a peculiar god in this respect, that, when considered with reference to Siva, one perceives a trace of the idea which produced, in the Christian world, the Gnostic heresy.

Care should be taken to describe in their exact order the Vishnaiva incarnations, as, in *that* system of cosmogony, a derangement of the *progressive* development would injure the occult meaning of its inventors, and probably its only practical value at the present day. There is something geologically suggestive in the succession of incarnations: (1) a fish, (2) a tortoise, (3) a boar, (4) a hybrid, (5) a man, &c.

Krishna or Krishen, the most important *alara* (or *avatar*), has been overlooked in the observations under discussion. His worship seems to have originated in some garbled version of the New Testament, as, so far as I have read, the attempts to give it a higher antiquity have utterly failed.

The *tenth*, or *coming* incarnation, of Kalka is remarkable, first as regards its number; and secondly, as combining a seemingly Apocalyptic fragment, with the myth of the Rhodian Genius, so pleasingly explained by Humboldt.

Indra is the Jupiter Tonans of Hindu mythology, and to him is sacred the beautiful *Soma* or moon-plant, from which the gods distil their favourite drink. Kama, the boy-god of love, is,

like his classical *confrère*, represented with bow and arrow; and to him is sacred the elegant *Ipomæa quamoclit*, or *Ishkpecha*, with its scarlet stars, and delicate spider-like leaves.*

Ganesha is an inferior deity, worshipped chiefly by the commercial classes, and his images, distinguished by elephant's head, are to be found always about banking establishments and shops. He is the god of prudence and wisdom, and in some other respects represents the classical Janus. As we say ironically that such an one is like an *owl*, in allusion to the bird of wisdom, so probably has originated the Hindu expression with reference to a foolish boaster — "His throat is like an elephant's."

It would be tedious perhaps to continue these remarks, and therefore I shall conclude by venturing the suggestion that, profitably to study Hindu mythology, one ought not to confine himself to *compilations* on this subject, but should proceed to a study of the ancient languages of India, or at any rate have at hand dictionaries of them, if, as I take it, the study of mythology be considered the pioneer of ethnology. SPAL.

MR. DAVIDSON will probably find much, if not all, of the information he desires in the late Major Moor's *Hindu Pantheon* (4to, 1810). This work has been for many years very scarce, and copies which have from time to time occurred for sale, have fetched high prices. A short time since the original copper-plates, 104 in number, came into the possession of Messrs. Williams & Norgate, of Henrietta Street, Covent Garden, who have published a new edition, with a descriptive index by the author's nephew, the Rev. A. P. Moor, subwarden of St. Augustine's College, Canterbury. Q.

THOMAS GILBERT, ESQ.

(3rd S. v. 134.)

He was B.A. of Trinity College, Oxford, May 25, 1733; and commenced M.A. in this University 1737, being then Fellow of Peterhouse.

There are two letters to the Earl of Bute in MS. Addit. 5726 D, ff. 222, 223, which are stated to be from Thomas Gilbert; but from each of them the signature has been cut off.

* I have noticed these flowers merely to touch on the subject of the use of peculiar plants in heathen worship. The *chameli* and *peepul*, &c., of India, the *toe fa* of China, the *flag grass* of the ancient Carians, the *rose* of Isis, so prominent in the romance of Apuleius — these, and many others more or less familiar, might form subjects for interesting discussion.

Query. Is it not stated by Hugh Miller that no remains of the *Rosaceæ* have ever been found amongst fossils of a period anterior to man?

* The goddess of the Thugs, and whose rites resemble the worst features of the ancient saturnalia.

The first letter, indorsed with the date of May 22, 1759, is in these terms:—

"My Lord,

"Having lately met with an opportunity of paying my Respects to your Lordship, after so long an interval, I presume to trouble you with this letter, which I should scarce have ventured to have done, had I not been Encouraged by the generous protection given to the 'Orphan of China;' which inclines me, as well as the rest of the world, to look upon your Lordship as the patron of polite literature—a noble example much wanted in the present age, tho' likely to find but few followers. Therefore, beg the favour of your Lordship to give me leave to send you a Tragedy called 'Jugurtha,' which you may take into the country with you to peruse at your leisure: and even tho' it should not be so fortunate to meet with your Lordship's approbation, it will afford some pleasure to the Author to have the real opinion of an impartial Judge. The place of my residence this summer being very uncertain, as I probably may have occasion to visit my Estate in the North, if your Lordship gives me leave to send the manuscripts; at my return, I will either do myself the pleasure of waiting on you, or take the liberty of sending you a letter in expectation of an answer, which will be esteemed as a favour

"by your Lordship's

In the second letter, endorsed with the date, Oct. 8, 1762, the writer expresses his rapture at being permitted to lay his book at his Majesty's feet; and says that, if his Lordship approved of the work, the author might venture to print it.

Each of these letters is marked "Ignotus," probably in the handwriting of the Earl of Bute.

The allusion in the first of these letters to the writer's estate in the north, seems to indicate Thomas Gilbert, of Skinninggrave to have been the author.

One Thomas Gilbert, Esq., died at Kingsland, near London, Oct. 13, 1771 (*Gent. Mag.*, xli. 475). This may have been the gentleman who had been Fellow of Peterhouse.

There was another Thomas Gilbert, Esq., who was M.P. for Newcastle-under-Lyne, and Lichfield, chairman of the Committee of Ways and Means, and for some time Comptroller of the Great Wardrobe. He acquired honourable distinction by his efforts to amend the poor laws, and even yet some of his legislative measures are cited by his name. He died Dec. 18, 1798, æt. seventy-nine. (As to him, see *Gent. Mag.*, xxxi. 603; xxxii. 45; xxxiii. 203; lxviii. 1090, 1146. Nichols's *Lit. Anecdotes*, ix. 203; and Watt's *Bibl. Brit.*, where, however, he is confounded with a naval captain of the same name.)

It may here be noted, that Dr. Gloucester Ridley was author of an unpublished tragedy, entitled 'Jugurtha' (*Gent. Mag.*, xlii. 555).

C. H. & THOMPSON COOPER.

Cambridge.

CROMWELL'S HEAD.

(3rd S. v. 119, 178.)

I promised to supply some further particulars respecting the head supposed to be that of Cromwell, now in the possession of Mr. Wilkinson, but am diverted from the course I intended to pursue by the remarks of WILLIAM PINKERTON. I cannot but think that if your correspondent had looked carefully over the several articles which have appeared in "N. & Q." he would have adopted a tone more respectful to those who, after much examination of the head, and of the documents relating to it, have arrived at the conclusion that there is strong, if not conclusive evidence, that the head is genuine. MR. PINKERTON reproves the loose method of statement adopted by some writers, and immediately falls into the same error himself; and after occupying above three columns of your valuable space, he tells us that the subject is "beneath criticism." I submit, on the contrary, that the subject is one not unworthy of candid and patient investigation.

It is anything but good taste to employ the designation "the Wilkinson head." Mr. Wilkinson is a high-minded and honourable gentleman, who does not ostentatiously display the head, nor prefer any claim respecting it; nor to my knowledge has he ever expressed an opinion as to its genuineness. He gives the history very much as I have given it (3rd S. v. 180), and just as freely reports the opinions of one side as he does those of the other. He has no interest in it beyond that of arriving at the truth in a matter which has excited much curiosity; and no living person can have any other motive but the very laudable one of settling a point of dispute which unquestionably has an historical value. In fact, no one with whom I am acquainted has written or spoken in reference to it in so dogmatic a spirit as MR. PINKERTON himself. I must trouble you with a few remarks on his article.

MR. PINKERTON confounds the misstatements of the writer in *The Queen* newspaper with the statements of those who have carefully examined the documentary evidence. This is not very logical, to say the least of it. Whatever may be the defects of the testimony offered, it has been consistent throughout. Temple Bar is an error of Mr. Buckland's, as I have shown; and I have never heard any other place named than Westminster Hall until I saw the extract in "N. & Q." (3rd S. v. 119). The value of the documents in the possession of Mr. Wilkinson are not impaired because Mr. Buckland, along with other errors, has substituted Temple Bar for Westminster Hall. MR. PINKERTON, after making much of this mistake, then tells us that to his certain knowledge, there are "many others" i. e. heads of Cromwell. I should have expected from so keen a critic

more precision in language. Many may mean any number from six to a thousand. Without asking him for numerical exactness, perhaps he will tell us somewhere about the number. He says also that, "almost every penny show had its real, actual, old, original, identical Cromwell's head." As penny shows have always been very numerous, the heads must of course have been very numerous also. I object to such statements as gross exaggerations. I do not think that MR. PINKERTON can show more than two or three cases where heads of Cromwell have been exhibited in what he would call penny shows. But suppose he could show that a hundred heads had been exhibited, what then? It would prove that ninety-nine must be spurious, but it does not prove that one out of the hundred might not be the genuine head; much less does it prove that the head in question may not be the head of the Protector.

MR. PINKERTON then says, "The Wilkinson head, we are told, has never been publicly exhibited for money." Who has told us so? Every authentic account of it has stated the contrary. The history, of which I have given an abstract, distinctly states that it was twice exhibited for money; first by Mr. Samuel Russell, and afterwards by the persons who purchased it of Mr. Cox. The head in the possession of Mr. Wilkinson is evidently that which was advertised in the *Morning Chronicle*, March 18th, 1799; so that it is not clear "that there are two embalmed heads."

The writer in the *Phrenological Journal* was Donovan, not O'Donovan. It is necessary to be correct in names.

The only point of value in MR. PINKERTON's article is in relation to the embalming. The head in question has been embalmed, and no doubt embalmed before death. If, therefore, MR. PINKERTON, can show that the head of Cromwell was not embalmed, it is at once disposed of. I confess that it is strange that Dr. Bate does not mention it; but is that so conclusive as MR. PINKERTON supposes? I am imperfectly acquainted with the process of embalming, but believe that it was the practice to commence with the head; if so, Dr. Bate might not refer to what was a matter of course, but confine himself to a description of that portion of the embalming which created the difficulty, and which he was obliged partially to abandon. The question raised is, however, of much importance, and may help our inquiry.

In relation to the illustrative anecdote, I believe that no such lecture has been delivered as that referred to by MR. PINKERTON, nor has the head been used for any such purpose while in the possession of Mr. Wilkinson. It would be a pity to drag the name of such a simpleton as the lecturer before the public, if such ever existed; and I respectfully suggest that MR. PINKERTON might

have spared us the repetition of such a piece of puerility. MR. PINKERTON has gone into the whole subject in a spirit of trifling, and one not calculated to lead to any profitable result.

What are the facts? A head is in existence, which has become the property of Mr. Wilkinson, by a series of circumstances perfectly clear, connected, and intelligible, accompanied by documents which tend to prove that it is the head of Cromwell. It is not offered to us by a showman to make money, nor by any enthusiastic antiquary. It comes to us without any flourish of trumpets or rhetoric, not by any act of the owner, but from information afforded by others, who, by Mr. Wilkinson's courtesy, have been permitted to examine it. All the facts in relation to it agree, and agree with the first loss of the head from the top of Westminster Hall. Very many have arrived at the conclusion that the evidence greatly preponderates in favour of its genuineness. It is no answer to all this to say that there have been "many" heads put forth as those of Cromwell, nor that various and varying statements have been made by those who have seen it or heard of it. The logical inquirer will go back to the original documents themselves—to the first link in the chain of evidence—and by separating the true from the false, and eliminating the irrelevant, form his own conclusions upon the whole.

I have some other facts to supply, if the subject be not already wearisome to your readers.

T. B.

I am reminded of a passage in the *Relations Historiques et Curieuses de Voyages* of Charles Patin (Lyons, 1674). This writer says:—

"London Bridge has nothing extraordinary but its spectacle, which is as frightful as has ever been reared to the memory of crime. You see there impaled upon a tower the heads of those execrable parricides of Majesty. It seems that horror animates them, and that their punishments, which still (*toujours*) continue, force them to eternal repentance. Those of their chiefs, Cromwell, Ireton, his son-in-law, and Bradshaw, are upon the great edifice called the *Parliament*, in sight of the whole city. You cannot look at them without turning pale, and without imagining that they are going to utter these terrible words," &c.—P. 168, in Letter 8, dated Oct. 1671.

B. H. C.

The late Mr. Joseph Hunter told me, but I sillily "made no note" of it, that in a diary of the time, some one said that, being in Red Lion Square, he saw the mob dragging about the head of the late Protector, and that it was rescued from the mob by a surgeon who lived there.

I wish to add that a Puritan surgeon, named Heathcote, lived in Red Lion Square, or Kingsgate Street, at the time, and that he had a brother in the service of Ireton. This surgeon left an only daughter, who married a Puritan cutler at

Sheffield, named Fletcher. The late Mr. James Montgomery, of Sheffield, on one occasion asked his friend Mr. Holland "What has become of Oliver Cromwell's head?" and related that, when he first came to Sheffield, a head so described was in the possession of Mr. Wilson in Pond Street. This was about 1788.

Imagination can easily forge a chain of history out of these facts; so easily, that I need say no more except that the story is related somewhere in Mr. Hunter's MSS. now in the British Museum.

H. I. H.

RELIABLE.

(3rd S. v. 58, 85, &c.)

That there are forcible objections to this word appears to be evident to a large number both of writers for the press and others. It has not come to be regarded with general favour, but holds much the same position in the language as the verb *to progress*, which most persons who are careful as to their style avoid. But the true reason why it is not a word of just English formation, I have not seen fully and clearly given. I would state my objection to it thus: When the passive voice of a verb can be used without a preposition attached to it, it is practicable, *si volet usus*, to form from it an adjective ending in *able* or *ible*; but if a preposition necessarily adheres to the verb in the passive voice, the formation of such adjectives is not allowable. Thus from the active "people credit the story," we form the passive "the story is credited," and can say "the story is credible." So from "to justify," "to be justified," "justifiable." But from "we depend on the man," "the man is to be depended on," we cannot form the adjective "dependable"; nor from "to trust in," "to be trusted in," can we form "trustable." If we would form words in *able* and *ible* from such verbs, we must take in the preposition, as in the odd words, sometimes jestingly used in common conversation, *come-at-able*, *get-at-able*. Similarly, from "to be relied on," "to be depended on," we should say *reliion-able*, *dependon-able*. Also, if we want an adjective from "to get on," with reference to a horse, we must say "the horse is *get-on-able*;" and if an adjective from "to put on," with reference to a man's hat, we must say "the hat is *put-on-able*;" not the horse is *getable*, or the hat is *putable*.

All this being so evident, I sincerely hope that the word "reliable" will be at length excluded from the pages of our newspapers and magazines, and especially from all books that wish to take an honourable place in English literature.

"Disposable," which has been adduced to support "reliable," has been tolerated because we can use the verb "to dispose" with or without

a preposition after it. We say "things are disposed in order," and consequently, "things are *disposable* in order"; and hence "disposable" has been applied by attorneys, auctioneers, and others, to property *which may be disposed of*. This use of the word is, as I say, tolerated, but is certainly not to be approved. PHILocalus.

THE MISSES YOUNG.

(3rd S. iv. 417.)

A strong ray of light is shed upon the question of the parentage of these ladies by the statements contained in a Memoir of Barthelemon, the violinist, compiled by his daughter (with the aid of Dr. Busby), and prefixed to some selections from her father's oratorio *Jefte in Masfa*, which she published in 1827.

Barthelemon, it is stated, was married in 1766 to Mary Young, the vocalist, who is described as the "great-granddaughter of Anthony Young" (for whom the composition of the popular tune, "God save the King" is claimed), and also as the niece of Mrs. Arne and Mrs. Lampe. She is further described as "a daughter of Charles Young, Esq., a senior clerk in the Treasury, and sister to Isabella Young, who was married to the Hon. John Scott, brother of the fourth and last Earl of Deloraine." We are further informed that Mrs. Barthelemon was brought up by her aunt, Mrs. Arne (Cecilia Young), who, in her latter years, became an inmate of Barthelemon's house, and so continued until her death. These circumstances must have afforded the memoir-writer opportunities of becoming well acquainted with the family pedigree, and her statements are, on that account, I think, entitled to consideration.

The mystification as to the Young family has extended to other writers besides the two musical historians. Lysons, recording the appearance of the Hon. Mrs. Scott at the Music Meeting at Gloucester in 1763 (*History of the Meetings of the Three Choirs*, 193), describes her as "the Hon. Mrs. Scott, formerly Isabella Young, daughter of the organist of Catherine-Cree church, a mezzo-soprano voice." Yet the distinction between the two Misses Isabella Young is perfectly clear. The first, probably soon after October, 1737, but certainly in the following year, was married to Lampe the composer, and always afterwards appeared under her married name. She was left a widow in July, 1751. The second came out in 1751 at a concert given on March 18th, "at the New Theatre in the Haymarket" "at the Desire of several Ladies of Quality. For the Benefit of Miss Isabella Young, a Scholar of Mr. Waltz, who never appeared before in Publick."

I think, under all the circumstances, it is warrantable to assume that the pedigree of the Young family stands thus:—Anthony Young, successively organist of St. Clement Danes and St. Catherine-Cree church, was father of Charles Young, organist of Allhallows Barking, who was father of the three Misses Young—Cecilia (Mrs. Arne), Isabella (Mrs. Lampe), and Esther (Mrs. Jones);—and also of Charles Young, the clerk in the Treasury, who was the father of Isabella (Mrs. Scott) and Mary (Mrs. Barthelemon).

Should this be so, Sir John Hawkins's account is correct; and there is one thing in Dr. Burney's account which seems confirmatory of it—viz. his description of St. Catherine-Cree church as situated "near the Tower." Now, that church is really situated on the north side of Leadenhall Street, at some distance from the Tower, whilst the church of Allhallows Barking, is situated in Tower Street, almost contiguous to Tower Hill. Burney has evidently confounded Anthony with Charles Young.

The fact of John Frederick Lampe's son having borne in addition to the baptismal names of his father that of Charles (3rd S. v. 185) strengthens the supposition of his mother's having been the daughter of Charles Young.

Can any correspondent furnish evidence on the point which I am compelled to rest on conjecture—the relationship between the two organists Anthony and Charles Young? W. H. HUSK.

A BULL OF BURKE'S (3rd S. v. 212.)—The passage here quoted is plainly what Carlyle calls "clotted nonsense," taken by itself, and as it has been handed down to us: and it would be so no less, even if the word "different" was omitted. It is evident that "parts of the same whole" are the parts which *make up* that whole; and they cannot possibly be *identical*, either with each other or with the whole. Two joints may make up a tail, and they may be so exactly alike as to be undistinguishable, but they are not identical.

At first sight it is difficult not to suppose that Burke was alluding to Hooker's well-known theory, and that the second clause is a confused and inaccurate way of saying that the Church and the State are "the same whole looked at in two different aspects." But this is perhaps made, not more, but less clear, if we take the whole passage together:—

"An alliance between Church and State in a Christian Commonwealth is, in my opinion, an idle and a fanciful speculation. An alliance is between two things that are in their nature distinct and independent, such as between two sovereign states. But in a Christian Commonwealth the Church and the State are one and the same thing, being different integral parts of the same whole. *For*" (the italic is mine) "the Church has been always divided into two parts, the Clergy and the Laity: of which the

Laity is as much an essential integral part, and has as much its duties and its privileges, as the Clerical member."

The whole seems to me inconsequent, especially the last sentence as connected with what precedes. I leave it, however, to the consideration of your readers: only suggesting the probability that it is not what Burke really said, or deliberately wrote.

It is at p. 44 of the 10th vol. of the edition of 1818: of which the editor (Bishop King of Rochester) says (Introd. to vol. x., pp. vi. vii. and note before p. 2), that the notes from which the speeches were printed were detached fragments, and in a very confused and illegible state.

LYTTELTON.

JUDICIAL COMMITTEE OF PRIVY COUNCIL (3rd S. v. 193.)—The Act of 3 & 4 Will. IV. c. 41, added to the Privy Council a body entitled "The Judicial Committee of the Privy Council," consisting of the Keeper of the Great Seal, the Chief Justice of the King's Bench and of the Common Pleas, the Master of the Rolls, the Vice-Chancellor, the Chief Baron of the Exchequer, the Judges of the Prerogative Court of Canterbury and of the High Court of Admiralty, the Chief Judge of the Bankruptcy Court, and all members of the Privy Council who have been presidents of it, or have held the office of chancellor, or any of the before-named offices. Power is also given to the king by his sign manual to appoint any two other persons who are privy councillors to be members of this committee. (*Penny Cyclo.* xix. 24.) The general duties of privy councillors are to be found in Blackstone (i. 230, 231.) In the Gorham case, the two archbishops and the bishop of London were summoned to be present as assessors. (*Memoirs of Bishop Blomfield*, ii. 114.) The unsuccessful efforts made in 1848 to 1850 by the Bishop of London to amend the Act of 1833, quoad "questions of doctrine and points of faith," are recorded in *Bishop Blomfield's Memoirs*. (Vol. ii. ch. vi.)

There is a registrar attached to this Judicial Committee, to whom matters may be referred, as in chancery to a master. As to the summoning officer, he must be under sufficient control to prevent him, for example, selecting Mr. Gladstone or Mr. D'Israeli, in the Gorham case, instead of Archbishops and Bishops, in aid of the Privy Council. The clerk to the Privy Council issues summonses by himself or a subordinate, at the instance of the President, and under the authority of the Sovereign. T. J. BUCKTON.

THE MOZARABIC LITURGY (3rd S. v. 193.)—The following is the passage in Ford's *Handbook for Spain*, referred to by your correspondent, FRED. E. TOYNE:—"The prayers and collects are so beautiful, that many have been adopted in our Prayer Book." (Part II. p. 791, ed. London,

1855.) In answer to Mr. TOYNE's inquiry, I believe that Mr. Ford is not correct in his statement. I have examined the Mozarabic Liturgy, such as it is given in Robles and in Dr. Hefele's *Life of Cardinal Ximenez*, but I can observe no similarity between the collects of the Book of Common Prayer and the Mozarabic Liturgy. It is, however, true, that some of the collects and prayers in the Book of Common Prayer, seem to have been taken from the Roman Missal. Though the ancient Liturgy of the Spanish church agrees, in all essential points, with the Roman Liturgy, yet there is a considerable difference in the prayers and collects. Robles is the great authority on the Mozarabic Rite; his work is entitled, *Compendio de la Vida y Hazanas del Cardenal Don Fray Francisco Ximenez de Cisneros; y del Oficio y Missa Muzarabe* (Toledo, 1604). I possess a copy of this scarce volume. The original edition of the Mozarabic Liturgy was published by Cardinal Ximenes in 1500. A reprint appeared at Rome, edited by the learned Jesuit, F. Lesley, in 1755; and another edition was published in 1770, in Mexico, by the Archbishop Lorenzana, who afterwards became Archbishop of Toledo, in Spain.

J. DALTON.

Norwich.

The resemblance or identity of the English, French, and Spanish Collects in their several liturgies does not arise from any one of them copying the other, but from all of them being derived from a common source.

"Many believe," says Wheatly, "that the collects were first framed by St. Jerome. It is certain that Gelasius, who was bishop of Rome, A.D. 492, ranged the collects, which were then used, into order, and added some new ones of his own (Comber, *Hist. Liturg.* part ii. § 14, p. 68); which office was again corrected by Pope Gregory the Great in the year 600, whose Sacramentary contains most of the collects we now use. But our reformers observing that some of these collects were afterwards corrupted by superstitious alterations and additions, and that others were quite left out of the Roman Missals and entire new ones, relating to their present innovations, added in their room, they therefore examined every collect strictly, and where they found any of them corrupted, there they corrected them; where any new ones had been inserted, they restored the old ones; and lastly, at the Restoration, every collect was again reviewed, when whatsoever was deficient was supplied, and all that was but improperly expressed, rectified." (Wheatly's *Book of Common Prayer*, ch. v. § 2.)

T. J. BUCKTON.

There is not a single collect of Mozarabic origin in the Book of Common Prayer. Dr. Neale has pointed out the hopeless error and confusion of the passage concerning the Mozarabic rite in Ford's *Handbook of Spain*. For the fullest information concerning the Spanish collects and their relation to those of other Western offices, Dr. Neale's *Essays on Liturgiology* may profitably be consulted.

A LONDON PRIEST.

NICÆAN BARKS (3rd S. iii. 8, 287.)—I think the conjecture of your correspondent DUBITANS extremely probable; but, this being granted, I must observe that these boats conveyed Alexander himself, with the main body of his army, down the Indus to its mouth; whence they accompanied him, along the sea-coast of Mekran and Hermaus, to the Persian Gulf, where he considered himself at home. The division under Craterus, with the heavy baggage, elephants, and women (I beg the ladies' pardons), was sent by a more inland route, through Beloochistan and Seistan; and did not rejoin Alexander till he had nearly, or quite, reached the Gulf. See Arrian's *Expediitio Alexandri*, and Vincent (Dean), *On the Commerce and Navigation of the Ancients*, where the line of march, supposed to have been pursued by Craterus, is traced on the second map (vol. i. edit. 1807). My copy of Arrian (Venice, 1535,) is not paged. It was an arduous undertaking, before the invention of the compass, to traverse those wild and desert countries; which, even now, are almost unknown to Europeans. But Craterus was considered the most intelligent of Alexander's generals.

As for the navigation of the fleet, from the mouth of the Indus to the Persian Gulf, our sailors are at a loss to explain how it could be performed during the south-west monsoon.

It is plain that Craterus did not embark at all; excepting once to cross the Indus, and afterwards to recross it. See Vincent, vol. i. p. 141, &c.

W. D.

FITZ-JAMES (3rd S. v. 202.)—The motto of the Duc de Fitz-James, according to the *Annuaire de la Noblesse* for 1843, is "1689 semper et ubique fidelis 1789."

H. S. G.

HEMING OF WORCESTER (3rd S. v. 173.)—Although I cannot exactly identify the Brewer mentioned by C. J. R., I think it is probable that he was a member of a civic family of that name, who bore for arms—"Or on a chev. between three lions' heads sa. as many pheons . . ." These arms are assigned by Edmondson to Heming of London, "descended from Worcestershire," and were borne by John Heming, mayor of Worcester, in 1677. The surname is not uncommon in this county. One of the name, Richard Hemming, of Bentley Manor, was high sheriff in the past year; and Walter Chamberlain Hemming, his brother, was also sheriff in 1859. To the late father of these gentlemen, William Hemming of Fox Lydiate House, was granted, in 1846 (the year of his shrievalty), a coat of arms founded on the one I have just described, viz. Arg. on a chev. engrailed, azure, between three lions' heads erased gu., an ostrich with wings endorsed of the first, in the beak a key, between two pheons or. And for crest, An eagle arg. charged on breast with a pheon, supporting a shield, erm.; thereon a pale

azure, charged with three leopards' faces or; being the arms of Chamberlain, of which family also the *ostrich and key* is the crest: so that this coat is a combination of the two coats of Heming and Chamberlin. .
H. S. G.

WOLFE, GARDENER TO HENRY VIII. (3rd S. v. 194.)—The following occurs amongst the month's wages in October, 2 Edw. VI., paid by Sir William Cavendish, Knt., Treasurer of the King's Chamber:—

"Item, to sir John Wolfe, preist, maker and deviser of the Kinge's herbors and plantes of grafts, xx^s viij^d."—*Trevelyan Papers*, ii. 15.

My attention was drawn to this entry shortly after I had dispatched my query, which it seems completely to answer except as regards the date, 1524, named by Cole. S. Y. R.

ARMS OF WILLIAMS (3rd S. v. 175.)—I do not think R. P. W. is correct in placing a query to these bearings. *Saxons' or Englishmen's* heads is right. There is some legend connected with the arms, which I cannot exactly call to mind.

H. S. G.

EPIGRAM ON INFANCY (3rd S. v. 195.)—The translation of the beautiful epigram from the Arabic, by Sir William Jones, is cited by Whately, in his *Rhetoric*, as an example of perfect antithesis (part III. chap. ii. § 14). There is another version of it, but not nearly so good, in the *Anthologia Oxoniensis*, attributed to Carlyle, which I transcribe:—

"When born, in tears we saw thee drowned,
Whilst thy assembled friends around
With smiles their joy confest:
So live that in thy latest hour
We may the floods of sorrow pour,
And thou in smiles be drest."

From the Arabic, p. 18.

The following translation into Latin verse, from the pen of Lord Grenville, accompanies it:—

"INFANS.

"Dum tibi vix nato læti risere parentes
Vagitu implebas tu lacrymisque domum:
Sic vivas ut summa tibi cum venerit hora,
Sit ridere tuum, sit lacrymare tuis."

"G."

The version, as given in "N. & Q." is again to be found in the *Arundines Cami*, editio quarta, p. 88. It is there headed "To a Friend," and the following rendering of it is given by Mr. Drury, formerly second master of Harrow:—

"AD SEXTIUM.

"Quum natalibus, O beate Sexti,
Tuis adfuimus caterva gaudens,
Vagitu resonis strepente cunis
In risum domus omnis est soluta.
Talis vive precor, beate Sexti,
Ut circum lacrymantibus propinquis
Cum mors imminet toro cubantis,
Solus non alio fruarer risu."

H. J. T. D.
OXONIENSIS.

This, according to a note in Holden's *Foliorum Silvula*, part i. p. 521, third ed., 1862, is a translation from the Arabic. Reference is there made to Carlyle (J. D.), *Specimens of Arabian Poetry*, p. 80. Carlyle was Professor of Arabic at Cambridge from 1795 to 1804.

P. J. F. GANTILLON.

TRANSLATORS OF TERENCE: JAMES PRENDENVILLE (3rd S. v. 117.)—James Prendeville supplied a part of the descriptions and illustrations to Mr. Tyrrell's *Catalogue of the Poniatowski Gems*, London, 1841, 4to.

JOSEPH RIX, M.D.

St. Neot's.

MOTTO FOR BURTON-UPON-TRENT WATER COMPANY.—As no one has replied to this query (3rd S. v. 116), let me suggest from Horace, *Epist.* i. 1, 52: "Argentum auro vilius."

P. J. F. GANTILLON.

The following mottoes appear to me appropriate, though they do not convey the precise ideas suggested in the above communication:—

"Opitulatu alitur spes."—*Anon.*

"Formidatus auxiliatur aqua."—Ovid, *Ep. ex Ponto*, lib. i. ep. 3.

"Succurrere saluti fortunisque communibus."—Cic. *Pro Rab.*, cap. i.

"Parcitati beneficium ministrat luxuria."—*Palladius*, lib. i. cap. xxvi.

Should any one of these be adopted, I hope the fact will be notified in "N. & Q." F. C. H.

SIR JOHN MOORE'S MONUMENT (3rd S. v. 169.)—Borrow, speaking evidently from actual observation, says:—

"There is a small battery of the old town which fronts the east, and whose wall is washed by the waters of the bay. It is a sweet spot, and the prospect which opens from it is extensive. The battery itself may be about eighty yards square; some young trees are springing up about it, and it is a rather favourite resort of the people of Coruña.

"In the centre of this battery stands the tomb of Moore, built by the chivalrous French, in commemoration of the fall of their heroic antagonist. It is oblong, and surmounted by a slab; and on either side bears one of the simple and sublime epitaphs for which our rivals are celebrated, and which stand in such powerful contrast with the bloated and bombastic inscriptions which deform the walls of Westminster Abbey:—

'JOHN MOORE,
LEADER OF THE ENGLISH ARMIES,
SLAIN IN BATTLE,
1809.'

"The tomb itself is of marble, and around it is a quadrangular wall, breast high, of rough Gallegan marble; close to each corner rises from the earth the breech of an immense brass cannon, intended to keep the wall compact and close. These outer erections are, however, not the work of the French, but of the English government." *The Bible in Spain*, c. 26, p. 155, edit. of 1849.

Borrow may have been misinformed as to the persons by whom the monument was erected;

but the above is evidently a circumstantial description by an eye-witness. His version of the inscription, I assume to be a translation; he does not say what is the language of the original.

DAVID GAM.

FAMILY OF DE SCARTH, OR DE SCARR (3rd S. v. 134.)—J. S. D. will find an account of the discovery of the monumental stone of Skartha, the friend of Swein, with an engraving of the stone, in one of the numbers of the *Illustrated London News* for April or May, 1858. I am sorry I cannot refer him to the exact number, but I am almost certain the date is somewhere about the time I mention.

R. S. T.

POSTERITY OF THE EMPEROR CHARLEMAGNE (3rd S. v. 134.)—The descent of the House of Kingsale is commonly said to be as follows:—Charles, Duke of Lorraine, last male descendant of the Carolingian Kings of France. His son, Wigerius; his son, Baldwin *Teutonicus*; his sons—1. Nicholas, from whom the Houses of Warrenne and Mortimer.

5. Robert de Courcey.

John, Baron of Kingsale, was fourth in descent from Robert, son of the Robert de Courcey above-mentioned.

But this Charles, or Hugh, is not named by Anderson (*Royal Genealogies*) among the children of Charles, Duke of Lorraine. Mézeray says, speaking of the latter—

"Il eut, à ce qu'ils racontent, deux femmes . . . la seconde fut Agnes fille de Hebert Comte de Troye, dont procédèrent deux fils durant qu'il fut en prison à Orleans, Hugues et Louys, qui se retirèrent vers l'Empereur. Ce dernier fut Landgrave de Hease . . . mais à vray dire, ie doute fort des enfans de ce second liet."—*Histoire de France*, folio, vol. i. p. 371.

HERMENTRUDE.

If HIPPEUS will refer to the pedigree of the Lords of Harewood in Whitaker's *Loidis and Elmete*, or that of Dixon of Seaton-Carew, in Burke's *Royal Descents*, he will find that the Barons Kingsale derive from Robert de Courcey, the uncle of the William, who died *s. p.* The former pedigree will also show him that there were two contemporary Roberts, Lords de Rougemont (first cousins)—viz. Robert, the son of John, and Robert the son of John's brother George, and that the latter had a son *William* and other issue. This *William* may have been the progenitor of George Lisle of Compton Domville. John Lord de Rougemont's wife was *Mutilda* (not Elizabeth) de Ferrers.

R. W. DIXON.

ROBERT DILLON BROWNE, M.P. (3rd S. iii. 369, 479.)—I am informed by a friend (an Irish Catholic), that the song which this gentleman used to be fond of repeating is set to the tune of a French hymn to the Virgin Mary, which is sung in her honour, on a certain day in each year, in

the churches of France and Ireland. He assures me that the song, as well as the hymn, are commonly known in Ireland, and seems disposed to wonder that any question should have been asked on the subject. However, I, as an English Protestant, must confess, that before the present occasion I never heard of either the hymn or the song. Robert Dillon Browne died at the age of thirty-nine, just as he had obtained an appointment to a post in one of the colonies. When living he was, as is well known, an important joint in O'Connell's "flexible tail." W. D.

RUTHVEN, EARL OF FORTH AND BRENTFORD.—Your correspondent J. M. seems to have read the articles respecting Patrick Ruthven (2nd S. ii. 101, 261) through the wrong spectacles. He writes as if the letter of Gustavus Adolphus, printed in the first of those articles, had been presumed to apply to the Earl of Forth and Brentford. Upon reference a second time to the article in question, he will find that this was not so. The letter was treated, and I think rightly treated, as relating to Patrick Ruthven, son of John, the third Earl of Gowrie.

Again, with reference to the second article—that contributed by myself on the *Ladies' Cabinet*—J. M. is mistaken in supposing that "it was conjectured" in that article that the "Lord Ruthven," of the *Ladies' Cabinet*, was "Earl William," the "*de facto* fourth Earl of Gowrie." It was held, throughout that article, that he was the same Patrick Ruthven, son of the third Earl of Gowrie—the person who was long confined in the Tower, and whose daughter married Vandyke.

If J. M. thinks that he has any reason to find fault with the attribution of the interference of Gustavus Adolphus, or the connection with the *Ladies' Cabinet*, to that Patrick Ruthven, any facts upon the subject will be very gladly received; but if, before he again addresses you, he will be good enough to re-read the articles to which he has alluded, he will perceive that in the first of them there is no allusion to the Earl of Forth; nor in the second to "William, *de facto* fourth Earl of Gowrie."

JOHN BRUCE.

5, Upper Gloucester Street.

PRIVATE PRAYERS FOR THE LAITY (3rd S. v. 193.)—B. H. C. will find in Dr. Hook's *Church Dictionary*, under the head "Primer," some particulars about forms of prayer for families and private individuals, as set forth by authority. It is, *inter alia*, there stated that the last Primer which appeared was Dr. (afterwards Bp.) Cosin's "Collection of Private Devotions: in the practice of the Ancient Church, called the *Hours of Prayer*, as they were after this manner published by authority of Queen Elizabeth, 1660, &c." This was published in 1627 "by command of King Charles I." In the Preface signed by G[erard]

M[oultrie] to "the Primer set forth at large for the use of the Members of the Anglican Church in Family and Private Prayer, in the Reign of Queen Elizabeth," published in 1863 by Masters, it is stated that "the Primer is the authorised Book of Family and Private Prayer for the Laity of the English Church." And the Editor adds:—

"Earlier in the time of its first publication than the Book of Common Prayer, its subsequent editions and revisions run parallel with that Book. The Invocations of the Saints, the 'Ave Maria,' and other features of the Primer of Henry VIII., disappear from the revised editions of Edward VI. and of Elizabeth. In the reign of Edward a rival Primer of very inferior merit, with fixed lessons for every day in the week, and fixed Psalms in order, struggled into life, and after maintaining a brief and precarious existence alongside of the original Primer, finally died out in Elizabeth's reign, leaving the ground unoccupied to the nobler Book which continued to throw out its editions till superseded by the altered (unhappily altered) versions of later and more private hands. Bishop Cosin's *Hours of Prayer*, which are based upon the Primer, are well known at the present day. Perhaps a devotional Manual which claims to be not the work of a single divine, nor of a single year, nor of a single edition, but the carefully matured gift of the Fathers of the English Reformation, perfected by the best of all Revisionists—*us*, through many editions in an earnest and learned age, may be welcome to the Faithful of the English Communion. Its intrinsic value has been recognised by the editors of the Parker Society, who published the edition of 1559, together with other documents, with a view to making known the true principles of the English Reformation."

C. W.

The only "Family Prayers" which now have any authority in the English Church are those in Queen Elizabeth's Primer, which is drawn from the *Sarum Enchiridion* of pre-Reformation times.

A LONDON PRIEST.

LATIN QUOTATION (3rd S. v. 213.)—The following may be the proper reading and translation of the passage proposed:—

"Hinc dicitur Spiritus caritatis quam obsignat in cordibus nostris: non credens est ergo a spiritu qui abducit deposita ad humana commenta."

Hence he is called the Spirit of charity, which he impresses upon our hearts: an unbeliever, therefore, is of the spirit which carries away the deposit (of faith) to the devices of men.

F. C. H.

WILLIAM DUDGEON (3rd S. v. 172.)—This very singular and learned person was a farmer in East Lothian, Haddingtonshire. There was published, in 1765, a 12mo volume of his, which was entitled:—

"Philosophical Works, viz.—The State of the Moral World considered—A Catechism founded upon Experience and Reason—A View of the Necessitarian or Best Scheme—Philosophical Letters concerning the Being and Attributes of God."

Copies of this are now rarely to be seen.

T. G. S.

Edinburgh.

QUOTATIONS WANTED (3rd S. v. 174, 175.)—T. LESLIE will find the lines—

"A human heart should beat for two," &c.—

in a book of poems called *London Lyrics*, published a few years since.

H. W. H.

This quotation is from the *Ingoldsby Legends*.

C. F. S. WARREN.

"God from a beautiful necessity is love in all he doeth."

Tupper's *Proverbial Philosophy: Of Immortality*.

E. J. NORMAN.

"AUTHOR OF GOOD, TO THEE I TURN" (3rd S. iv. 353; v. 123.)—In addition to what has already been communicated, in reference to the above hymn, allow me to say that the four stanzas quoted by your last correspondent form, with a few verbal alterations, the last half of a hymn on the "Ignorance of Man," by Merrick. It begins thus:—

"Behold yon new-born infant, grieved

With hunger, thirst, and pain;

That asks to have the wants relieved

It knows not to explain."

The composition consists of eight stanzas, and may be found in James Montgomery's *Christian Psalmist*, Hymn 333, edit. 1828.

X. A. X.

HUGH BRANHAM, M.A. (3rd S. v. 212), was instituted to Dovercourt, with the chapel of Harwich, Oct. 7, 1574; and to the rectory of Little Oakley, Essex, Nov. 20, 1579. He also held the rectory of Peldon, in the same county. He died in 1615 (Newcourt's *Repertorium*, ii. 220, 446, 467).

C. H. & THOMPSON COOPER.

Cambridge.

REV. CHRISTOPHER RICHARDSON (3rd S. v. 213) was of Trinity College, Cambridge; B.A. 1636-7, M.A. 1640, and it is probable that he had episcopal ordination.

C. H. & THOMPSON COOPER.

Cambridge.

CAMBRIDGE VILLAGES (3rd S. v. 212.)—In 7 Edw. I. the Papworths are called Papworth Everard and Papworth Anneys (*Itoluli Hundredorum*, ii. 472, 473). They were, very probably, so denominated after the principal owners at a former period. The prefix of Saint is a silly innovation, certainly introduced since Messrs. Lysons published their account of Cambridgeshire. Indeed the former parish is called Papworth Everard in the Act for its enclosure passed in 1815.

C. H. & THOMPSON COOPER.

"EXPOSITION OF ECCLESIASTES, 1680" (2nd S. iii. 330.)—George Sykes (Sikes), a mystical Calvinist, is supposed to have been the author of the book in question. He also wrote *Evangelical Essays towards the Discovery of a Gospel State*, 1666. He seems to have been connected in religious opinions with Sir H. Vane, from whose writings he quotes.

S. S.

Miscellaneous.

NOTES ON BOOKS, ETC.

Diary of Mary, Countess Cowper, Lady of the Bedchamber to the Princess of Wales, 1714-1720. (Murray.)

This is one of the most valuable contributions to contemporary history which the curiosity of the present day has yet unearthed. The period of our annals to which it relates is one singularly deficient in similar materials; and the gossiping record which Lady Cowper gives us of the political intrigues, and the etiquette and observances at the court of the First George, is replete alike with information and amusement. The authoress, Mary Clavering, the wife of Lord Chancellor Cowper, was not only an observant, but also an accomplished woman; as is shown by the fact that she was in the habit of translating into French her husband's memorials, that they might be intelligible to his sovereign. And as it is plain she was, as she deserved to be, in the full confidence of her husband the Lord Chancellor, and equally so in that of her royal mistress and the Prince of Wales, she had peculiar opportunities of knowing all that was going on; and the perusal of the present fragment, for we regret to say it is but a fragment, awakens a feeling of deep regret that there seems little hope of recovering the missing portions of this most interesting narrative.

Magna Vita S. Hugonis Episcopi Lincolnensis. From Manuscripts in the Bodleian Library, Oxford, and the Imperial Library, Paris. Edited by the Rev. James F. Dimock, M.A. Published under the Direction of the Master of the Rolls. (Longman.)

The name of Hugh Bishop of Lincoln still figures in the Calendar of the Church. That he should have won that distinction few will be surprised who read this elaborate biography of a prelate whom the present editor describes as an upright, honest, fearless man—an earnest, holy Christian bishop, adding “that in the whole range of English worthies, few men deserve a higher and holier niche than Bishop Hugh of Lincoln. That he should have built Lincoln Cathedral—that “templum gloriosissimum,” as his biographer terms it, is enough to recommend his memory to our architectural friends. But he had far higher claims than this; and the story of his useful life is well told in the narrative before us, the work of one Adam, a Benedictine Monk, which the editor has carefully printed from a Bodleian MS., compared with another in the Imperial Library at Paris. As the *Vita S. Hugonis* throws considerable light on the history of this country during the period of which it treats, it furnishes many valuable additions to our knowledge of those eventful times. Mr. Dimock has obviously bestowed great care and labour upon the work, for which his previous labours on *Hugh of Lincoln* had well prepared him, and we have to thank him for a capital Index.

Clerical and Parochial Records of Cork, Cloyne, and Ross, taken from Diocesan and Parish Registries, MSS. in the Principal Libraries and Public Offices of Oxford, Dublin, and London; and from Private or Family Papers. By W. Maziere Brady, D.D., Chaplain to the Lord-Lieutenant, and Vicar of Clonfert Cloyne. 3 Vols. 8vo. (Longman.)

The ecclesiastical records of Ireland have of late years attracted the attention of the learned. The succession of all the bishops and cathedral dignitaries, from ancient to modern times, has been duly recorded and preserved in the admirable *Fasti Ecclesie Hibernice* of Archdeacon Cotton; and Dr. Todd, Mr. E. P. Shirley, Mr. Caulfield, and many other scholars, have published works illustrative of the Church. But few attempts have been made, and those few very unimportant, to trace the parochial

clergy of Ireland from the period of the Reformation to the present time, or to extract from her own records the history of the Church. As far as the united Diocese of Cork, Cloyne, and Ross is concerned, this want has now been supplied; and so completely, that in very many parishes the succession of incumbents, for more than two centuries and a half, is complete. In many cases, Dr. Brady has been able to indicate the parentage, birth-place, college matriculation, and University degree of the clergyman; as well as his ordination and clerical appointments, his marriage, issue, and death. To these are sometimes added, his published works, charitable bequests, and genealogical notices. The book is one of great labour and research; and we sincerely trust that this endeavour to “do justice to Ireland” will meet with such general approval as to induce other members of the Irish church to follow the admirable example which Dr. Brady has placed before them.

Icelandic Legends. Collected by Ion Arnason. Translated by George E. J. Powell and Eirikur Magnusen. With twenty-eight Illustrations. (Bentley.)

No one who has paid the slightest attention to the character of Icelandic literature will be surprised to hear that the learned librarian of Reykjavick, Mr. Ion Arnason, the Grimm of Iceland, as he has been happily designated, should have succeeded in gathering in an almost inexhaustible store of Popular Legends and Traditions, which are still current in the mouth of the people. From a selection published by him in 1862, the present translators have made a further selection, which they have divided into Stories of Elves, Stories of Trolls, Stories of Ghosts and Goblins, and Miscellaneous Stories. These are extremely well calculated to give an idea of the Folk Lore of Iceland, and are very valuable as materials for a History of Popular Fiction. The illustrations are fanciful and characteristic.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c. of the following Books to be sent direct to the gentleman by whom they are required, whose name and address are given for that purpose:—

GENTLEMAN'S MAGAZINE from commencement, with Indexes.

Wanted by Mr. Morris C. Ines, 75, Shaw Street, Liverpool.

Notices to Correspondents.

W. J. D. will find a collection of the Poems on Chantrey's Woodcocks in the volume entitled *Winged Words on Chantrey's Woodcocks*, published by Murray in 1857.

W. F. B. Tennyson's allusion is to DANTE, and to the Inferno, canto v. line 121.

C. W. (Norwich.) “Vaughts” in the passage clearly means “Faults.”

JAYDEE. The Historical Register, 25 vols. extending from 1716 to 1738.

T. B. is reminded that there is a letter waiting for him at the Office, 32, Wellington Street.

H. C. A list of the Members of Parliament, temp. Queen Elizabeth, may be found in *Willis's Notitia Parliamentaria*, 3 vols. 8vo, 1726. For the derivation of the names of pieces of ordnance consult *Falconer's Dictionary of the Marine*, edited by Dr. Burney, 4to, 1815, and *Viel du Clairhois's Dictionnaire de la Marine*, 4to, 3 vols. Paris, 1783-87.

T. W. D. Eight articles on the word *Humbug* appeared in our First Series.

LORE. The Rev. Thomas Pentecost, Vicar of St. Mary's, Wallingford, Berks, died Feb. 11, 1864, aged sixty. We cannot find that he published any poetical piece. See *Horace Walpole's* character of him in his letter to William Cole, dated July 24, 1776.—S. R. Jackson was the author of “The Lament of Napoleon, Mislplaced Love, and Minor Poems,” 12mo, Lond. 1819; also, “Affection's Victim,” 12mo.

“NOTES AND QUERIES” is published at noon on Friday, and is also issued in MONTHLY PARTS. The Subscription for STAMPED COPIES for Six Months forwarded direct from the Publisher (including the *Highway* yearly Index) is 11s. 6d., which may be paid by Post Office Order, payable at the Strand Post Office, in favour of WILLIAM G. SMITH, 32, WELLINGTON STREET, STRAND, W.C., to whom all communications for THE EDITOR should be addressed.

“NOTES & QUERIES” is registered for transmission abroad.

LONDON, SATURDAY, APRIL 2, 1864.

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Notes.

DINAN: LEGENDS AND TRADITIONS.

To one who has passed seventeen years in London—in the very heart and centre of life, of politics, commerce, science, literature, and the fine arts, and who has now been vegetating for some time in the remote, torpid, and mediæval *vill* of Dinan, it is alike curious and amusing to observe what semblance there is in the facts that are about the same period agitating the metropolis of the universe and this decayed fortress of the Plantagenets. Whilst the Londoners are aghast at the invasion of their parks, squares, and river by multitudinous railways, the Dinanese are making a desperate struggle to baffle an enterprising *Maire*, who seeks to light their mansions with gas, to make smooth their streets with flagged pathways, to pull down tottering fabrics, the contemporaries of Duguesclin, and—worst of all innovations—to connect their town with the only railway that has yet passed over the borders of ancient Brittany.

The aggrieved Londoners have *The Times* to protect them from the assaults of those modern Goths—the railway navigators; but the adherents to ancient times and by-gone manners have no hope of finding an advocate, unless it be in the columns of *Notes and Queries*.

The Dinanese desire to preserve their ancient town, with all its quaint old buildings—to keep it

as a gem of antiquity in a land that is strewn over with antiquities. They believe that so long as it is left undisturbed in its antiquated form, so long will it be peculiarly attractive to those who find charms in what is old, and beauties in what is picturesque. Whether or not you can fully sympathise with the Dinanese in their desire to repel the first advances towards modernising their town, yet your readers will, I am sure, feel an interest whilst glancing over a brief recapitulation of the various legends and traditions that are connected with Dinan, and the arrondissement to which it gives its name.

Of the Breton warriors who took part in the battle of Hastings, and were richly rewarded by the Conqueror were the Counts of Leon and Porhuet, the Sires of *Dinan*, Gael, Fougères, and Chateaugiron; and, amongst those attracted to the Court of William by the fame of his munificence, and who believed that "lands in England were to be had for the asking," mention is made by the Chroniclers of a certain Seigneur William de Cognisby (not Coningsby), who came all the way from the lowest end of Lower Brittany, and brought with him (as helps to the Norman army), his old wife "Tifanie," his servant girl "Manfa," and his dog "Hardi-gras"! Connected with the annals of Dinan are the names of some of the most illustrious kings of England—as well as that of the most unfortunate of them—the luckless James II. Passing from the town, its history, encircled walls, gates, tower, and ancient tournament-place, we come first to Pleudihen, in which there is a Druidical monument, that the honest people of the neighbourhood firmly believe to be "a work of enchantment," placed on the very spot in which it now stands by the hands of fairies! In the commune of St. Helen, the traveller is made acquainted with one of the many parishes in Brittany named after Irish saints. This particular parish derives, it is said, its designation from a family of ten Irish saints—seven brothers and three sisters—who landed at the mouth of the Rance in the reign of King Clovis, and edified the whole country by their piety and miracles. Of the commune of Auncleuc the most remarkable thing to be told is that it originated a species of doggrell, far more indicative of a "Feenian" passion for fighting with a shillelagh than of poetical talent. Here is a specimen of what are called "The Vespers of Auncleuc":—

Première voix. Un bâton, deux bâtons, trois bâtons;
Si j'avais encore un bâton, cela ferait quatre bâtons!
Deuxième voix. Quatre bâtons, cinq bâtons, six bâtons;
Si j'avais encore un bâton, cela ferait sept bâtons!
Troisième voix. Sept bâtons, huit bâtons, neuf bâtons;
Si j'avais encore un bâton, cela ferait dix bâtons!"

The commune of St. Carné is called after a Breton saint, who was said to be the uncle of St.

Patrick, and who, after helping to convert the Irish, went to England, and settled on the banks of the Severn, where he killed a monstrous serpent that was desolating the entire country. He then returned to Ireland, where he died in the year 506. The commune of Lamelas is so called because it is "the church of those who were slaughtered" by the Romans, when that all-conquering people were fighting for possession of this country. In the commune of Lamelas is a rock called "La Roche-au-géant," on which human sacrifices were offered up to Hy-ar-Bras, or Dianaff, the vanquisher of giants. It is pierced with a deep hole, in which, as tradition tells, was received the blood of those immolated by the Druids. In the commune of Plouame is the Castle of Caradeuc—a bard who was the contemporary of the enchanter Merlin.

The commune of St. Jurat affords a tradition of its own, that bears upon a disputed point in British and German history—the well-known legend of "St. Ursula and the eleven thousand virgins." The various versions of this legend may be thus briefly told:—

St. Jurat, priest and martyr, in whose honour the Dinan commune is designated, was the spiritual director of St. Ursula, daughter of Diocotus, King of Albania (Scotland), and accompanied her, when she embarked with 11,000 virgins, all the daughters of noble families, and these 11,000 ladies, were, it is said, attended by 60,000 virgins, the daughters of low-born individuals. The fleet of virgins left Great Britain for the purpose of repairing to Armorica (Brittany), where they were expected by Conan-Meriader, who was betrothed to Ursula; and, at the same time, there were Breton bridegrooms awaiting each fair dame and humble damsel who started upon this matrimonial voyage. A frightful tempest forced, as some of the legends maintain, the fleet of maidens to enter the mouth of the Rhine, where the 11,000 virgins, with the Princess Ursula, were martyred by pagan Picts and heathen Huns on October 21, 383. Such is the more common version of the story; but the Breton tradition is, that the 11,000 virgin martyrs were massacred in the isle of Pilier, in the Loire Inférieure; whilst the other poor maidens met with a similar fate, at the mouth, not of the Rhine, but of the Rance (*Rinetum*); and the proof of the correctness of this latter version is the commune called after the pious spiritual director of so many devout young ladies, who preferred death to the dishonour of becoming the spouses of infidel barbarians.*

* A certain Father Sirmond boldly maintains, in opposition to Geoffry of Monmouth, Sigebert, Natalibus, and Baronius, that there never were any such persons as St. Ursula and 11,000 virgins—that "the 11,000" was only "one virgin," and her name was "Undecimilla"—that

Not less remarkable than the commune of St. Jurat is that of Plédéliac, and its Castle of Hunandaye, the ruins of which reek with legends of incredible horrors perpetrated within its walls. These legends are preserved both in prose and rhyme, and should they ever meet with a poet, gifted like Mrs. Norton, then the fame of Hunandaye may equal, if it cannot surpass, the renown recently conferred upon "La Garaye," which is also in this arrondissement. In the commune of Plénée-Jugon, there is to be seen the Abbey of Bosquen, well deserving of honourable mention, because its former possessors had taken such care of the interests of their community, that no matter from what quarter the wind blew, it was sure to pass over lands that had to pay them rent—a fact that is perpetuated in a species of rhythmical proverb:—

"De tous côtés que le vent ventait
Bosquen rentait."

A certain Abbé du Coedic has given celebrity to the commune of Rucq, where he resided for some time. Of this Abbé it is said that he had so wonderful a memory, he could repeat without book the four volumes of his Breviary, with all the offices of the church; and having, at the time of the Revolution, to emigrate to Germany, and finding it necessary to speak the language, he began his studies with learning the whole of a German dictionary from the first word to the last. This Abbé was, however, nothing but a modern marvel, and scarcely worthy of comparison with the saint—Lormel—who has bestowed his name upon another Dinan commune. This latter phenomenon, it appears, was the son of Hoel-the-Great, and of his wife St. Pompea. He was born in 569, in Wales, where his parents had for a time to take refuge. When he was five years old, he was committed to the care of St. Itud as his teacher; and the first day the alphabet was put into his hand he learned all the letters; the second day he was able to spell and to read; and before the third day's lessons were quite finished, he knew how to write! These are not the only remarkable statements made in connection with the patron of the commune of St. Lormel; for he was the brother of the wicked Prince of Canao; and upon the misdeeds of Canao is founded the well-known nursery tale of "Blue Beard."

In the commune of Crêhen is the Castle of Guildo, the scene of a very remarkable event in Breton history—the arrest of the unfortunate Gilles, by order of his brother, Francis II.; but it is still more interesting to the readers of ancient British history, as recording an event which gave rise to the tradition respecting the death of our

the mistake arose from some martyrology-manuscripts, containing the words "SS. Ursula et Undecimilla V.M.," and these were supposed to signify "Undecim millia Virginum Martyrum."

"Vortigern." Near to this castle is a tumulus, which was found to be filled with calcined bones; and these bones are believed to be the remains of Chramnus (the rebel son of Clotaire), who, with his family, was burned in a cabin, where they had taken refuge, after being defeated in battle. The simple-minded inhabitants of Créhen have for ages believed, and still believe, that on certain evenings, a female figure, all clothed in white, is to be seen creeping out of the tumulus, and bearing in its hands a bundle of linen saturated with blood, which it is seen to wash in the clear waters of the river Arguenon.

The commune of St. Maden is called after a saint who was, in his life-time, a servant—the name *Ma den* in Breton signifying literally "my man." This pious domestic enjoyed the singular advantage of being valet to another saint—St. Goulven—and of the two saints is told an anecdote worth preserving. One day St. Goulven despatched Maden to a rich individual living at Plouneur-Trieux, with a request that he would send whatever he might have in his hand at the moment Maden met him. Unfortunately, the rich man was holding nothing of more value than a bucket filled with earth at the time that Maden delivered his saintly master's message. The bucket of earth was transferred to Maden, who was astonished at the great weight of the burden he was carrying home. Upon presenting it to St. Goulven, Maden was amazed at seeing that the earth had been changed into a yellow metal; but he was not at all surprised to find his master, who was, like many a monk, a very skilful mechanic, make out of the bucket of earth a chalice, three crosses, and three square bells, all of the purest virgin gold!

I pass over other legends connected with the arrondissement of Dinan to mention Corsent, within two hours' walk of this place. At Corsent is undoubtedly to be found the capital of the Ancient Gauls—the "Curiosolitas" of Cæsar (*Bell. Gall.* ii. 34)—and a chief place of abode for the Romans during their occupation of Brittany. Numberless antiquities have been discovered, and are daily discovered in this locality. More than 2,000 coins—dating from the time of Cæsar to Constantine—have been found, with statues, vases, and medals of various kinds. So abundant are its antiquities that it has been designated "a second Herculeum." Fortunately many of the antique remains are now preserved at Dinan, where they are arranged by an accomplished scholar, Signor Luigi Odorici, the Conservator of the Museum. And these venerable mementos of men and times passed away for ever it is now proposed to have illuminated with flaring gas, or the still more modern camphine!

If "N. & Q." cannot aid, it may at least sympathise with a quiescent population, who hate all

modern improvements, and love to ponder over the days of old, and who prefer the ages when men armed themselves, and not their walls nor their ship's sides with iron; who seek for no other favour but that they may be let alone, and that to the town in which they dwell, as to a "Sleepy Hollow" or the palace of Somnus, these lines may be completely applicable:—

"Non fera, non pecudes, non moti flamine rami,
Humanæve sonum reddunt convivia lingue:
Tuta quies habitat."

W. B. MAC CABE.

Dinan, Cotes du Nord, France.

CORNISH PROVERBS.

II. PROVERBS RELATING TO PLACES.

1. You must go to Marazion to learn manners.

This proverb is probably a relic of the time when Marazion was relatively a more considerable town than it is at present.

2. In your own light, like the Mayor of Market-Jew.

The pew of the Mayor of Marazion (or Market-Jew) was so placed, that he was in his own light. A reference to this was made in "N. & Q.," 2nd S. ix. 51.

3. Not a word of Penzance.

The cowardice of the inhabitants of this town during the invasion of Cornwall by the Spaniards, in 1595, was so glaring, "that they added," as old Heath, in his work on Scilly, quaintly says, "one proverb more to this county."

4. Like Moroah downs, hard and never ploughed.

5. Always a feast or a fast in Scilly.

The prodigality of the Scillonians in old times was proverbial.

6. All Cornish gentlemen are cousins.

Formerly, when the Cornish were almost entirely separated from the rest of England, they used to marry "with each others' stock,"—whence the origin of this saying.

7. The good fellowship of Padstow: Pride of Truro: Gallants of Foy.

By-words invented by the neighbouring and envious towns; or, according to Carew, "by some of the idle-disposed Cornish men."

8. There are more Saints in Cornwall than in Heaven.

The process of creation is continued even at the present day: I lately, in a Cornish paper, met with *Saint Newlyn*.

9. All of a motion, like a Mulfra toad on a hot showl (= shovel).

10. Blown about like a Mulfra toad in a gale of wind.

11. When Rame Head and Dodman meet.

Two famous promontories, nearly twenty miles

apart. The destruction of the world will occur at the time of their union.

12. Backwards and forwards like Boscattle Fair.

13. All play and no play, like Boscattle Fair, which begins at 12 o'clock and ends at noon.

Highly parallel to this saying is the proverb: "Twill take place on St. Tib's Eve." That is, never, for "St. Tib's Eve" is neither before nor after Christmas Eve. Some account of this saint will be found in "N. & Q.," 2nd S. ii. 269.

15. The Devil won't come into Cornwall for fear of being put into a pie.

In Cornwall every article of food is dressed into a pie. In a time of great scarcity, the attorneys of the county, at Quarter Sessions, determined to abstain from every kind of pastry; an allusion to the proverb was introduced into an epigram preserved for us in Dr. Paris's *Guide to the Mount's Bay*, p. 77:—

"If the proverb be true, that the fame of our pies,
Prevents us from falling to Satan a prey,
It is clear that his friends—the attorneys—are wise,
In moving such obstacles out of the way."

16. There are more places than the parish church.

17. To be presented in Halgaver Court.

An allusion to a carnival formerly held on Halgaver Moor, when those who had in any way offended "the youthlier sort of Bodmin townsmen" were tried and condemned for some ludicrous offence. (Carew's *Survey*, 126 a.)

18. Kingston down, well wrought,
Is worth London Town, dear bought.

From this down, large quantities of tin were formerly derived, though the mines have long become exhausted. Another proverb relative to Kingston affirms, that when the top is capped with a cloud it threateneth a shower.

19. 'Tis unlucky to begin a voyage on Childermas Day.

Carew (p. 32 a) mentions that, "talk of Hares, or such uncouth things, proves as ominous to the fisherman as the beginning a voyage on Childermas Day to the Mariner." In the play of *Sir John Oldcastle* (Act II. Sc. 2), allusion is made to this belief:—

"Friday, quotha, a dismal day: Childermas Day this year was Friday."

P. W. TREFOLPEN.

THE LIBRARY OF THE ESCORIAL, SPAIN.

I have often thought that the manuscripts and printed works, in the library of the Escorial, have never been properly examined by English scholars. Though they may not be so valuable as those at Simancas, yet the library is acknowledged to be, even now, the richest in Europe in manuscripts. Before the French invasion, it is

said to have contained 30,000 printed volumes and 4300 manuscripts; according to the statement of Townsend (*Journey through Spain, in the Years 1786 and 1787*, vol. ii. p. 120, London, 1791). Mr. Inglis, who visited the library in 1830, mentions that, in spite of the havoc and pilfering committed by the French, and the destruction caused by the conflagration at the Escorial in 1671—

"The number of manuscripts yet preserved there exceeds 4000: nearly one half of the whole being Arabic, and the rest in Latin, Greek, Hebrew, and the vulgar tongues. I shall name a very few of the most remarkable. There are two copies of the *Iliad* of the tenth and twelfth centuries. There are many fine and ancient Bibles, particularly in Greek, and one Latin copy of the Gospels, of the eleventh century. There are two books of Ancient Councils, in Gothic characters, and illuminated: the one belonging to the tenth century, called 'El Codigo Vigilano,' because written by a monk named Vigilia; the other of the year 994, written by a priest of the name of Velasco. A very ancient Koran is also shown; and a work of considerable value, written in six large volumes, it is said by the command of Philip II., upon the Revenues and Statistics of Spain. But the most ancient manuscript is one in poetry, written in Longobardic: it dates as far back as the ninth century. The Arabic MSS. are also many and curious," &c. — *Rambles in Spain*, 2nd edit., London, 1831, p. 276.

Mr. Ford states in his *Handbook for Spain* (Part II. p. 760, edit. 1855)—

"that King Joseph removed all the volumes to Madrid, but Ferdinand sent them back again, minus some 10,000; and amongst them the Catalogue, which was most judiciously parloined. Thus, what is lost will never be known, and will never be missed," &c.

A catalogue of the Arabic MSS. was published by Miguel Casiri at Madrid, in two vols. folio, with the title, *Bibliotheca Arabico-Hispana Escorialensis*, 1760-70. But, I believe, the work is full of inaccuracies.

There is an account, in Spanish, of the Escorial and its library, written by one of the Fathers named Francisco de los Santos; the work is entitled:

"Descripcion del Real Monasterio de San Lorenzo del Escorial, Unica Maravilla del Mundo." Madrid, 1681.

At p. 84, &c. (Discurso XVI.), comes an account of the principal library. But it is a very meagre description of the books and manuscripts which, in the seventeenth century, must have been so numerous and complete. The author was evidently no bibliomaniac. He certainly mentions a few of the curiosities: such as the manuscript of the "Four Gospels," named "El Codice Aureo;" because it is "un Libro en que están con letras de oro finísimo y resplandeciente, los quatro Evangelios enteros, con los Prefacios de San Gerónimo." Has this Codex ever been examined by any Biblical scholar? Is it still to be seen in the library? These are questions which I cannot answer. The ancient Bibles, in various languages,

are also mentioned; but he does not state the dates, nor particular editions. A Greek Bible is referred to in these words: "Y una Griega del Emperador Catacuzeno (?), de mucha correspondencia con la de los Setenta, que se imprimió en Roma." No date is given.

A treatise of St. Augustine, entitled "De Baptismo Parvulorum," is mentioned as written in the saint's own handwriting; and another MS.:

"Que contiene los Evangelios que se cantan en la Iglesia, por el discurso del año, en la letra Griega antiquissima."

There is also preserved the manuscript Life of St. Teresa, written by herself, besides other treatises of the saint; which are now allowed to be seen by visitors, though other manuscripts are not, without special permission. The books used in the choir—*Los libros del Coro*—are splendidly illuminated: most of them are of gigantic parchment, and were originally 218 in number according to Ford. Philip II., Arias Montanus, and Philip IV., were the principal benefactors to the library. The books have their *edges*, not the backs, turned towards the spectator: the reason seems to be, because they were thus arranged by Montanus according to the plan observed in his own library. I am not certain, whether a correct and complete catalogue of the books and MSS. has been published within the last few years. Permission may, however, be easily obtained to examine or copy from any work or manuscript.

J. DALTON.

Norwich.

CURIOUS MODE OF TAKING AN OATH IN INDIA.

A friend of mine, who spent several years in India as an officer in the European and native forces, told me the following curious anecdote; and, as he vouches for its accuracy, I think it worth recording in a corner of "N. & Q." The transaction took place in Secundrabad in 1824, where my friend was stationed at the time with his regiment. An English serjeant-major, who was very much respected by the officers and men of the regiment, happened by accident to wound, but not dangerously, by a random shot, a coloured native, who was a person of some consequence in the locality.

Although it was well known that the affair was purely accidental, the wounded man and his friends raised considerable discussion about it, and insisted on having the offender brought to trial for it, on a charge of having attempted to murder the native. The colonel who commanded the regiment at last consented, and the accused was brought to trial. A *padra* (a native), an individual who combined the character of lawyer, priest, and interpreter, undertook to have the prisoner

acquitted, and he was gladly engaged for that purpose.

The whole case rested on the single evidence of the injured man, and on the mode of swearing him the *padra* rested his defence. The manner in which the natives of India are sworn is as follows:—A piece of *chunam* (lime) about the size of pea, with a piece of leaf called a betel leaf, are given to the witness to chew and swallow, and he is then solemnly warned that if he speaks anything but the truth after swallowing the above, the first time he expectorates afterwards his heart's blood would come up. The *padra* knew that the natives were strongly impressed with this notion, in fact it is a dogma of their religious belief; but they are quite ignorant that the amalgamation by mastication of the leaf and the *chunam* with the gastric juice, produces a substance much resembling blood. In the case under notice, the oath was put or administered in the usual manner, and when the witness had swallowed the contents, the *padra* called on him to expectorate which he did, when a loud cry was raised in the court that he was a false witness as the substance resembled blood, and the witness himself became so alarmed that he refused to proceed further in the case, and the serjeant-major was acquitted. My friend at the time was rather startled, but on a subsequent interview with the *padra*, the latter explained the whole affair, which is, to say the least of it, very curious.

I have ascertained since the above was written that the mode of swearing alluded to is the common mode in India, another Indian officer having told me he saw it administered in all cases where the natives are sworn, in criminal or civil cases.

S. REDMOND.

Liverpool.

WHAT BECAME OF VOLTAIRE'S REMAINS?

Some of the French papers are now discussing this question. The *Figaro* (this *résumé* of the statement is taken from an English daily newspaper), states—

"That a rumour, for some time past in circulation, to the effect that the remains of Voltaire are no longer at the Pantheon, has now been confirmed. The tomb is empty, and nothing is known as to what has become of its contents. This discovery was made, it declares, through the following incident:—The heart of Voltaire, as is generally known, was left by will to the Villette family, and had been deposited in their château; the present Marquis de Villette, a descendant of Voltaire, having resolved to sell the estate, offered the celebrated relic to the Emperor; it was accepted by the Minister of the Interior in the name of his Majesty, and the question then arose as to what should be done with it. The most natural idea was to place it with the body in the tomb of the Pantheon; but a scruple arose: the Pantheon had again become a place of Christian worship, and if the tomb of Voltaire was still in the vaults, the reason was rather from a consideration that what was done could not be undone than

from any other; at all events, no fresh ceremony relative to Voltaire could take place in that building without the authorisation of the Archbishop of Paris. Mgr. Darboy, on being consulted, before making a reply, first hinted that there was a belief that, since 1814, the Pantheon possessed nothing belonging to Voltaire but an empty tomb. In consequence, it was determined to verify the truth of the report. A few days back the stone was raised, and, as the archbishop had stated, the tomb was found to be empty. A strict inquiry into the subject has been ordered, and the Emperor has given instructions that the heart shall be enclosed in a silver vase, and deposited either in the great hall of the Imperial Library, or at the Institute of France."

In a subsequent paper I find the following:—

"The removal of the remains of Voltaire from the vaults of the Pantheon is related in the following terms in one of the numbers of the *Intermédiaire*, which was directed by the bibliophilist Jacob. It will be seen that the mortal remains of Rousseau were carried away at the same time:—One night in May, 1814, the bones of Voltaire and of Rousseau were taken out of the leaden coffins in which they had been enclosed, put into a canvas bag, and carried to a hackney-coach, which was in waiting at the back of the church. The vehicle drove off slowly, accompanied by five or six persons, among whom were the brothers Puymorin. They arrived at about two in the morning, by deserted streets, at the Barrière de la Gare, opposite Bercy. At that place was a large piece of ground, intended as the site for an entrepot of the commerce of the Seine, but which project was never carried into execution. This ground, surrounded by a wooden fence, belonged at that time to the city of Paris, and had not yet received any other destination; the neighbourhood was full of low wine shops and eating-houses. A deep pit had been dug in the midst of this waste ground, where other persons, besides those who accompanied the carriage, were in waiting. The bag containing the bones was emptied on a bed of hot lime. The pit was then filled up with earth, and trampled on in silence by the authors of this last inhumation of Voltaire. Then they drove off, satisfied with themselves at having fulfilled, in their opinion, a sacred duty as Royalists and Christians."

Is it correct that the remains of Voltaire were placed in the Pantheon? It is related by one of his biographers, F. H. Standish, that his body was embalmed and carried at night out of Paris to the convent of Sellière, of which his nephew Mignot was abbot; his heart was sent to his friend the Marquise * de Villette, enclosed in a sarcophagus, &c. The same writer states previously, that the Curate of St. Sulpice had declared that he would not bury him, and that if the commands of his superior obliged him to perform the office, he would have the body dug up during the night. Mr. Standish treats this as an improbable rumour, but mentions it as one that had been publicly made.

In Gorton's *Biographical Dictionary* it is stated that by a decree of the Convention in 1791 the body was brought to the church of St. Geneviève, which church during the revolution was constituted the Pantheon. The same authority says, that he was interred secretly in the first place at Sellière,—

* Query Marquis.

"in consequence of the refusal of the Archbishop of Paris to allow him Christian burial. It is generally received that the body was exhumed and deposited in the Pantheon, and this is stated by Alison in his *History of Europe*. The bodies of Rousseau and Descartes were removed and deposited there also, and no doubt such a decree was made by the Convention; but it may be open to question whether the fact of the tomb of Voltaire, being now found empty is not evidence that the body had not been removed from its first resting-place, rather than that a second exhumation had taken place under the circumstances named by the *Intermédiaire*."

It might be the removal was only made in form. T. B.

SWIFT AND HUGHES.—When the handsome Hughes, the *protégé* of Cowper and Macclesfield, died in 1720, almost within hearing of the first night's applause which crowned his *Siege of Damascus*, his friends began to collect his poetical pieces, and, though they were long about it, they published them in two vols. in 1735. A copy was sent to Swift, who, acknowledging the receipt of it to Pope, writes: "I never heard of the man in my life, yet I find your name as a subscriber." Swift does not add, what is the fact, that his own name is down as a subscriber! He says of the small bard who wrote a tragedy to show the inexpediency of spreading religion by the sword, and penned lines on Molinda cutting peacocks out of paper, and Lucinda making tea: "He is too grave a poet for me, and I think among the mediocrists in prose as well as in verse." Pope thought that what Hughes lacked in genius was compensated for by his honesty as a man,—which was Pope's way of agreeing with Swift. J. DORAN.

LATEST YANKEE WORD.—I see from the American papers for February that the people of the Federal Republic have coined for themselves a new word. If it be worth "making a note of" here it is: *Miscegenation*, the act of amalgamation, of mixing races; more especially of freed negroes and whites. It is made up of *miscere* and *genus*.

As the result is so ugly, one may be allowed to hope that it will never become "a household word" on this side of the Atlantic. H. B.

MEANING OF HOO.—Seeing a question in a recent number of "N. & Q." respecting the ending of certain local names with the syllable *hou*, or *hoo*, I venture to put forth a suggestion in hopes of extracting some further information on the subject. In Thoroton's *History of Notts*, Bingham is stated to have been called *Binghamshou*; and the author remarks that it was so called on account of the great turne or pit near the Fosse Road, about a mile from the town, where anciently court leets were held, and borough business transacted; such meetings being convened there even

as late as the days of the Jameses, though the members usually adjourned to a neighbouring village for the transaction of business. This pit still remains, and though much effaced by long ploughing, is yet a remarkable spot. It is on very high ground, sunk to a depth of about twelve or fourteen feet deep, and forms a complete amphitheatre of about eighty yards across. It goes by the name of the Moot House Pit; a phrase that points to the original meaning of the expression still in use, to moot or debate a point. It would be interesting to find out whether the ancient synod called Clovishow was held in some such pit, and perhaps there may be yet a legendary trace of it in the neighbourhood which might elucidate the matter and support my theory, that how simply means hole.

M. E. M.

ENGLISH WOOL IN 1682. — Subjoined is an earlier testimony to the excellence of English wool and cloth: —

"Colles passim multi, nullis arboribus consiti, neque aquarum fontibus irrigui, qui herbam tenuissimam atque brevissimam producunt, quæ tamen ovibus abundè pabulum suppediat; per eos ovium greges candidissimi vagantur, quæ sive cœli, seu bonitate terræ, mollia, et longè omnium aliarum regionum tenuissima ferunt vellera. Hoc vellus verè aurum est, in quo potissimum insularum divitiæ consistunt; nam magna et auri et argenti copia à negociatoribus ejusmodi imprimis cœmendæ mercis gratiâ, in insulam quotannis importatur."

Again: —

"Notissimum est et illud, pannos Anglicos ob materiæ bonitatem valdè commendari, et in omnia Europæ regna et provincias importari." — From the *Itinerary* of Paul Hentzner, 1568. (See "N. & Q." 3rd S. iv. 428.)

JOB J. B. WORKARD.

THE GOLDEN DROPSY. — This was, perhaps, a well-worn phrase when Arthur Dent wrote of some, "These men are sick of the *golden dropsy*, the more they have the more they desire." A very good illustration hereof is supplied by Garth in *The Dispensary*: —

"Then Hydrops next appears amongst the throng;
Bloated and big she slowly sails along;
But, like a miser, in excess she's poor,
And pines for thirst amidst her watery store."

B. H. C.

PRESTER-JOHN IN THE ARMS OF THE SEE OF CHICHESTER. — Mr. Boutell, in his book on *Heruldry*, says (p. 436), that he has never seen a satisfactory blazon of these arms, and suggests that Prester-John is intended to represent St. John the Evangelist.

I saw, some time ago, an instance of the figure being drawn rather differently from the usual manner: the sword being represented, not as *piercing* the mouth, but as *proceeding* from it (the hilt, and *not* the blade, being between the lips), and the blade extended towards the sinister. To my mind it is perfectly clear that the figure re-

presents neither Prester-John nor the Evangelist, but our Blessed Lord Himself, seated, and in the act of benediction. The reason of His being represented with a sword proceeding from His mouth will be clear to any one who refers to the Book of Revelation, i. 16; ii. 12; xix. 15.

JOHN WOODWARD.

New-Shoreham.

[Mr. Dallaway's remarks on the arms of the diocese of Chichester and its ancient seal, upon which was engraved the figure of Christ, may be found in our 1st S. x. 186.]

MISAPPREHENSION OF A TEXT. — A curious instance of a mistaken reference to Scripture is found in Gesner's edition of Horace. Commenting on the words, "sagittas et celerem fugam Parthi" (*Carm.*, ii. 13, 18), Gesner refers to Psalm lxxvii. 9 — "Filii Ephrem intendentes et mittentes arcum conversi sunt in die belli" — as a proof of the Parthian mode of fighting being practised by the Jews. The passage, as every one knows, has nothing whatever to do with this matter.

W. J. D.

TITLES OF BOOKS. — Not less curious, perhaps, than the derivation of the titles of serials from poets, would be titles of celebrated books, having a similar origin; e.g. Gibbon's great work evidently owes its title, perhaps its suggestion, to Thomson's lines: —

"The sage historic muse
Should next conduct us through the deeps of Time,
Show us how *Empire* grew, declined, and fell."

As does the scarcely less famous work, in its own line, of Adam Smith appear indebted to Dryden, who says: —

"The winds were hushed, the waves in ranks were cast
As awfully as when God's people passed;
Those, yet uncertain on whose sails to blow;
These, where the *Wealth of Nations* ought to flow."

Such an instance as Douglas Jerrold's taking a title from Shakespeare's words —

"Dost thou think because thou art virtuous there shall be no more *Cakes and Ale*?" —

is not much in point; but I should think that, when Prof. G. L. Craik wanted a title for his book called *The English of Shakespeare*, he must have had some latent memory of Wordsworth's words —

"We must be free or die who speak the tongue
That *Shakespeare* spoke."

By-the-bye, may not Leigh Hunt's volumes — *Men, Women, and Books* — be somewhat indebted to the same writer's

"But equally a want of *books and men*?"

SAMUEL NEIL.

Moffat.

TRANSPORTATION OF MUIR. — Perhaps you may regard the following extract, from the *Diary and Correspondence of Lord Colchester*, as meriting the greater publicity, which it will receive by

being copied into your widely-circulated columns. The subject to which it relates is now an old one, viz. the trials which took place in Scotland in 1793 and 1794, of Thomas Muir and others, on the charge of sedition; but though old, it has not yet entirely lost its interest, and public attention has been recalled to it in the *Memoirs of Lord Cockburn*. The sentence of transportation for fourteen years, which followed on the convictions, has generally been thought very severe—even after making allowance for the excitement of the times; but it now appears to have been utterly illegal. Lord Colchester's words are:—

"The Act, 25 Geo. III. cap. 46, for removing offenders in Scotland to places of temporary confinement, was suffered to expire in 1788, when the Act 24 Geo. III. cap. 56, for the removal of offenders in England, was continued by Stat. 28 Geo. III. cap. 24. And this accidental expiration of the Scotch Act was so much unnoticed, that Muir and Palmer were actually removed from Scotland, and transported to Botany Bay; though there was no Statute then in force to warrant it."—Vol. i. p. 50.

That this outrage on the law (for it deserves no milder term) should have been permitted, seems equally discreditable to the court, the public prosecutor, and the legal advisers of the accused.

J. R. B.

Edinburgh.

Queries.

AUTHORS OF HYMNS.—I should feel greatly obliged if any reader of "N. & Q." could state who composed any of the following hymns:—

- "Ere another Sabbath's close."
Bickersteth's Coll. 1833.
- "God of mercy, thron'd on high."
Bickersteth's Coll. 1833.
- "Hosanna! raise the pealing hymn."
Curus Wilson's Coll. 1838.
- "In memory of the Saviour's love."
Whittingham's Coll. 1835.
- "Jesus Christ is risen to-day."
Prayer Book.
- "Jerusalem, my happy home."
(About 1790.)
- "Lord of my life, whose tender care."
Society Hymn Book, 1853.
- "Lord, when before Thy throne we meet."
Society Hymn Book, 1853.
- "O God, Thy grace and blessing give."
Society Hymn Book, 1853.
- "Rejoice, though storms assail thee."
Burgess's Coll. 1853.
- "Saviour who Thy flock art feeding."
American Prayer Book.
- "Thou God of love, beneath Thy sheltering wings."
Church Porch, July 2, 1855.

DANIEL SEDGWICK.

Sun Street, City.

REV. EDWARD BOURCHIER.—Information as to the parentage and ancestry of the Rev. Edward

Bourchier, M.A., is much desired. He was Rector of Bramfield, Herts, from 1740 to 1755; Vicar of All Saints, and St. John's, in Hertford; Justice of the Peace for Herts; died Nov. 17, 1755, aged sixty-eight, and was buried in Brantfield church. The arms on his monument there are those of the old Earls of Ewe and Essex; from which it may be inferred that he was of the same stock. Can any reader of "N. & Q." say how he derived from them? His brother, Charles Bourchier, "went to Ireland after the Revolution with the Hon. Gen. Villiers, his (Charles's) wife's uncle;" was M.P. for Armagh at the time of his death, in 1716; and father of Charles Bourchier, sometime Governor of Bombay.

EDWIN AP GRONO.

CHAPERON.—Will some of your French correspondents, with an authority which I cannot pretend to, inform the British public that this word does *not* assume a feminine form, when applied to a matron protecting an unmarried girl?

It signifies "a hood;" and, when used metaphorically, means, that the experienced married woman shelters the youthful *débutante* as a hood shelters the face. But almost all our authors, especially our novelists, write the word "chaperone," when used metaphorically.

One is reminded of the British female at Calais, who, on being asked by the *blanchisseuse* whether a certain piece of linen was not *sa chemise*, replied with dignity: "*Nou, c'est le chemis de mon mari.*"

STYLITES.

SIR JOHN DE CONINGSBY.—I should feel obliged if any of the numerous correspondents of "N. & Q." could give any particulars respecting the lineage of the Sir John de Coningsby, who was slain in the Barons' Wars at Chesterfield, *temp.* John, 1266.

G. J. T.

Leeds.

COWPER.—I should feel obliged if some correspondent of "N. & Q." would kindly furnish me with a complete list of the Biographies of Cowper, and Sketches of his Life. Exclusive of the admirable productions of Southey, Grimshaw, Taylor, &c., I believe there are other publications extant which appeared shortly after his demise.* I should also feel thankful for a list of the various lectures which have been given on the life and genius of the poet.

C. K.

JOHN CRANIDGE, M.A.—This gentleman published:—

"A Mirror of the Burgesses and Commonalty of the City of Bristol, in which is exhibited to their view a part of the great and many interesting benefactions and endowments of which the City hath to boast, and for which the Corporation are responsible as the Stewards and Trustees thereof. Correctly transcribed from authentic documents. Bristol, 8vo."

[* Vide Bohn's *Lowndes*, art. "Cowper," p. 541.—Ed.]

There is no date on the title-page, but the Dedication is dated Upper Easton Row, Nov. 20, 1818. The work, including index, contains 296 pages. It would seem to have been published in numbers. I desire to know more about this author. S. Y. R.

DE FOE AND DR. LIVINGSTONE. — I think it nearly certain, from a perusal of De Foe's *Life of Captain Singleton*, and Dr. Livingstone's late travels, that the former must have been acquainted with some traveller who had crossed the southern part of the African continent, and had seen the Victoria Falls. I remember having once met with an old map on which, and nearly in the latitude of Livingstone's discoveries, was marked the track of a Portuguese traveller who had crossed the continent, but I forget in what book. Can any of your readers remind me? H. C.

GUSTAVE DORÉ. — Will some French reader of "N. & Q." put on record in your pages a list of the books illustrated by that wonderful artist Gustave Doré, who has gained world-wide fame by his *Danté* and *Don Quixote*? I have seen cheap French novels, containing woodcuts by him, which are unsurpassed by any of his later works.

A LORD OF A MANOR.

DR. THOMAS FULLER. — Can I be informed where I can consult a copy of *The Life of that Reverend Divine and learned Historian, Dr. Thomas Fuller*, published anonymously, in 12mo, in London, 1661? Has it ever been republished? and who of his many friends is supposed to have written it? I have recently been compiling a life of this quaint and witty author, but have never been able to come across the *Life* referred to. I may perhaps have read most of it second-hand, because being the only authentic narrative of this noted writer, it has frequently been quoted from by the old authorities. Oldys, in the article in the *Biographia Britannica*, seems to have quoted most liberally from it, and the articles in recent cyclopædias, &c., have been compiled, for the most part, from this and not the former authority.*

May I also ask if any of your Cambridge correspondents can inform me whether it was Mr. Fuller who buried old Hobson, the University carrier, who for the mercy shown towards his beasts, still lives in a well-known proverb, and who "sickened in the time of the vacancy, being forbid to go to London by reason of the plague?" He died in the parish of St. Ben'et, at a time when Fuller was the curate thereof. J. E. B.

[* Two copies of the *Life of Dr. Thomas Fuller* are in the British Museum. Only one edition was printed, although it appears with two different titlepages, one dated "London, 1661;" the other "Oxford, 1662." A copy, with the autograph of Bishop Kennett, was sold among Dr. Bliss's books.—Ed.]

HEATHER BURNING. — In *The Field* newspaper of April 12, 1863, I find, in a letter signed "Pharos," on the subject of burning the heather, or muir-burn, as it is called in Scotch law phraseology, an inquiry implying something like an assertion: — "If there was not a convention between France and Scotland, sometime before the Union, which limited the burning of heather, owing to the injury occasioned by the process to the vineyards of France."

"Pharos" suggests some other curious speculations as to the contingent effects of burning the heather, but I would only ask, whether there is any foundation for the above, or whether it can be answered in the affirmative? J. C. H.

THE ORDER OF VICTORIA AND ALBERT. — Can any of your correspondents oblige me with information about this order, said by the *Court Newsman* to have been worn by two of the Royal Princesses on the occasion of the baptism of the infant Prince Victor Albert? I should be glad to learn the date of its institution, the number of its members, and the character of the decoration. J. WOODWARD.

PARIETINES. —

"We have many ruins of such bathes found in this island, among those *parietines* and rubbish of old Romane townes." — Burton, *Anat. Mel.* 2, 2, 2.

I presume this means *walls*. I do not find the word any of the old dictionaries to which I have access, nor in Halliwell. J. D. CAMPBELL.

PARSON CHAFF. —

"But, if some poor scholar, some *parson chaff*, will offer himself; some trencher chaplain, that will take to the halves, thirds, or accept of what he [the patron] will give, he is welcome . . ." — Burton, *Anat. Mel.* 1, 2, 3, 15.

What is the exact meaning of this? Does *chaff* refer to *talk* (our modern slang, literally *jaw*, among bits of slang), or to *chaffering* = selling or bargaining, or what? J. D. CAMPBELL.

"ROB ROY." — What are the allusions, either political or historical, in the following passage in *Rob Roy*? —

"'Our allies,' continued the duke (i. e. of Montrose), 'have deserted us, gentlemen, and have made a separate peace with the enemy.'"

'Its just the fate of all alliances,' said Garschattachin: 'the Dutch were gawn to serve us the same gate, if we had not got the start of them at Utrecht.'

'You are facetious, sir,' said the duke, with a frown, which showed how little he liked the pleasantry; 'but our business is rather of a grave cast just now.' — *Rob Roy*, ii. 251, edit. 1830.

OXONIENSIS.

A GENTLEMAN'S SIGNET. — A gentleman's signet, pendent from a watch-chain, has recently been picked up here. Crest: a horse's head, and motto *EGRE DE TRAMITE RECTO*. A couple of advertisements have failed to find an owner for it, and I shall be glad if some correspondent will indicate the family, and supply the full Latin phrase.

H. M.

"THOU ART LIKE UNTO LIKE, AS THE DEVIL SAID TO THE COLLIER."—In a deposition made before the magistrates of this borough, in the year 1603, in a case of riot respecting the cutting down of a Maypole, the original MS. of which is now before me, the witness deposed that one Agnes Watkin, the wife of a shoemaker, railed against the witness and Mr. Gillott (one of the magistrates who was ordering the removal of the Maypole), saying, "Thou art like unto like, as the Devil said to the collier." I do not find this proverb in Kelly's *Proverbs of all Nations*, or Bohn's *Handbook of Proverbs*. The latter work has, "Like to like, as Nan to Nicholas." Butler, however, in his *Hudibras* (canto ii. l. 350), clearly refers to it when he says,—

"As like the devil as a collier."

Is it prevalent in any part of the kingdom at the present day as a popular saying?

WILLIAM KELLY.

Leicester.

TURNER'S MISCELLANEA CURIOSA.—There have been several works bearing this title, or with some trifling specific addition; as, for instance, the *Miscellanea Scientifica Curiosa*, by Wales and Green. In Gent's *Life*, p. 183, under the date A.D. 1734, it is stated,—

"I printed *Miscellanea Curiosa* for Mr. Thomas Turner, a work which got credit both to the author and to me, for the beautiful performance thereof. It was published quarterly; but, for want of encouragement, the work ceased in less than a year's time, when the mathematic types ceased to be of any use to me."

I have never seen a copy of the work, nor have I been able to find any other notice of its editor. Can any of the correspondents to "N. & Q." supply further particulars?

T. T. W.

VALUE OF MONEY, 30 EDW. III. — Pote, in his *History of Windsor*, p. 33, says that —

"William de Wyckham (who afterwards attained to the dignity of the Bishop of Winchester) had a Surveyor's place granted to him by Letters Patent, bearing test at Westminster the 30th of October, Anno 30 Ed. iii. He had a grant of the same fee as had been formerly allowed to Robert de Bernham—viz. one shilling a day while he stayed at Windsor in his employment; two shillings a day when he went elsewhere about that business; and three shillings a week for his Clerk: which allowances had been first of all made to Richard de Rochell."

My Query is, what was the value of the above wages in comparison with the value of money at this time and fees now paid to architects?

QUEERIST.

PROFESSOR WILSON'S FATHER. — Mrs. Gordon, in her Memoir of her father, says: —

"Of Mr. Wilson, senior, I know little more than that he was a wealthy man, having realised his fortune in trade as a gauze manufacturer. The integrity of his character and his mercantile successes gave him an important position in society, and he is still remembered in

Paisley as having been in his own day one of the richest and most respected of its community."

The lack of information regarding Mr. Wilson's family exhibited in the above extract is very remarkable; especially when so many allusions are made to his mother's connexions, and none whatever to his father's, excepting to his brother, through whom the nephew lost his patrimony, and whose name is not even given. Surely something more might have been given to the world relative to the progenitors of so remarkable a man as Christopher North. It would be interesting to know something of his pedigree, so as to account for the remarkable physical peculiarities of the man. Can nothing be learned of his descent from sources outside of the family circle? Did the professor never say anything regarding his *grandfather*, or any of his father's connexions? It would doubtless be difficult to get what might be called a history of the Wilson family, but certainly something more might have been procured than is to be found in the above extract.

T. G. D.

Leith.

Queries with Answers.

JOHN LUND OF PONTEFRAC, A HUMOROUS POET.—In that inaccurate and most unsatisfactory work, Boothroyd's *History of Pontefract*, is the following passage:—

"The author of the *Newcastle Rider* and other poems, merits notice, as an instance of native genius, without the advantage of a literary education. His name was Lun, and his occupation that of a barber. The first attempt to obtain the freedom of the borough brought his poetical talents into exercise; and his various squibs and effusions obtained considerable applause. These productions were collected together, and published under the title of *Duniad*. Some of the pieces in the collection, for keenness of satire and justness of sentiment, would not disgrace the pen of a Churchill."—P. 495.

The obscurity in this account, arising from the want of a *Christian name* and of a *date* is obvious, though it may perhaps be inferred from another part of the book, that "the first attempt to obtain the freedom of the borough" really means 1768 or thereabouts. The collected poems being called *Duniad*, induced a suspicion that "Lun" might be a misprint for "Dun."

On looking at Lowndes's *Bibliographers' Manual* (ed. Bohn, 1413), I discovered the following work:—

"LUND, Jo., Original Tales in Verse, and Oddities in Prose and Verse." Doncaster, 8vo, 2 vols. Wragham, &c.

From this I concluded that Lund was the real surname of him whom Boothroyd has called Lun. The "Jo" left me doubtful as to the *Christian* name being John, Joseph, or Jonathan; but on referring to Richardson's *Borderer's Table-Book* (vi. 169), I found *The Newcastle Rider*; or, *Ducks and*

Peas, a tale by John Lund. Hence I suppose his Christian name was "John."

According to Mr. Hotten's *Hand Book of Topography* (6115, 6116), *Ducks and Green Peas, or the Newcastle Rider* was first published at Newcastle, 12mo, 1785; and there was an edition, Alnwick, 12mo, 1827.

I hope through your columns to ascertain when John Lund died, and when his work mentioned by Lowndes was printed. It must, I imagine, be of rare occurrence, but it is probably in the great Yorkshire collection of your correspondent Mr. EDWARD HAILSTONE. S. Y. R.

[We have before us a pamphlet of 104 pages in paper covers, entitled "A Collection of Original Tales in Verse, in the manner of Prior. To which is added, A Second Edition of *Ducks and Pease; or, the Newcastle Rider*. Together with the above Story in a Farce of One Act, as it was performed at the Theatre in Pontefract with great applause, and several other Originals never before published. London: Printed for the Author, and sold by him and J. Lyndley, Bookseller, in Pontefract, 1777, 8vo." Then follows the Preface, signed John Lund; after that another title-page, entitled *Ducks and Pease; or, the Newcastle Rider: a Farce in One Act*. By John Lund, of Pontefract, 1776.

A reprint of the farce *Ducks and Green Peas* was published at Newcastle without date, but probably about 1838, 12mo.

Lund was also the author of the following work: "A Collection of Oddities, in Prose and Verse, Serious and Comical. By a very Odd Author. Printed for, and sold by the Author (John Lund) in Pontefract, and by C. Plummer, in Doncaster." 8vo. No printed date; but some one has added in ink 1779 in the British Museum copy.]

PREFACE TO THE BIBLE.—It appears that both a Preface and Dedication were written by the translators of our Authorised Version of the Bible. The Dedication generally accompanies our ordinary editions, not so the Preface. Where can I find a copy of the latter? Query. Any where except in the first or early editions of the Authorised Version? Is it reprinted in any biblical work of modern date? G. J. COOPER.

[The inexpediency of publishing the Authorized Version of the English Bible without the Translators' Preface and the marginal readings, has of late years engaged the attention of the episcopal bench. This important matter was discussed in the Upper House of Convocation on Feb. 18, 1860, when the following resolution was passed: "That the Most Reverend the President be prayed to draw the attention of the Curator of the Press at Oxford to the publication of the Holy Bible without the marginal readings, and without the Translators' Preface; and to urge that editions of all sizes shall be printed with the marginal readings, and with at least such portions of the Translators' Preface as are necessary to the true under-

standing of their intention in what they give us as our Bible."

The Preface makes forty pages in the quarto Bibles, and its great length is the reason assigned by the Oxford, Cambridge, and Queen's printers, why they do not reprint it in the ordinary Bibles, inasmuch as they would find it extremely difficult to compete with the Scotch press. Thus, from a principle of economy, they exhibit the version of the text of what is called "The Bishops' Bible;" but by the omission of the Preface and the marginal readings, they do not exhibit the Bible in the sense which the translators of the Authorised Version intended.

The Preface is so seldom reprinted, it is to be feared that to the present generation it is almost unknown. We are indebted to the present Archbishop of Dublin for bringing this important document to the notice of the public in the year 1859. "This Preface," remarks Dr. Trench, "is, on many grounds, a most interesting study, chiefly, indeed, as giving at considerable length, and in various aspects, the view of our Translators themselves in regard of the work which they had undertaken, while every true knower of our language will acknowledge it as a masterpiece of English composition." *On the Authorized Version of the New Testament*, edit. 1859, p. 85. Consult also an article on this important subject by our esteemed correspondent, J. H. MARKLAND, Esq., in our 2nd S. ix. 194.

The Preface has been reprinted in the Standard Edition of the Bible, corrected and edited by Dr. Benjamin Blayney, Oxford, 1769, 4to; also in that printed at the request of King William IV. at the Pitt Press at Cambridge, large 4to, 1837 (see "N. & Q." 3rd S. v. 36), as well as in the Oxford English imperial 4to editions of 1851 and 1863.]

GOOSE INTENTOS.—In *An Universal Etymological English Dictionary*, by N. Bailey, London, 1745, I read—

"Goose-Intentos, a goose claimed by custom by the husbandmen in Lancashire, upon the 16th Sunday after Pentecost, when the old church prayers ended thus, *ac bonis operibus jugiter præstat esse intentos*."

Can anyone tell me the origin of this custom, who the goose was claimed of, whether the custom still exists, and what can possibly be the connection between a goose and the collect for the 16th Sunday after Pentecost? It is curious that the 16th Sunday after Pentecost should be named, as in the old Sarum books those Sundays are reckoned *post Trinitatem* as in our present liturgy, where the collect occurs on the 17th Sunday after Trinity. AQUINAS.

[Blount, in his *Glossographia*, says, that "in Lancashire, the husbandmen claim it as a due to have a goose-intentos on the 16th Sunday after Pentecost: which custom took its origin from the last word of the old church-prayer of that day: 'Tua nos Domine, quesumus, gratia semper et præveniat et sequatur; ac bonis operibus jugiter præstat esse intentos.' The vulgar people called it a goose with *ten toes*." Beckwith, in his new edition

of Blount's *Fragmenta Antiquitatis* (Lond. 4to, 1816, p. 413), after quoting this passage, remarks, "But besides that the 16th Sunday after Pentecost, or after Trinity rather, being moveable, and seldom falling upon Michaelmas-day, which is an immoveable feast, the service for that day could very rarely be used at Michaelmas, there does not appear to be the most distant allusion to a goose in the words of that prayer. Probably no other reason can be given for this custom, but that Michaelmas-day was a great festival, and geese at that time most plentiful. In Denmark, where the harvest is later, every family has a roasted goose for supper on St. Martin's Eve."

It must be borne in mind that the term *husbandman* was formerly applied to persons of a somewhat higher position in life than an agricultural labourer, as for instance to the occupier and holder of the land. In ancient grants from lords of manors to their free tenants, among other reserved rents and services, the landlord frequently laid claim to a good stubble goose at Michaelmas. After all, the connection between the Goose and Collect is not apparent.]

CHARLES BAILEY.—From a communication made several years since by Mr. CL. HOPPER ("N. & Q." 2nd S. viii. 267), I learn that this person, who was the secretary of the unfortunate Mary Queen of Scots, died on December 27, aged eighty-four, and was buried in the churchyard of Hulpe, near Brussels. Unfortunately the year of our Lord in which his death occurred is not given. I hope it may be supplied. I am also desirous of ascertaining how his latter years were spent. I must say that I am not favourably impressed by his conduct as developed by the papers which appear in Murdin's Collection and elsewhere.

S. Y. R.

[Sir Charles Bailey died on Dec. 27, 1625, aged eighty-four. He was among the members of the household of Mary Queen of Scots present at her execution on Feb. 18, 1587. Nothing seems to be known of the circumstances which brought Bailey to close his life near Brussels. — *L'Indépendance*, quoted in *The Guardian* newspaper of Sept. 21, 1859, p. 799.]

WILDE'S NAMELESS POEM.—What is the "celebrated nameless poem" from which quotation is made in Smith's *Student's Manual of the English Language*, p. 407? P. J. F. GANTILLON.

[The poem is by Richard Henry Wilde, an American poet, born 1789, died 1847. It is called by Marsh "a nameless poem," because it is simply entitled "Stanzas." It commences—

"My life is like a summer rose

That opens to the morning sky." &c.

The poem is printed in Griswold's *Poets and Poetry of America*, edit. 1856, p. 127, with a biographical account of Mr. Wilde.]

URSULA, LADY ALTHAM.—This lady, the daughter of Sir Robert Markham of Sedgbrook, in Lincolnshire, became, in July, 1697, the second

wife of Altham Annesley, Lord Altham. He died in April, 1699, and in 1701 she remarried Samuel Ogle, Esq., M.P., who died March 10, 1718. She continued her father's Diary (MS. Addit. 18,721.) When did she die? S. Y. R.

[Lady Ogle died at Bath on October 12, 1728. *Political State*, xxvi. 462; *Historical Register*, Chron. 1728, p. 47. Although the Christian name of this lady is not given, we are inclined to think that she was the wife of the Member for Berwick, as he died at the same place in 1718.]

BENTINCK FAMILY.—Can any of your readers inform me in what work I can obtain the history and pedigree of the Bentinck family down to the present day; also if any branch of the family still resides in Holland? K. B.

[Consult Collins's *Peerage*, by Brydges, ed. 1812, ii. 29-41; Playfair's *British Family Antiquity*, i. 125; Burke's *Patrician*, iv. 159; and Burke's *Peerage and Baronetage*.]

Replies.

BEAU WILSON.

(3rd S. v. 150.)

Your correspondent J. M. is incorrect in his comments on Mr. Harrison Ainsworth's interesting romance of *John Law*. Beau Wilson, at the time Mr. Ainsworth introduces him—viz. 1694, could not have been young, for, after serving in the wars of Flanders, he had been the friend and protégé of the celebrated Barbara Villiers, Duchess of Cleveland, who introduced him into fashionable life, and who was herself in her vogue about 1670, in the reign of Charles II., some thirty years prior to 1694. See also the notice of Beau Wilson, a kinsman of Lord Berners by-the-way, in Sir B. Burke's *Vicissitudes*, Second Series, p. 384.

As to John Law's personal appearance, who was three-and-twenty only in 1694, there is no doubt that he possessed great beauty. His very designation of *Beau* bears out that, and all the portraits extant of him confirm the fact. The advertisement, after the duel, for his apprehension, which J. M. cites, notoriously described him wrongly: it being either, as some supposed, the production of an enemy, and done to annoy him, or inserted by his friends to mislead any search that might be made for him. The author of *The History of Cramond*, fully aware of the falsity of the description, inclines to the latter view.

The following is what, writing in 1794, he says on the subject:—

"This description (the advertisement in question), conveying no favourable idea of Mr. Law's person, occasioned at first no small degree of surprise; but, on communicating my suspicion to the present Mr. Law of Lauriston, that it had been drawn up to facilitate John

Law's escape, which, it is said, was procured by the proper application of money, Mr. Law coincided with the surmise. To manifest the more strongly that this had been the case, he had the goodness to order an engraving to be taken from an original portrait of his uncle, reckoned an exact likeness, in his possession; and to transmit me the plate, which, he assures me, was executed with attention and fidelity. The impressions thereof, prefixed to this work (the portrait is of a handsome man), will show how far the conjecture is well founded. In Bromley's *Catalogue of Engraved British Portraits*, four engravings or designs of Mr. Law are noticed—1, fol. engraved by *Langlois*; 2, 4to, designed by *Hubert*; 3, 4to, engraved by *Des Rocher*; and 4, 4to, painted by *Rigaud*, and engraved by *F. de Schmidt*. The Earl of Orford has in the library at *Strawberry Hill* a beautiful portrait of Mr. Law, done in crayons by *Rosalba*."

Thus it is quite clear that Mr. Ainsworth is right in insisting on the personal beauty of John Law. In sustaining also his hero's high mental qualities and honourable character, I feel sure he is equally correct. A.

SIR JOHN VERDON AND HIS HEIRS.

(3rd S. v. 159.)

This Chevalier, as he is called (47 Edw. III.), was joint Lord of Darlaston, and possessed of lands in Buckenhall and Biddulph, co. Stafford. He may be safely identified with the sheriff of the name, 48 Edw. III. and 3 Rich. II., who bare the arms of the Barons Verdon—Or fret gu.; and who appears to have resided at Alveton Castle. He died childless, previous to 12 Rich. II., after having appointed, in conjunction with Eva his wife, Ermentrude, wife of Ralph de Houton, and Elizabeth, wife of James de Boghay, his co-heirs; of whom the former succeeded to Darlaston, and the latter to Buckenhall and Biddulph. And they in turn conveyed the property to their respective heirs, 19 and 16 Rich. II.: the manor of Whitmore, and a fifth part of that of Kindesley (Annesley), being included in the settlement of James and Elizabeth de Boghay. The clerks joined with the Houtons and Boghays in alienating the advowson of the church of Biddulph with an acre of land, 12 Rich. II. The Verdons of Darlaston (whose Christian names, it may be noted, were mostly Henry or Vivian) were founded by Theobald, youngest son of Theobald le Butiller; but who, like his elder brothers, assumed the surname of his mother Roesia, the daughter and heiress of Nicholas de Verdon, and granddaughter of Bertram, who had obtained the Staffordshire estates by marriage. Shaw says that the subject of this note descended from a younger brother of Theobald, the first Baron Verdon; and he probably had good reason for the statement, though it may not be capable of proof. According to an entry in the Parliamentary Writs, in MS., at the Record Office, Theobald and Vivian de Verdon were joint Lords of Buckenhall, and brothers;

which, if genuine, would at least show that Theobald had a younger brother. But this particular entry is not found in the printed edition, though the name of Vivian occurs in 1316 as *Lord of Darlaston*, and joint Lord of Buckenhall with Theobald, the second baron: an indication that Vivian belonged to the Darlaston branch, which approaches to certainty on finding that there was a Vivian of that family living at the time. Erdeswicke, too, mentions these parties as joint Lords of Buckenhall, 9 Edw. II.; but says nothing of the relationship existing between them (Harwood's edit., p. 17). Still, it is necessary to seek other parentage for Sir John Verdon than in his predecessor in the lordship of Darlaston; since the latter lived beyond 25 Edw. III., the year when Joan, wife of John de Whitmore, is described as Sir John's *sister*—their father, to all appearance, being dead. I conjecture that he was the son of Thomas de Verdon, who had a daughter Joan, 10 Edw. III. (Staffordshire fines); and that another Thomas, who lived a little later, was his brother. And I conclude that Sir John acquired the Darlaston property through his wife Eva, who may have been the heiress alluded to by Erdeswicke under the name of Emme (p. 8). The younger Thomas de Verdon, Knt., just mentioned, was of Denston, in the parish of Alveton; whence he dated a charter, 30 Edw. III., and sealed it with the sheriff's arms (Harl. MS. 1077). The Welsh Rolls, from which two or three of these particulars were gleaned, are in a decayed state, and very often illegible; otherwise something more satisfactory might have been ascertained.

A few words shall be subjoined respecting the heirs of Sir John Verdon. The Houtons, I suppose, were from the township so called in Cheshire; and they are said by Ormerod to have used three different coats of arms. Houton de Hooton merged in Stanley by marriage of the heiress, *temp.* Hen. IV. The Boghays were originally seated near London, and possessed some interest in Bermondsey Abbey. Their name first occurs in Staffordshire, 12 Edw. III. The Boghay coat of arms, according to the heralds, was—Gu. a scythe, arg. But there is extant a joint charter of Christina, daughter of John de Boghay de London, and another lady, sealed with a stag trippant, respecting the sinister (Harl. Charters, 76, c. 46); which may have suggested the coat of the Bougheys of Colton, co. Stafford. Shaw blazons this—Arg. three stags sa.; but I see that it is given in Burke's *Armory* as identical with the third quarter in the old shield at Whitmore, described in my former note. The arms of the Baronets Boughey (Arg. three bucks' heads erased and affrontée, erm.) were evidently formed on the same model. Edward, a younger son of Manwaring of Over Peover, Cheshire, married the heiress of Boghey of Whitmore, in 1519. I

family furnishes an instance of the continuance of a Christian name, without a break, through several successive generations; the representative at Whitmore having been invariably Edward Mainwaring, and son of his predecessor, until the death of the proprietor in 1825. SHEM.

THE EARTH A LIVING CREATURE.

(3rd S. ii. 125, 176, 236.)

To the extract furnished by MR. BUCKTON from Kepler's *Harmonia Mundi*, in which modern science does not disdain to revive the pantheistic idea of the Academicians and Stoics, that the world is a great living creature, Rivinus, in his "Dissertatio de Venilia, Salacia, et Malacia" (*apud Grævii Syntagma Dissertationum*, Utrajecti, 1702, 4to), adds a ludicrous commentary:—

"Quam opinionem quoque nostro tempore Mathematicus ille nobilissimus Jo. Keplerus, *Harmonia* libro iv. c. 7, statuminare nisus et visus est: *Terram ingens esse animal, tradens, quod immanibus pulmonum foliis marinas aquas per intervalla visceribus inspiret respiretque*, cui ridicule alius oggerit, *forte fabulosam hanc belluam anno 1550 tussivisse quoque, cum Oceanus Britannicus ad Tamesim novem horarum spatio ter reciprocasset.*"

For human opinions, like the waves of the ocean, are merely in a state of ebb and flow: "there is nothing new under the sun." Rivinus refers for other authorities to Natalis Comititis *Mytholog.*, lib. ii. c. 8 [Cf. Ciceronis librum i. *De Nat. Deor.* s. 39]; Philostratus, *De Apollonio Tyanæo*, lib. v. c. ii.:—

"Having often considered the cause of this phenomenon, namely, the flux and reflux of such a body of waters, I am of opinion Apollonius has discovered its true origin. In one of his epistles, written to the Indians, he says: 'The ocean moved underneath, by winds blowing from the many caverns which the earth has formed on every side of it, puts forth its waters, and draws them in, as is the case of the breath in respiration.' This opinion is corroborated, he adds, by the account he received of the sick at Gades. For at the time of the flowing of the tide the breath never leaves the dying man, which would not happen if the tide did not supply the earth with a portion of air sufficient to produce this effect. All the phases of the moon during the increase, fulness, and wane, are to be observed in the sea. Hence it comes to pass, that the ocean follows the changes of the moon by increasing and decreasing with it."—*Note to Gades above*, by the translator, the Rev. Edw. Berwick.

"So little," says Posidonius, "did the inhabitants of Bætica know of physic that they used, like the Lusitani [and the Egyptians], to lay their sick relations along the public streets and roads, to have the advice of such passengers as could give it to them, and perhaps that they might enjoy the supposed advantage of the flowing of the tide, as mentioned in the text."

C. Julius Solinus; in cap. xxvi. is the following:—

"Physici autumant mundum animal esse, eumque ex variis elementorum corporibus conglobatum moveri spiritu, regi mente; quæ utraque diffusa per membra omnia,

eternæ molis vigorem exercent. Sicut ergo in corporibus nostris commercia sint spiritalia, ita in profundis Oceani nares quasdam mundi constitutas, per quas emissæ anhelitus vel reducti modo efflent maria, modo revocent. At hi qui syderum," &c.

Koeler, in his *Animadv. ad Senecæ Naturales Questiones* (lib. ii. c. 1, § 4), observes, in reference to this passage:—

"Ibi miror Salmasium in *Exercit.* [Plinianis], p. 203, doctrinam non magis ostentasse. Harum opinionum primordia Plato ministraverit, qui in Phædronē reciproca-tionem quandam spiritus et aquarum per terræ globum sumebat, c. 179. Præter illam tamen causam potuerunt et aliæ esse quæ hanc opinionem gignerent, v. c. calor et ignis quem in penetralibus terræ inveniebant, quo imprimis inclinaverit Empedocles. . . . Flumina enim aie-bat esse venis montesque ossibus similes, ut noster infra ad iii. 15, § 8, et ad vi. 14, § 1, seqq. . . . Pythagoreos Zenonemque Citticum, Pythagora præstante, mundum pro animali habuisse, quod ut reliqua animalia respiret, notum est ex *Philos. Plac.* *Plutarchi*, ii. 9, et *Diogen. Laert.* vii. 1, 70, 139, sed non item eos idem de terra statuasse. Fuere tamen alii qui hoc credebant. Insignis in hanc rem est locus Strabonis, iii. p. 262."

If, as Athenodorus asserts, the ebb and flow resemble the inspiration and expiration of the breath, it is possible that some of the currents of water, which naturally have an efflux on to the surface of the earth, through various channels, the mouths of which we denominate springs and fountains, are by other channels drawn towards the depths of the sea, and raise it so as to produce a flood-tide; when the expiration is sufficient, they leave off the course in which they are then flowing, &c. Strabo (*Bohn's Classical Library*, vol. i. p. 259.)

"This method of explaining the ebb and flow of the sea, by comparing it to the respiration of animals, is not so extraordinary when we remember that it was the opinion of many philosophers that the universe was itself an animal. Pomponius Mela (*De Situ Orbis*, lib. iii. c. 1), speaking of the tides, says:—'Neque adhuc satis cognitum est, anhelitune suo id mundus efficiat, retrac-tamque cum spiritu regerat undam undique si, ut doc-tioribus placet, unum (*lege universum*) animal est; an sint depressi aliqui specus, quo reciprocata maria resident, atque unde se rursus exuberantia attollant; an, luna causas tantis meatibus præbeat.'"—*Note by the Trans-lator.*

The subject of one of the numerous manuscripts of Dr. Dee, is, "The true Cause and Account (not vulgar) of Fluds and Ebbs," 1553:—

"Perchaunce they thinke the Sea and Rivers (as the Thames) to be some quicke thing; and so to ebbe and flow in, run in and out, of themselves at their own fantasies. God helpe, God helpe."—His *Mathematical Preface*, b. iiij.

He probably adopted Roger Bacon's lunar theory; or did he characteristically follow the speculation of the mathematician—

"apud Fromundum, qui æssuare mare existimaverit, quod Angelus aliquis terræ motor (incertum sub quo Zenith) globum terræ attollat supra centrum aliquot cubitis, totidemque infra deprimat per certa et modulata intervalla?"—*Rivinus*, ut supra.

Antrim, in 1644, to assist Montrose in Scotland. His name of Allaster Mac Coll-Kittagh was rather a lengthened appellation, especially for English writers, who did not know what it all meant. They, therefore, dropped his Christian name altogether, and gave him his father's Christian name and surname, corruptly spelled "Colkitto." And, indeed, in some of their pages he actually figures as "Colonel Kitto!"

Once for all, however, his name was Alexander, the son of Coll-Kittagh; the son of Gillaspick; the son of Colla-Duv-na-g Cappul, or, "Black Colla of the Horses;" the son of Alexander of Isla; the son of John, surnamed *Cathanach*, or the "warlike;" the son of John; the son of Donnell, surnamed *Ballach*, or "freckled;" the son of John, surnamed *Mor*, or "large-bodied;" the son of the "good John of Isla," and his second wife Margaret Stewart, a daughter of Robert II. (See Donald Gregory's *History of the Highlands and Isles of Scotland*.)

GEO. HILL.

Belfast.

HAYDN'S CANZONETS (3rd S. v. 212.)—Though unable to answer your correspondent's question with respect to all Haydn's canzonets, I can give you some information concerning one of them. The late Geo. Dance, architect, told me that he himself directed Haydn's attention to "She never told her love," and recommended him to set it to music. There is a story told on the authority of Dr. Clarke Whitfeld, formerly professor of music at the University of Cambridge, that Haydn reading "She sat like *passion*" (instead of *patience*) "on a monument," struck a fortissimo chord on the pianoforte, which he changed to the present exquisite chord as soon as he learned his mistake. While my pen is in hand, I will give you two other anecdotes of the great composer, told by the late Mr. Salomon, the violin player, who, as is well known, brought him to England. Among the *novelties* introduced into music by Mozart were quintetts with *two violas*. Salomon asked Haydn to write some quintetts on this plan; but he refused, saying, "Mozart has written you some quintetts." When Haydn had completed his "Twelve Grand Symphonies," which his engagement with Salomon required, Salomon complimented him, saying, "Sir, I think you will never surpass these Symphonies." "Sir," replied Haydn, "I never mean to try." Musicians will know that he kept his word, though he continued to write quartetts as long as he lived. SEPTUAGENARIUS.

INCHGAW (3rd S. v. 154.)—Inchgaw, or Inchgall, was the name of a small island, which was situated in the now nearly drained lake of Lochore, or Loch Orr, in the parish of Ballingray, in Fife. There was also a chapel here; and, according to Sibbald, so early as the reign of Malcolm IV. (1153—1165)—others say Malcolm III.

(1057—1093)—Duncan, of Lochore, built a castle upon the island; and there the Lochores, as well as the Valoniis and the Wardlaws, who were successively proprietors or barons of Inchgall and Lochore, for many ages resided. It is probable that the "barony of Inchgaw" had originated with Duncan of Lochore. Robert, Duke of Albany, when regent of Scotland, granted a confirmation charter of the lands of "Trakeware" (Traquair), in Peeblesshire, to Watson of Cranstoun, dated "apud Inchegall," Sept. 27, 1407 (*Reg. Mag. Sigil.*, f. 233). Notices of this barony will be found in *Inquisitiones Speciales*; and, under "Fife," No. 389 (May 23, 1627), the service of one of the heirs runs thus:—

"In terris et baronia de Lochirschyre-Wester alias nuncupatis Inchegall; terris nuncupatis Flockhous et Bowhous de Inchgall, cum lacu de Inchgall et jure patronatus capellæ de Inchgall," &c.

"The loch of Inchgaw, with the castle," is mentioned in Monipennie's *Brief Description of Scotland*. In an antiquarian point of view, Inchgall, or Lochore, possesses some interesting features. Some say that there was a Roman camp, and that the Ninth Legion was attacked here, and nearly destroyed by the Caledonians. It is just possible that, upon a careful examination of the site of the old Inch, traces of a *crannoge* may even yet be found. It will be remembered that Sir Walter Scott's eldest son married Miss Jobson, heiress of Lochore. "Inchgarvie," referred to by S., is an island in the Forth, near Queensferry; locally attached to the parish of Dalmeny, co. Linlithgow. *Ga*, or *Gaw*, is used as a common abbreviation of the surname of "Gall," in the north-east of Scotland; as also is *hà*, for "hall," &c. A. J.

CAPTAIN JAMES GIFFORD AND ADMIRAL GIFFORD (3rd S. iv. 472, 528.)—1. Captain James Gifford of Girton, Cambridgeshire, died January, 1814, and was interred in the church of All Saints, Cambridge; where his parents also lie buried. His father was one of the aldermen of that town, and served the office of mayor in 1757; and, thenceforward, continued in the Commission of the Peace. Tablets to the memory of Captain Gifford and his parents are to be seen in that church.

2. He was in the army, and Captain in the 14th Regiment of Foot.

3. On looking over memoranda of accounts kept by him, I find this entry:—

"1784, March 8th. Paid Hodson in full for printing *Elucidation of the Unity*, &c., in full, £6 14s. 6d."

This is the first mention I find of publishing account: coupling this with a memorandum prefixed to a prayer, written and offered up by him, "On occasion of my endeavours to elucidate the Unity of God," and which bears date Sept. 1782, it is pretty evident the first edition of that work appeared in or about the year 1783. As regards

the *Letter to the Archbishop of Canterbury*, I find this entry:—

"1785, October 25th. Paid Rivington for printing *Archbishop's Letter* in full, and settled with Bookseller Baldwin, £3 18s."

I can give no further information as regards any previous edition of this *Letter*, nor can I state when the other three editions of the *Elucidation* appeared.

4. The enlargements and additions were all the author's own. His son, Major-General Gifford, determined to print them in full on his father's death; and then brought out the 5th edition. He knew it was a subject entered on in the spirit of devout piety, and had occupied the writer's thoughts for many years of his life. Capt. James Gifford (Sen.) was also the author of *A Short Essay on the Belief of an Universal Providence*, Cambridge, printed by J. Archdeacon, 1781; and of a little work entitled, *Reflections on the Necessity of Death, and the Hopes of a Future Existence*.

In the *Christian Reformer* for January 1854 (No. 119, New Series), there is a Memoir of Rear-Admiral James Gifford, the eldest son of Capt. Gifford, and an account of the good reception his *Remonstrance* met with. He wrote it when he was Captain in the Navy. In this *Reformer*, we read in a note:—

"See a brief notice of Captain James Gifford, Sen., accompanying a prayer of his composition in *Christian Reformer*, vol. i., N. S., p. 821; and of his work, *Monthly Repository*, vol. xi. p. 144."

The writer adds, "a *sixth* edition of the *Elucidation* was published by the author's son, General Gifford"—but he should have said *fifth*.

GEO. S. J. GIFFORD.

ERRONEOUS MONUMENTAL INSCRIPTIONS IN BRISTOL (3rd S. v. 87.)—It may be as well to notice two inaccuracies of date in the tablet on the west wall of Bristol Cathedral erected by a "devoted friend" in memory of the Porter family. Col. John Porter is said to have died in the Isle of Man in the year 1810, aged 38 years. It should have been 1811, as appears from a letter of Miss Jane Porter, now lying before me, dated Nov. 18, 1811, in which she speaks of having lately been afflicted with the news of the death of her brother John, who was the merchant in the West Indies. It would appear from the *Gentleman's Magazine* that he died, poor fellow! in Castle Rushen, an imprisoned debtor, on the 19th of August, leaving a widow and child. (Query, What became of them?) The father of "this highly gifted and most estimable family" is said to have died at Durham in the year of our Lord 1780. It should have been 1779. I add a copy of the inscription on his tombstone in the churchyard of St. Oswald's in Durham:—

"To the Memory
of

WILLIAM PORTER,

Who was Surgeon 23 years to the
Inniskilling Regiment of Dragoons,
And departed this life the 8th of
September, 1779, in the 45th year
of his age.

He was a tender husband, a kind father,
And a faithful friend."

DUNELMENSIS.

WILDMOOR AND WHITIMORE (3rd S. v. 220.)—Not being personally acquainted with the country in question, I was obliged to depend upon others; and while writing my note, I had before me Faden's large map of Staffordshire in 1799, together with Cruchley's Maps and Walker's County Atlas—the two last reduced from the Ordnance Survey. It will be seen, I think, that I could hardly come to any other conclusion than that the two names applied to the same place. Cruchley omits Whitimore, in Shropshire; and lays down Wildmoor farm within the borders of Staffordshire on the same spot, near Abbots' Castle, where Faden has inserted Willmor. Walker follows an opposite course, noting Whilimore (*sic*), in Shropshire, and not giving either name in Staffordshire. I knew that the parish of Bobbington extends into Salop; and when I said that Wildmore did so, I was of course alluding to that portion of Bobbington, which your correspondent observes is now locally known as Wittymere. After all, it may be that Willmore was the original appellation, and that the property of the Whitmore family came to be called after them, one name easily passing into the other; or, *vice versâ*, Willmore and Wildmoor may themselves be corruptions of Whitimore, and instances of the changes in nomenclature which so frequently occur. The dissimilarity of the ancient and modern names certainly struck me; but they are scarcely greater than those of the place near Burton-on-Trent. The authorities quoted by Shaw prove that Wetmore was formerly written Wittmore, Wythmere, Wightmere, &c. I will not conclude without offering my thanks to your correspondent for his friendly correction.

SEEM.

ILLEGITIMATE CHILDREN OF CHARLES II. (3rd S. v. 211.)—In the list, given by OXONIENSIS, of the illegitimate children of Charles II., there are omitted Charlotte, Countess of Lichfield, and Barbara, a nun at Pontoise: both daughters of Barbara, Duchess of Cleveland. And I will add a query: What authority is there for the existence of James Stewart, a Catholic priest, with whom the list begins? I have never seen him mentioned in any list of Charles II.'s children.

CHARLES F. S. WARREN.

LEADING APES IN HELL (3rd S. v. 193.)—I am not aware of the origin of the phrase, "Leading

apes in hell," as applied to *old* maiden ladies; but as T. D. H. asks for earlier mention of the superstition, I would refer him to *Much Ado About Nothing* (Act II. Sc. 1), where the theme is enlarged upon at considerable length by a *young* maiden lady of certain age, but of uncertain temper. Probably some commentator on this passage may throw light on the matter. C. A. L.

Shenstone, in one of his *Levities, or Pieces of Humour*, entitled "Stanzas to the Memory of an agreeable Lady, buried in Marriage to a Person undeserving of her," and which commences—

" 'Twas always held, and ever will,
By sage mankind, discreeter,
T' anticipate a lesser ill
Than undergo a greater"—

thus, in the sixth verse, alludes to the above singular superstition:—

" Poor Gratia, in her twentieth year,
Foreseeing future woe,
Chose to attend a monkey here,
Before an ape below."

MORRIS C. IMES.

Liverpool.

PAMPHLET (3rd S. v. 167).—It seems worth while to make a note of a somewhat unusual employment of this word, upon which I have just happened in Shakspeare's *First Part of Henry VI.*:—

"[. . . Gloster offers to put up a Bill: Winchester snatches it, tears it.

"Winchester. Com'st thou with deep premeditated lines?

With written pamphlets, studiously devised?"

JOHN ADDIS.

ANCESTOR WORSHIP (3rd S. v. 212).—For information on this subject, see *Faiths of the World*, by Rev. J. Gardner, M.A., published by Fullarton & Co. This work also contains notices of "Sidereal Worship." H. FISHWICK.

VERIFYING QUOTATIONS: TRADITIONS, ETC. (3rd S. iv. 193, 292).—A curious instance of the chance of continuing an error, unless a subject be thoroughly gone into, occurred the other day in editing the Architectural Publication Society's *Dictionary*, which is perhaps worth recording. On coming to the biography of Fra Giovanni Giocondo, the writer found there was an epigram addressed to him by the learned Sannazarius, in which the former is described as the architect of "*geminum pontem*," at Paris. On consulting an able French authority, the editing Committee were told there was no question that the bridge was the old *Pont aux Doubles*, a bridge which led from the front of Notre Dame to the Quartier Latin; and which has just been pulled down, in consequence of the public improvements—in fact, that the name itself was sufficient evidence to rely on. Having, however, the fear of our vigilant secretary before our eyes, it was determined

to search further. And after ransacking Sauval, and a host of authorities, it was discovered that the *Pont aux Doubles* was not erected till after Giocondo's death, and that it was so called, not because it was a "*geminum pontem*," or *double bridge*, but because formerly there was a toll of a *double*, or *double denier* (a small French coin, worth the sixth part of a penny), payable by all who passed over it. The discovery that so probable a conjecture, and one that appears to have been so universally received, was, after all, an error, seems so curious that it is, I hope, worth recording in "N. & Q." A. A.

Poets' Corner.

PORTRAITS OF OUR LORD (3rd S. v. 74, 157).—There is evidence that such portraits, or rather portraits asserted to be such, were extant in the second and third centuries of our era. In the Latin version of Irenæus (*Adversus Hæreses*) is the following passage, relative to the followers of the heresiarch Carpocrates:—

"Etiam imagines quasdam quidem depictas, quasdam autem et de reliqua materia fabricatas habent, dicentes formam Christi factam a Pilato, illo in tempore quo fuit Jesus cum hominibus. Et has coronant, et proponunt eas cum imaginibus mundi philosophorum, videlicet cum imagine Pythagoræ, et Platonis, et Aristotelis," &c.

Hippolitus, the bishop of Portus, in his corresponding book, *Katὰ παρὰν ἀπίστων*, has a shorter passage to the same effect:—

"Καὶ εἰκόνας δὲ κατασκευάζουσι τοῦ Χριστοῦ, λέγοντες ἐπὶ Πιλάτου τῷ καιρῷ ἐκείνῳ γενέσθαι."

Both passages throw doubt upon the authenticity of the representations. See Bunsen's *Hippolytus and his Age*, vol. i. pp. 80, 81. H. C. C.

SANCROFT (3rd S. v. 213).—Francis Sancroft, of Fressingfield (co. Suffolk), had by his wife Margaret, daughter and co-heiress of Thomas Boucher of Wilby, in the same county, two sons, Thomas, and William, the Archbishop; and six daughters—Deborah, Elizabeth, Alice, Frances, Mary, and Margaret.

Although I have been unable to find out any of their husbands' names, I would suggest that the following probable sources should be tested.

The Archbishop, who was fond of obtaining any information connected with his family, made extracts with his own hand from the register books, of the parish of Fressingfield, of the births, marriages, and deaths of all members of the Sancroft family from the year 1739. These were in existence some few years ago, and in the possession of the Rev. Mr. Holmes of Gawdy Hall, Suffolk.

Three large volumes of letters, principally on private matters, addressed to Archbishop Sancroft at different times, are in the Harleian Collection (Nos. 3783—3785).

In Dr. Ayscough's Catalogue (4223, 130), among

papers left by Dr. Birch, are several documents relating to the private history of the Archbishop.

About the year 1661, his sister Catherine lived with the Archbishop, so that it is probable that, in that year, that lady was a spinster.

WYNNE E. BAXTER.

TRUST AND TRUSTY (3rd S. v. 231.)—Your correspondent J. C. J., who has taken under his special patronage the new word—or would-be word—*reliable*, in order to obviate the objection that its use has been anticipated and supplied by *trustworthy*, advanced, in a letter to "N. & Q." some weeks or months ago, the ingenious theory that "trust" and its derivatives are, properly, susceptible only of a personal application. I protested against the limitation as novel, arbitrary and untenable, and I cited Shakspeare. J. C. J. replies in an article headed "Trusty: Trust, as used by Shakspeare." I waive all discussion of "Trusty," because it was not the equivalent suggested for "reliable." Let us go to the root, "Trust." J. C. J. says that Shakspeare uses this word 120 times; that for more than one half of these he applies it to persons, and frequently in the remaining cases to things which have reference to persons. J. C. J. considers swords and other weapons to possess (*poeticè*) a sort of personal existence; and from these premises he concludes that Shakspeare, though "he occasionally disregards it," *prefers* his (J. C. J.'s) use of the word "trust."

With these assumptions, inferences, and reservations it is not easy to deal. Shakspeare's *preference* of the personal to the material application of the word, if he be admitted to have employed both, is too loose and conjectural a thesis for argument. In the mean time, the word is used by every one in its material sense a dozen times a day. A man trusts or distrusts his watch, his weather-glass, his wall, as it may be well or ill built—his horse, as it may be sure-footed or otherwise, &c. &c.; and he does so in perfectly good English. The distinction is too fine to handle. J. C. J. is much less nicely discriminate in matters of neology, when he talks of "the modern words *reliance* and *reliable*," as if they were parallel in date and authority,—whereas the one is to be found in Shakspeare, is used by Dryden, Atterbury, Bolingbroke, and probably by every great writer of the English language for the last two centuries—whilst the other is, as we all know, the newspaper spawn of the last ten or twelve years.

I quite agree with J. C. J. that it would be execrable English, even for the nineteenth century, to say that "your honesty is reliable" (though I am rather surprised that he should admit it to be so); but to say "your honesty is trustworthy," would be as good Victorian as "Elizabethan."

X.

Miscellaneous.

NOTES ON BOOKS, ETC.

Essays on the Administrations of Great Britain from 1788 to 1880. Reprinted from the Edinburgh Review. By the Rt. Hon. Sir George Cornewall Lewis, Bart. Edited by Sir Edmund Head, Bart. (Longman.)

Those who remember the very interesting series of papers on the various Administrations from the time of Lord North, Lord Rockingham, Lord Shelburne, the Coalition, and Mr. Pitt, down to those of Mr. Canning, Lord Goderich, and the Duke of Wellington, which were from time to time contributed to the *Edinburgh Review* by that accomplished scholar and excellent man, the late Sir George Lewis, owe their best thanks to Lord Stanhope and the other discerning critics to whose suggestions they are indebted for this republication of them in a collected form. The articles are not so much a history of England during the period to which they relate—a period of deep interest, and replete with instruction—as a commentary on the ministerial history of that day. Such a commentary by a man like Sir George Lewis, who in addition to being singularly acute and industrious, and as singularly just and impartial, combined practical statesmanship with a philosophical appreciation of the acts and motives of men, cannot fail to rivet the attention of historical students, and to be read with advantage by all. In the present republication, the *Essays* are given with many passages, notes, and references, which, for want of space, were omitted in the *Edinburgh Review*, while a certain air of completeness is given to the series by the addition of an excellent Index.

The Bibliographer's Manual of English Literature, by William Thomas Lowndes. New Edition, revised, corrected, and enlarged by Henry G. Bohn. Part X. (Bohn.)

The present Part concludes Mr. Bohn's bibliographical labours on the nucleus furnished by Lowndes; but, as he tells us, does not complete the work, as it is to be followed immediately by an Appendix, which will contain, *inter alia*, a complete list of all the books printed by the Literary and Scientific Societies of Great Britain. This will certainly be a most useful addition to Bohn's *Lowndes*, which if not perfect, is an enormous improvement upon the original work, and one for which all book lovers are under great obligations to Mr. Bohn.

Notices to Correspondents.

We have been unavoidably compelled to omit some of our Notes on Books.

J. H. We shall be glad to receive the notes on Gurnall.

J. HENRY will find a Table of University Hoods in our 2nd S. vi. p. 211; and references to a considerable number of articles on the same subject in the General Index to our Second Series.

E. A. GERRER. May marriages were considered unlucky in the time of Ovid, who tells us in his *Fæsti*—

"Mense malas Maio nubere vulgus ait."

a line which was affixed on the gates of Holyrood the morning after the marriage of Mary and Bothwell. See a curious paper on the subject by the late Mr. Singer, "N. & Q." 1st S. ii. 52.

If any Subscriber to "N. & Q." should discover the vol. iv. 3rd S. in his possession to be a copy with marginal M.S. notes, he will confer a favour on the owner, Mr. W. J. Bernhard Smith, by returning the same, either to the office of "N. & Q." or to 1, Flounden Buildings, Temple, when a clean copy will be exchanged for it.

J. D. Lady-day has fallen on Good Friday three times during the present century, namely, in 1642, 1854, and 1864. This will not happen again till the year 1910. The medieval computus refers to Easter Day, not to Good Friday. See "N. & Q." 3rd S. v. 234.

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LONDON, SATURDAY, APRIL 9, 1864.

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Notes.

THE BIRTH-PLACE OF ROBIN HOOD.

The melancholy catastrophe at Sheffield has brought before the eyes of the public the name of a river or rivulet called the Loxley. On seeing that name in the *Leeds Mercury* it immediately occurred to me, has this river any connection with the reputed birth-place of Robin Hood? I at once turned to the Ordnance Survey, sheet 294, six inch scale, and there sure enough I not only found the river Loxley, but a very small hamlet on its northern bank called Loxley also. Now, is this the "Merry sweet Locksley town" of the ballad? Hunter, in his *Hullamshire*, states that within the memory of man the district was wholly unenclosed and uncultivated; and he is of opinion that it has "the fairest pretensions to be the Locksley of our old ballads. The remains of a house in which it was pretended he (Robin Hood) was born were formerly pointed out in a small wood in Loxley, called Barwood; and a well of fine clear water, rising near the bed of the river, has been called Robin Hood's Well."

The traditions respecting the "mythical personage" are still unforgettably in that district, for within a quarter of a mile of this hamlet there is a public-house called "Robin Hood and Little John"; whilst upon the moors two or three miles to the northwest we find "Robin Hood's Spring," and a large part of the moor is distinguished from the surrounding wilderness by the name of "Robin Hood's Moss."

A propos of Robin, I may be allowed to make the following remarks:—

Hunter conjectures, and not without some degree of plausibility, that Sir Richard atte Lee, whom Robin befriends, was a member of the House of Lee or Leigh of Middleton, near Leeds. If Sir Richard did go from Middleton on his journey to meet the Abbot of St. Mary's, his road would lay across the present Leeds and Wakefield turnpike road, just about at a spot where the road crosses a bank spanned by a bridge still known by the name of Robin Hood's Bridge. Indeed the whole district, now the site of many coal-pits, is called by his name; and if this was the bridge where "ther was a wraselyng," is it not probable that the knight in his gratitude gave the district (which would be his own property) its present name "for love of Robyn Hode?"

Is there any evidence to warrant us in stating that the hill about three quarters of a mile north of Wrenthorpe, near Wakefield, now called Robin Hood's Hill, was the scene of the battle between Robin and the Jolly Pinder? The hill in question is near the Wakefield and Bradford turnpike road, and the pinder in terms of reproach states—

"For you have forsaken the king's highway,
And made a path over the corn."

In the ballad relating Robin's birth, breeding, valour, and marriage, mention is made of "Titbury town," which, from the line "Where the bagpipes baited the bull," we are led to suppose is a clerical error for "Tutbury," the place celebrated for its bull-ring; but in a few stanzas further on we are told that Sir Roger, the parson of Dubbridge, brought his mass-book,—

"And joynd them in marriage full fast."

Has the ballad-smithier in his ignorance changed Tetbury in Gloucestershire into Titbury, and then by a full use of the poet's "license" assured us that it should be the present Tutbury? Some seven or eight miles from Tetbury, there is a village now called Dudbridge, and if it could be proved that a Sir Roger was the officiating priest at that place during either of the periods Robin is said to have lived, it would go far to settle which is really the correct one.

Robin's adventure with the curial friar in "fair Fountains' dale" appears to be commemorated by the fact that the wood overhanging Fountains Abbey, on the south side of the Skell, is still called Robin Hood's Wood. In it, towards the south-west end of the abbey, there is a spring called Robin's Well; and the neighbourhood around Ripon comprehends other places named after the popular hero. One of his band is called Will Stutly, and is it not probable that he was a native of Studley, who joined Robin perhaps at the very period of his adventure with the redoubtable friar?
A. E. W.

ALABARCHES.

In Juvenal (i. 130) this word, in the line "Nescio quis titulos Ægyptius atque Arabarches," is translated by Dusaulx *chef d'Arabes*, and he is quite at a loss in his notes to furnish a plausible meaning. But there is no doubt that the word should be written *Alabarches*, the correction given in Cicero (*Ep. ad Attic.* lib. ii. ep. 17). It is so found in Josephus (*Ant.* xviii. 7, 3, xviii. 9, 1, xx. 6, 3), in Eusebius (*Eccl. Hist.* ii. 5), and in the "Epigram. Palladæ Alexandrini" (Brunck, *Analect.* t. ii. p. 413, n. xxx). There is no question as to its meaning for Philo (*In Flaccum*, p. 975, or 528, Mangey,) uses as its equivalent ἡγεμὼν, chief of the people; and Hug (*Introd. New Test.* § 149) considers it as equivalent to גלית, *Raish Galbath*, prince of the exiles. So does Raphall (*Hist. Jews*, ii. 71), but he is unable to assign any etymology for the word *alabarches*; and Milman does not make the attempt. There can be little doubt that the terminal ἄρχης is Greek, and the initial, instead of ἀλας would probably have been in the same language had it been invented by the Jews, as the equivalent for גלית, *galbath*, which in the New Testament is represented by διασπορά (1 Peter i. 1; John vii. 35), and means the community of Jews settled out of Jerusalem, either in Asia, of which Babylon was the capital; or in Greece, of which Alexandria was the metropolis. But the word is probably of Greek formation, and instead of being ἄρχης διασποράς, or διασποράρχης, the Greeks took, I conceive, the Hebrew term, *galbath*, γαλαθ, pronounced *galat*, and added ἄρχης, forming Γαλαθάρχης. The Greek γ was sounded like *g* in the German *tage*, *lage*, whence our *day*, *lay*, approximately to the English *y*. Thus, γαλαθάρχης was, I consider, corrupted into ἀλαθάρχης and by the Romans into *urabarches* (*Cod. Justin.* l. 4, tit. 61, l. 9).

T. J. BUCKTON.

Lichfield.

JOSEPH HUME.

The general public would be startled at finding this staunch patriot enrolled among the poets. It seems nevertheless true that his mind was at one time, at least, captivated by the Muse, for there lies before me the —

"Inferno: a Translation from Dante Alighieri into English Blank Verse. By Joseph Hume, Esq., 12mo. Lond. Cadell, 1812."

It was long before I could believe that my book was really written by the politician, but on referring to a Memoir of Mr. Hume in the *Scottish Nation*, I find it unhesitatingly placed to his account. Considering this, therefore, a settled point, I would ask if it is at all likely that at a later period he did a little bit of satire in the same vein?

Is he, then, or is he not the author of a thin 12mo, of a square form, entitled *The Palace that N—h Built: a Parody on an Old English Poem*. By I. Hume. Neither place, date, nor printer; but having, as will be seen at a glance, reference to a great squander of money upon the Pimlico palace by George IV. and his architect Nash. The verses are illustrative of nine caricatures descriptive of the palace, and smack strongly of the calculating propensities of the member for Montrose.

For example: Parliament, it might seem, had supplied the means for additions to the building; these the caricaturist represents under demolition, the poet singing their dirge:—

"These are the wings which by estimates round
Are said to have cost Forty-two thousand Pound,
And which not quite according with Royalty's taste,
Are doom'd to come down, and be laid into waste."

The last print represents an over-wrought and dilapidated *biped*, dragging a heavy roller, with these concluding lines:—

"This is the man whom they Johnny Bull call,
And who very reluctantly pays for it all.
Who from his youth upwards has work'd like a slave,
But the devil a shilling is able to save;
For such millions expended in mortar and stone,
Have drawn corpulent John down to bare skin and bone;
And, what is still worse, 'tween Greeks, Turks, and Russians,
He'll soon be at war with French, Austrians, and Prussians.
But he's kindly permitted to grumble and gaze,
Say and think what he will, *provided he pays*."

But I can hardly put my question seriously, for it seems the squib of some wag, who probably founded his new version of an old ditty upon a grumbling speech of the senator, and here holds him responsible for its paraphrase in verse.

A. G.

APPLICATION OF GUSTAVUS ADOLPHUS TO CHARLES I. ON BEHALF OF PATRICK RUTHVEN.

When I first heard that a translation of a letter addressed by Gustavus Adolphus to Charles I. on behalf of Patrick Ruthven (the same which is printed in your 2nd S. ii. 101), had been found among the State Papers, I concluded that it could not have relation to the Patrick Ruthven so long a prisoner in the Tower, but to the other Patrick Ruthven, who served for many years under Gustavus Adolphus; the same person who afterwards transferred his military services to Charles I., and was rewarded with the earldoms of Forth and Brentford. But when I saw the paper itself, and found that it made mention of Patrick Ruthven's "hereditary honours," of the "splendour of his ancient house," the "place and dignity of his ancestors," and offered the thanks of his "whole

family" for munificence to be bestowed upon them, and when I also found that by a contemporary endorsement the letter was construed to be an application that Patrick Ruthven "might enjoy the former honours and dignity of his predecessors;" and, finally, in addition to all this, when I found that Mead, the news-letter writer, mentioned a previous letter of Gustavus Adolphus in 1625, as an application that "Mr. Ruthven," writing of him as if he were some person well known in London, "might be restored to the honours of his predecessors," I concluded that, strange as it seemed for the great Swedish hero thus to interfere, his interference really was — as it had already been concluded to be by Colonel Cowell Stepney — on behalf of Patrick Ruthven, son of the third Earl of Gowrie. I was the more especially led to this conclusion by the circumstance that the passages from the letter which I have quoted above, whilst they fitted in most peculiarly with the position and connexions of the last mentioned Patrick Ruthven, did not seem applicable to what is to be found in English historical books respecting the other Patrick. Under these circumstances I appealed to your correspondents to refer me if possible to the other letter of Gustavus Adolphus mentioned by Mead.

Writing lately in "N. & Q." in reference to the letter of your correspondent J. M. (3rd S. v. 270), I avowed that this was my opinion, and invited J. M., if he thought he had any reason to find fault with my conclusion, to communicate any facts upon the subject to your pages.

J. M. has not yet replied to my invitation, but I have now to announce to you that a recent discovery of another letter of Gustavus Adolphus — probably that referred to by Mead — has convinced me that in this instance second thoughts were not best, and that the application of Gustavus Adolphus was made, not on behalf of Patrick Ruthven, the prisoner in the Tower, and the father of Lady Vandyke, but, as J. M. supposed, on that of the soldier of Gustavus Adolphus, and the subsequent Earl of Forth and Brentford.

The new evidence which has occasioned this change in my opinion, has turned up, since I last wrote to you, among the MSS. of the Marquis of Bath, and by his permission I am enabled to lay it before your readers. It is an original letter signed by Gustavus Adolphus, and has been further authenticated by an impression of his seal. It reads as follows:—

"GUSTAVUS ADOLPHUS TO CHARLES I.

"Nos Gustavus Adolphus, Dei Gratia Suecorum, Gothorum, Vandalorumq; Rex, Magnus Princeps Finlandiæ, Dux Estoniæ Careliæq; nec non Ingræ Dominus, Serenissimo et Potentissimo Principi ac Dño Domino Carolo, Magnæ Britannia, Franciæ ac Hybernæ Regi, Fidei defensori, Fratri, Consanguineo et Amico nostro charissimo, Salutem et felicitatem.

"Serenissime Potentissimeq; Princeps, Frater, Consanguineus et Amice charissime. Postquam intelleximus Ser^{as} V^{as} non adeo offensam esse familiæ Rithuanianæ, igitur minimè supersedendum duximus, pro sincerè nobis dilecto Chyliarchâ nostro Nobili Patrico Rithuen apud Ser^{tem} V^{ram} intercedere: Et quamvis nunquam animum induximus ea refricare quæ forsan Ser^{tis} v^{ræ} statui adversari authumantur; tamen cum Chyliarcha noster a multis annis iam nobis fideliter servierit, et per omnes militiæ gradus ititando ita se gesserit, prout virum nobilem et mauortem decet: non potuimus non intermittere, quin Ser^{tem} v^{ram} amice poscamus, si ita Ser^{tis} v^{ræ} gratia patiatur ultro, ut in nostri gratiam prænominatum Rethuin et bonis avitis et honori restituat, suâ clementiâ eundem amplexetur. Id si supplicans assequutus fuerit, Deos sibi nunquam magis fuisse propitios gloriabitur. Hiscæ Ser. V^{ram} Deo Optimo maximo animitus commendamus. Dabantur è Regiâ nostrâ Stockholmensi die xxiv^{ta} Mensis Junij Anno M^o DC^o xxxv^o.

"S. V. bonus frater et consanguineus,

"GUSTAVUS ADOLPHUS.

[Addressed.]

"Serenissimo et Potentissimo Principi ac Dño Domino Carolo Magnæ Britannæ Franciæ ac Hybernæ Regi, Fidei Defensori, Fratri, Consanguineo et Amico nostro Charissimo."

I presume it will not be contended that this letter can apply to any one but to the Colonel Ruthven, who was knighted by Gustavus Adolphus, with four of his companions in arms, on September 23, 1627, on the occasion of the receipt by Gustavus of the emblems of the Order of the Garter (Walkley, p. 122).

This new "find" compels me to withdraw that portion of my letter (3rd S. v. 270) which relates to the application of Gustavus Adolphus, and to confine it to the Lord Ruthven of the 'Ladies' Cabinet. If J. M. can show that that "right honorable and learned chymist" was any other person than Patrick Ruthven, son of the third Earl of Gowrie, I shall be very much obliged to him if he will communicate the facts, with proper references to authorities, to your pages. The subject of these Patrick Ruthvens has evidently a Scottish, as well as an English side, and truth will gain by bringing together the results of inquiries made on both sides of the Tweed.

JOHN BRUCE.

HENRY DENNIS.—On a monument in the north aisle of Pucklechurch church, co. Gloucester, is this inscription:—

"In Memoriam Johannis (sic) Dennis Armigeri, primogeniti et heredis Henrici Dennis Armigeri, qui 26 die Junij, Anno Domini 1688, ex hac vita decessit, postquam ex uxore sua Margareta, Dni Georgij Speake, de Whight-ackington in comitatu Somerset. Equitis Balnei, e filia-bus unâ, duos accepit filios, Johannem scilicet et Henricum: E quibus Johannes Dennis de Pucklechurch (alias Pulcherchurch) in com. Glocestriæ Arm. duxit Mariam, Nathanielis Still, de Hutton in Comitatu Somerset. Arm. filiarum et coheredum unam; ex quâ tres accepit filios et filiam unam, viz. Henricum, Johannem, Gulielmum, et Margaretam.

"Hoc quod est pulchri Templum est pulcherrima."

This inscription has led Rudder, Sir Robert Atkyns, and others, into numerous errors; thereby causing a generation, which never existed, to be inserted in the Dennis pedigree.

The Pucklechurch register of burials states, that "John Dennis, Esq. (father of Henry), was buried 7th August, 1609;" and "Henry Dennis, Esq., was buried 26th of June, 1638." This proves beyond a doubt, that the inscription is not in memory of *John*, but of *Henry*, and should read thus:—

"In Memoriam Henrici Dennis Armigeri, primogeniti et heredis Johannis Dennis," &c.

It is also noticeable that the day of death is given June 26: so that if the monument is not incorrect in this, Henry Dennis was buried on the day on which he died.

SAMUEL TUCKER.

East Temple Chambers, Whitefriars Street, E.C.

CORPSE: DEFEND.—Dr. Trench remarks in his *Select Glossary*, that, whereas the word *corpse* was once used in speaking of the body of a living man, it is now only employed to denote a body which has been abandoned by the spirit of life. I find that Thackeray held the word to be of the same value as did Surrey, Spenser, and Ben Jonson, as he tell us in the *Four Georges*, 103, that one of his heroes was found "a lifeless corpse," which he certainly would not have done had he looked only with modern eyes upon *corpse*, and so seen in it an equivalent of *cadaver*.

The old meaning of *defend* (forbid) still survives in Nottinghamshire. A few years ago I heard a governess say to a round-backed pupil, "I *defend* you from sitting in easy chairs."

ST. SWITHIN.

THOMAS NUGENT, ESQ., ETC.—Many British subjects have, at various times, been honoured with titles of nobility and other dignities by foreign sovereigns; yet, with the exception of such of them of the present day who are noticed in Burke's *Peerage*, there is no work in which they are recorded. The contributors to "N. & Q." would perhaps give, in its useful columns, such instances as they may from time to time meet with; and thus, a complete list may be eventually obtained. The subjoined are offered as a commencement:—

Thomas Nugent, Esq., Major-General in the service of King Charles II. of Spain, was by that monarch created Count de Valdesoto, and killed when deputy-governor of Gibraltar. He married Margaret, eldest daughter of Hugh Parker (who died in 1712, aged thirty-nine), eldest son of Sir Hyde Parker, Bart.; and by that lady, who was cousin to the distinguished Admiral Sir Hyde Parker, had one son, Edw. H. Nugent, Count de Valdesoto.

Austin Park Goddard, Esq., was a Knight of the Military Order of St. Stephen in Tuscany,

and married Anne, second daughter of the above-named Hugh Parker; by whom he had one daughter, Sophia, the wife of William Mervyn Dillon, Esq.

The Chevalier Laval Nugent, who died at his "Schloss," near Fiume, in Aug. 1862, was a Count of the Holy Roman Empire, Chamberlain of the Empire, Freiherr in Croatia, and Knight of nearly all the European Orders: the bare enumeration of whose dignities would require an octavo page.

ELOC.

BURIAL OFFERINGS.—The following cutting, from the *Chester Cottrant* of Sept. 26, 1863, relates to a custom which is, I imagine, merely a local one at present:—

"*Larceny of Burial Offerings at Denbigh.*—Yesterday week Evan Davies, an aged person, was charged at the Denbigh Police Court with having stolen 8s. from the communion table of the parish church, on Thursday the 17th inst., such money being the offertory made upon the burial of a deceased parishioner. Suspicions having been entertained of such moneys being abstracted, the rector of the parish, the Rev. Lewis Lewis, on this occasion placed himself in a position, unnoticed by the congregation, to watch. It was the curate, the Rev. Thomas Thomas, who officiated; and after the funeral procession had quitted the church, the prisoner came inside, and called out the name of the sexton, Price, thrice. Finding that there was no answer, he deliberately walked up to the communion table, and helped himself out of the contributions at both ends of the table. Then he decamped, but was quickly brought back by the rector. Upon being accused of the theft he immediately admitted it, and prayed for forgiveness. The prisoner pleaded guilty, and was sentenced to three months' imprisonment."

I should be glad if any reader of "N. & Q." would inform us whether this custom of burial offerings exists elsewhere at the present day. F.

FUNERAL OFFERINGS.—The notes on loaves at funerals which have lately appeared in your columns bring to my recollection an old custom that exists in some parts of Wales (and elsewhere, for aught I know). In many parishes the parson receives no burial fee, but when any one dies his friends and neighbours, as many as attend the funeral, lay their voluntary offerings on the communion-table for the clergyman. These being regularly inserted in the registers, form some guide to the esteem in which persons were held by their neighbours; for instance, no less than nineteen shillings and sixpence was contributed at the funeral of Mrs. Mary Hughes, who died at Aber, 1741; and the rector of that place assured me that he once carried off eighty-five sixpenny-pieces from such an occasion. On the other hand, Martha Jones of the same place was probably little cared for by her neighbours, for a solitary penny was all the parson received for his "heavy task."

In connection with Aber, I may mention that it is one of those secluded spots into which the Genevan custom of the parson's changing his dress

in the middle of the service has never reached, for that indisputable authority "the oldest inhabitant" cannot remember a gown in church.

JOS. HARGROVE.

Clare Coll. Camb.

Queries.

"ABEL," ORATORIO OF.—Can J. R., or any other musical antiquary, say who wrote the words of *Abel*, an oratorio; to which Dr. Arne composed the music? M. C.

GEORGE AUGUSTUS ADDERLEY.—Will any of your readers who have access to old army lists inform me of the rank and regiment of George Augustus Adderley: in 1792, he is supposed to have been major. Is this the case? If so, what regiment? and when did he quit the army, and what was his rank then? He was son-in-law to the last Earl of Buckinghamshire. T. F.

"AUREA VINCENTI," ETC.—On a stone formerly over the fireplace in one of the chambers at Ham Castle, Worcestershire, is the following inscription:—

"Aurea vincenti detur mercede corona;
Cantat et æterno carmina digna Deo,"

together with the arms of Jefferey—3 scaling ladders. The stone is now preserved in the hall of that place. Can any of your correspondents explain from whence such an inscription is derived? THOS. E. WINNINGTON.

ANEROIDS.—I have two aneroids; their movements are identical. My position is nearly 800 feet above the level of the sea; and yesterday, for instance, I registered 28·90 by both, which, according to the usual rough calculation would represent 29·70 at the level. I find, however, by *The Times* report, that the barometer, *corrected*, showed 30·13 at Liverpool on the same date, and about the same time. A few hints to a tyro in meteorology on the subject of this correction would oblige. I should add that I am not fifty miles from Liverpool. L. M.

March 17, 1864.

THE BALLOT.—I have read, I cannot remember where, that Burke, speaking of the Ballot, said, "Putting three blue beans into a blue bag will not purify the constitution." I cannot find the uncouth expression in any of his speeches on constitutional questions, but shall be obliged by being told whether it is his or some other writer's. C. P.

BEECH-DROPPINGS (*Epiphegus Virginiana*).—Can any medical man give any information respecting the medicinal properties of this curious parasite? It grows as a parasite on the roots of beech trees in Canada.

I find the following description of the plant in the December (1863) number of *The British American Magazine*, published at Toronto, Canada West:—

"Here, in this wood, is an odd looking plant: a naked and slender thing, with stems which are never covered with leaves, but bear nothing more than small scales in their stead. It is called 'beech-drops' (*Epiphegus Virginiana*), and grows as a parasite on the roots of beech trees. In October the plant is full of life and vigour: the stems, which have been hard and brittle the summer through, are now tender and succulent, and shoot out many branches. The flowering season is scarcely over; but the flowers being small, are not readily found. It bears the reputation of possessing medicinal virtues."

So far for this quotation, which creates curiosity without satisfying it in the smallest degree.

Now I happen to know some of the virtues of this valuable plant. It is used by the Indians for curing *hemorrhoids*. An acquaintance of mine in this town, who suffered terribly for months with this most weakening disease, for which he could find no relief from the medical men of the town, was entirely cured by a farmer's son with this plant—the use of which he learned from the Indians. As I understood him, he boiled about a handful of the stems in milk, and drank a small quantity two or three times a-day. The cure was effected in two or three days; and years have passed since without any return of the disease. A medicine of such power may, no doubt, be useful in other cases of congestion. I trust, through the medium of "N. & Q.," this note will attract the attention of some medical men in England. I shall be only too happy to afford any further information on this subject, either through the post or "N. & Q." J. W. DUNBAR MOODIE.

Belleville, Canada West.

"THE CHURCH OF OUR FATHERS."—Who was the author of two verses of poetry that appeared some twenty years since in a Portsmouth paper, and said to be written at that time by a distinguished member of the House of Commons. It is entitled, "The Church of our Fathers," and commences thus—

"Half screened by its trees in the Sabbath's calm smile,
The Church of our fathers, how meekly it stands."*

Who was the author of the following, and how many verses does it consist of. Where can it be seen?—

"THE CHURCH.

"Oh! doth it not gladden an Englishman's eyes,
To see the old tower o'er the elm trees rise?"

A CHURCHMAN.

LIEUT. COL. COTTERELL was, in 1648, governor of Pontefract for the Parliament. He was subse-

[* "The Church of our Fathers" appeared in a periodical entitled *The Churchman*, i. 94, 12mo, 1885, where it is signed R. S., and was copied into *The Church of England Magazine*, iv. 32.—ED.]

quently employed on military service in Scotland, and seems to have been in that kingdom in 1657 (Clarendon; Boothroyd's *Pontefract*, 248, 261—263, 267; Drake's *Sieges of Pontefract*, 84—90; *Commons' Journals*, iii. 497; Whitelocke, 527, 561, 582; Baillie's *Letters and Journals*, iii. 225; Nickolls's *State Papers*, 130). In no instance do I find his *Christian name* specified. I shall be thankful to any correspondent who can supply it, or furnish any other information about him.

S. Y. R.

"FEAST OF THE DESPOTS."—In what volume or collection of recitations may this piece be found? It commences—

"There were three monarchs fierce and strong."

W. B.

THE GREAT ITALIAN POET.—

"The great Italian poet who described Cimabue's glory as eclipsed by Giotto, and Giotto's by Guido, and said that another and greater Guido would arise, has been called a prophet by those who wish to flatter succeeding painters, and Carlo Dolce and Barocchio have been complimented as second Guidos. Mere poetry has been turned into prophecy, as the southern cross of Dante, and the discovery of America of Seneca."—*Thoughts on Prophecy and Foreknowledge*. London, 1786.

"The great Italian poet" usually means Dante, but he could not have seen Guido's pictures. I shall be glad to have the passage pointed out to me, and also that in Seneca.

C. P.

"THE HOUSE THAT JACK BUILT."—Who was the author of this "Nursery Rhyme," and if it was, as has been said, a political squib, to what circumstances does it refer?

J. C. H.

THOMAS MORE MOLYNEUX.—There was published at London, 8vo, 1759, "*Conjunct Expeditions; or, Expeditions that have been carried on jointly by the Fleet and Army, with a Commentary on a Littoral War*." By Thomas More Molyneux, Esq." The work is not mentioned by Lowndes or Watt. The author was second son of Sir More Molyneux, Knt., by Cassandra, daughter of Thomas Cornwallis, Esq. He represented Haslemere from 1759 till his death, Oct. 3, 1776, æt. fifty-three, and was a colonel in the army.

In Brayley & Britton's *History of Surrey* (i. 415), he is called *Sir* Thomas More Molyneux, but in the pedigree (418) the prefix of *Sir* does not occur.

Was he knighted, and if so, when? S. Y. R.

MASSACHUSETTS STONE.—Where can I find a description of the Massachusetts stone in the United States, which I am informed has ancient Runic characters inscribed upon it? Have any attempts been made to read the characters or hieroglyphics on the ruined temples in Central America and Peru, and what has been the result?

H. C.

NORTHAMPTONSHIRE INHABITANTS OF CELTIC EXTRACTION.—Ten or twelve years ago or more, there appeared in *The Times* newspaper a paragraph stating that the native inhabitants of the midland parts of the county of Northampton were generally dark-haired, and were supposed to be of ancient British origin. The subject being one of considerable importance in a physiognomical and ethnological point of view, I shall feel greatly obliged to any gentleman who will furnish me with a transcript of the paragraph in question, or the date of the paper in which it appeared, and any information corroborative of such statement.

A. M.

PIT AND GALLOWES.—When was the last instance of the punishment of death being inflicted by the baron in Scotland under powers of "pit and gallows" before hereditary jurisdictions were abolished in 1748?

J. D.

TIMOTHY PLAIN.—In the *Scots' Chronicle*, 1797 to 1800, inclusive, are a series of letters upon Edinburgh Theatricals, by Timothy Plain; collected and re-printed at Edinburgh, 1800, 8vo.

Geo. Chalmers says it was the *nom de plume* of a writer to the signet; perhaps some correspondent can name him.

A. G.

REV. WILLIAM ROMAINE, M.A., married to Miss Price in 1755 (*Gent's Mag.*, 1795, p. 764). Can any reader of "N. & Q." state, and will oblige by stating, the Christian name of Miss Price; and giving some account of her parents or family, or some reference where to find any such account of her?

GLWYSAIG.

ROMANO-BRITISH MONEY.—In Mr. Henry Brandreth's *Observations on the Anglo-Saxon Stycas*, I find the following passage:—

"Among the coins mentioned by Batteley as having been found at Reculver, and called by him *nummi minimi*, are some which weigh no more than the twentieth part of a Roman drachm. They bear the heads of Roman emperors, and are made of a mixed metal, which has been found at Reculver in considerable quantities; they bear no legend, and were most likely struck by the Britons and perhaps by the earlier Saxons, in imitation of the Roman money."

I will ask such of the readers of "N. & Q." who are acquainted with these moneys, what emperors' heads appear upon them?

Perhaps the whole passage after all is only a careless assertion. Something of the same kind has appeared in print, touching the late Roman discovery in Gloucestershire.

C.

CHEYNE ROWE, ESQ., AN AUTHOR.—I find in the will of this gentleman (dated Higham Hill, co. Essex, August 10, 1699), mention made of certain

[* Mrs. Romaine died in Upper King Street, Bloomsbury, Oct. 4, 1801. See *Gent. Mag.* of that month, p. 965.—ED.]

books, viz., *Fire upon the Altar*, and a volume of poems entitled *Ourlania*. At the time of the testator's death, these books were apparently in the printer's hands, and are spoken of as being "in sheets." I should be glad to know whether they were ever published, and if the author's name was attached to them. There can be no doubt from the terms of the will that Cheyne Rowe was himself the author, though it may seem somewhat strange to find in such a quarter undoubted proof of the fact. Cheyne Rowe was third son of Sir William Rowe of Higham, and grandson of William Rowe, by Anne, daughter of John Cheyne of Chesham, co. Bucks. C. J. R.

STUM ROD —

"Like an ass, he [a scholar] wears out his time for provender, and can shew a *stum rod, togam tritam et lace-ram*, saith Hædus, an old torn gown, an ensign of his felicity."—Burton, *Anat. Mel.* 1, 2, 3, 15.

What is this?

J. D. CAMPBELL.

DR. JONATHAN WAGSTAFFE. — In the *Gentleman's Magazine* for February, 1739, there is a paper dedicated to the Lord Oen in Ireland, the object of which is to demonstrate that the relations in Mr. Gulliver's voyages are no fictions. The writer signs himself Jonathan Wagstaffe, M.D. Who was this Dr. Wagstaffe? He dates from the Inner Temple, and he speaks of himself as being a member of the University of Oxford. But the internal evidence leaves little doubt on my mind that Dean Swift was himself the writer of the paper. Was Dr. Jonathan Wagstaffe related to the undoubted Dr. William Wagstaffe, whose name appears in the List of the College of Physicians? Or was he the representative of the more mysterious Dr. William Wagstaffe, whose personal identity has been discussed in your columns? (3^d S. i. 381.) Perhaps your correspondent D. S. A. could throw some light upon this point. MELETES.

Queries with Answers.

FONT AT CHELMORTON. — Can you inform me of the meaning of an inscription on an ancient octagon font in an old church at Chelmorton, co. Derby, said to be the highest site of any in England. The church was built in the twelfth century, and on the eight sides of the font, in old English, are the following letters, preceded by a kind of cross, query a T. Nos. 1 and 3 are somewhat alike, but in the first the upright is longer, and the cross-bar much lower:

† ſ t s r̄h s I m.

W. H. E.

[We should have much preferred a *rubbing*. Thanking our Correspondent, however, for such particulars as he has been able to supply, we offer a conjectural interpretation; subject of course to such amendments as may be

suggested to competent judges, by actual inspection and examination of the font itself.

This being an "all round" inscription, we are disposed to take the second *t*, barred higher than the first, as an initial and terminal *cross*; that is, as one which marks the beginning of the inscription, and its end at the same time. The inscription will then stand thus:—

s r̄h s I m t ſ +

Here we think it may be fairly conjectured that the five consecutive letters —

s I m t ſ

are the framework, or skeleton, of

Chelmorton,

which is the name of the Chapelry. The *r*, as often in old inscriptions, may have been omitted. Or it may have been represented by a flourish over the *m* (*h*), overlooked by the copyist, perhaps obliterated by time.

How *s* should hold the place of the initial *Ch* of Chelmorton, may perhaps be explained on the supposition of diversities in spelling, such as commonly occur in the old names of places. Or *Sel-*, by use, may have hardened into *Chel-*.

Granting *slmto* (or *slm̄tō*) to be Chelmorton, the rest is easy. Let it be only borne in mind that Chelmorton is a Chapelry of Bakewell (in Domesday book *Badeqvella*), and the whole inscription may be read thus:—

s | r̄h | slm̄tō | +

Sacellum | Ecclesie de *Badeqvella* | Chelmorton | +.

That is, "Chapelry of the Church of Bakewell, Chelmorton. +"

Should it be objected that Chelmorton, according to Pilkington, was formerly Chelmerdon, which puts our *t* out of court, it may be sufficient to reply that, though -morton may at some former period have been -merdon, yet still -morton also may have been an old spelling. Thus another place in Derbyshire, now called Morton, in Domesday Book is *MORTVNE*, not *Mordune* or *Mordon*; so that the *t* may be fairly permitted to do duty, as a constituent part of Chelmorton.]

GRAMMAR OF THE GAY SCIENCE. — The conventional jargon in which Dante, Petrarch, Boccaccio, and others wrote, must have its key somewhere, and a Grammar of the Gay Science is most likely extant. The inquirer is by no means a linguist, but, having access to one of the best libraries, he wishes to know what early English poets, or writers, were in the habit of writing in an exoteric and esoteric manner. He would also be glad of any hints whereby he can be led to trace the Grammar of the Gay Science.

B. I. C. E.

[The "Gay Science," in Fr. "Gaie Science," in Rom. "Gaya Sciensa," "Gaya Sciēça," and sometimes "Gay Saber," in its largest sense meant poetry generally; more particularly and more frequently, it signified the poetry of the Troubadours; and in a more special sense still

their erotic poetry. See Bescherelle, ed. 1857, and Supplement to the *Encyc. Catholique*. The following are examples of the two phrases, as used in the Romance:—

“La presens sciencia del gay saber.”
(The present knowledge of the gay science.)

“La fons d'esta gaya sciensa.”
(The fountain of this gay science.)

“Doctor en la gaya sciencia.”
(Doctor in the gay science.)

A short grammar of Romance may be found in vol. i. of Raynouard's *Lexique Roman*; a longer in vol. i. of his *Poésies des Troubadours*; but the most complete work on the subject is F. Diez's *Grammatik der Romanischen Sprachen*, 3 vols. 8vo; the *Introduction* to which Grammar has been translated by Mr. Cayley, and published by Williams and Norgate, who are about to publish the same author's *Romance Dictionary*, translated by Mr. T. C. Donkin. The best account of the Troubadours and their writings is that given by Diez in his *Poesie des Troubadours*, 8vo, 1826; and *Leben und Werke des Troubadours*, 8vo, 1829. But our correspondent will probably find all the information he requires in the late Sir George C. Lewis's *Essay on the Romance Language*, 8vo, 1840.]

“COLIBERTI,” &c. — Can I be informed what species of villenage is indicated by the term *colibertus*? In the Cornish portion of Domesday Book, I find that the canons of St. Pieran held Lanpiran, and that *due terre* had been taken from it; which, in the time of King Edward, returned to the canons “firmā iv. septimanarū.” What is meant by “firmam quatuor septimanarum”? There is probably an omission of the word *acra* in this passage.

THOMAS Q. COUCH.

[The learned Dr. Cowel, in his *Law Dictionary*, fol. 1727, informs us, that “these Coliberts in civil law were only those freemen, who at the same time had been manumitted by their lord or patron. But the condition of a Colibert in English tenure, was (as Sir Edward Coke asserts) the same with a soko-man, or one who held in free soccage, but yet was obliged to do customary services for the lord . . . They were certainly a middle sort of tenants; between servile and free, or such as held their freedom of tenure under condition of such works and services; and were, therefore, the same landholders whom we meet under the name of *Conditionales*.—The “Firma” of so many “Septimana” is supposed by Du Cange, who refers to Spelman and Selden, to signify so many weeks' provision or maintenance. “Firma noctis pro cena, ut firma diei pro prandio: Firma denique[?] septimanarum pro pastu tantidem temporis videtur usurpari.” It might, however, be commuted for a payment in money. We find also the phrase “Firma unius noctis” in the sense of one night's provision or entertainment for the king.

It appears to have escaped our modern lexicographers that the idea of “firma,” a farm, in connection with that of *maintaining* or *provisioning*, has not yet disappeared entirely from our language. Thus, when a contract is

made for the “finding” or provisioning of a number of persons, this is sometimes called “farming them out.” Conf. the old English word “farme,” food, a meal.]

QUOTATION.—Whence are the following lines?

“Where is the man who has the power and skill
To stem the torrent of a woman's will?
For if she will, she will, you may depend on't;
And if she won't, she won't; so there's an end on't.”
F. C. B.

[The authorship of these well-known lines has already occasioned some discussion. In Shakspeare we find Antonio thus addressing Proteus:—

“My will is something sorted with his wish;
Muse not that I thus suddenly proceed,
For what I will, I will, and there an end.”
Two Gentlemen of Verona, Act I. Sc. 3.

Similar lines occur in Sir Samuel Tuke's play, *The Adventures of Five Hours*, Act V.:—

“He is a fool, who thinks by force or skill,
To turn the current of a woman's will.”

Aaron Hill, too, claims two of the lines in his Epilogue to his play of *Zara*:—

“A woman will, or won't, depend on't;
If she will do't, she will, and there's an end on't;
But, if she won't—since safe and sound your trust is,
Fear is affront, and jealousy injustice.”

The lines, however, as quoted by our correspondent, occur on a pillar erected on the Mount in the Dane-John Field, formerly called the Dungeon Field, Canterbury, if we may believe the *Examiner* of May 31, 1829. As an act of gallantry, we hope some Kentish antiquary will tell us what misogynist placed these intrusive lines on the pillar at Canterbury.]

JAMES VI.'s NATURAL SON.—Who was the mother of King James VI.'s natural son, who was the father of the forfeited Earl of Bothwell mentioned in *Old Mortality* (edit. Edinburgh, 1816)?
No SCANDAL.

[Sir Walter Scott's genealogy is at fault. The father of the forfeited Earl of Bothwell [Francis Stewart] was the natural son of James V. In Douglas's *Peerage*, by Wood, i. 231, we read that “John Stewart, prior of Coldinghame, natural son of King James V. by Elizabeth, daughter of Sir John Carmichael, captain, of Crawford, afterwards married to Sir John Somerville of Cambusnethan, obtained a legitimization under the great seal 7th Feb. 1550–1, and he died at Inverness in 1563. He married, at Seton, 4th Jan. 1561–2, Lady Jane Hepburn, only daughter of Patrick, third Earl of Bothwell, and by her had two sons:—1. Francis, created by James VI. Earl of Bothwell. 2. Hercules.”]

“CHRONICLE OF THE KINGS OF ENGLAND” (1st S. xii. 168, 252).—The name of the author of this anonymous work was inquired after, and not answered. Some time ago, I bought a copy of the work called “Trifles” (of which the Chronicle forms part), by R. Dodsley, of a respectable

is more accurately a "mound or ridge;" and that Lot's wife was actually turned into the ridge of Khashm Usdum—is not without its difficulties.

1. The word in question, *netsib*, is derived from a root *natsab*, which has simply the force of "standing," "being fixed;" no idea of height, length, or breadth, or any other quality appertaining to a ridge or mound, is present in the root. (See Gesenius's *Lexicon*; Fürst, *Handwörterbuch*, &c., &c.) *Netsib* itself, besides meaning a pillar or column (something set up), has a secondary meaning of an officer (one set over); and also, though this is uncertain, of a garrison or military post (see the lexicons as above, and "Garrison," in Smith's *Dict. of Bible*).

2. It seems less suitable to the biblical narrative to suppose that Lot's wife was turned into a ridge, which is more than five miles long, a mile or so wide, and 300 feet high (see Smith's *Dict.*, ii. 1180), than into a column or statue nearer the size and proportions of the human figure. Such columnar fragments appear to be in the habit of splitting off from the Khashm Usdum; and do actually suggest to those who see them, even in our own day, identity with Lot's wife. (See the quotations in the *Dict.*, ii. 144; also, ii. 1180).

3. Is it so certain, as E. H. assumes, that the neighbourhood of the Khashm Usdum was the scene of this catastrophe? I am aware that such is the general opinion; but the question of the site of the "cities of the plain" has not yet received the consideration which it deserves, and I observe that the latest inquirer, viz. Mr. Grove, in Smith's *Dict. of Bible*, ii. 1339-41, and 1856-7, brings forward some reasons which are not without force for believing that these cities lay at the north, instead of the south end of the lake.

4. Khashm Usdum can hardly be said to be a ridge of salt, in that strict and literal sense in which E. H. accepts the narrative of Gen. xix.: since the rock-salt, of which the bulk of the mountain is formed, is mixed with other strata, and has a capping of a marly deposit of considerable thickness.

5. How far is it necessary to take the narrative of Gen. xix. as a literal statement of facts? Are we bound to believe, historically, that a torrent of burning sulphur was poured down from the sky at a temperature sufficient to ignite the walls and houses of the towns? Or may not this be merely the impressive imagery, in which a writer of those early times clothed the fact of the final doom, which the luxury and recklessness of the inhabitants had, through more natural means, brought on their cities? Such modes of speech are in every day use with orientals. The Jews of Monastir, within the last few weeks, in language which might be that of one of the authors of the Pentateuch itself, describe the conflagration which destroyed their city—a conflagration produced by

the most ordinary means—as "fire from heaven." (See their letter to Sir M. Montefiore.)

Travellers, even in our own day, often speak of the burnt calcined look which pervades the shores of the Dead Sea, as a remnant and token of the catastrophe in which the cities were consumed. There is every reason to believe that the appearance in question is there, as elsewhere, due to entirely natural causes. It is also becoming recognised, as our knowledge of the spot and the subject increases, that the Bible does not demand that the formation of the Dead Sea was in any way connected with the destruction of the cities; and that its formation dates from an age long anterior to the historic period. (See Smith's *Dict.*, ii. 1187, 1308.) If, even in our own day, natural agencies have been thus supernaturally interpreted, surely it is not unreasonable or irreverent to ask if they may not have been similarly interpreted in an earlier and less critical age; and if the statuesque columns, which must during many centuries have been periodically splitting off from the Khashm Usdum, may not have suggested to an early Hebrew poet the impressive and profitable apologue of Lot's wife. O. L.

Not only the authorities already quoted in the first and second centuries of our era attest the existence in their time of "the pillar of salt," but many subsequent historians and travellers, even up to the present day, profess to have identified it in some outlying fragment of the Khashm Usdum, or Jebel Usdum. According to Rabbinical tradition, the name of Lot's wife was *Hedith* (signifying "witness"), given to her in judicial forecast of her terrible destiny, and the permanence of its testimony. How it came to endure, with all the members entire, is curiously narrated by Irenæus (iv. 51, 64); but the evidence is more than dubious on this point, the Hebrew word denoting rather fixation than form: and it is probable that the unbelieving lingerer was suddenly destroyed by the rushing lava below, while showers of sulphurous salts from above enveloped the charred body in a shapeless mass, thus becoming an isolated object upon the plain of Sodom. But the very nature of the material would necessarily yield to atmospheric agencies (it may be also to the destroying hand of man), except preserved by a miraculous intervention, of which we have no authentic record. Rachel's memorial pillar was intact 600 years after her death (1 Samuel x. 2), but there is no allusion in Holy Writ to the permanence of the "pillar of salt." Before the infliction of a fiery doom upon Sodom and Gomorrah, the regions around "the vale of Siddim, which is the salt sea," were both populous and fruitful (Gen. xiv.) And, again, 2000 years afterward they seem to have attained a high degree of prosperity according to Strabo, who mentions

numerous villages built of the rock-salt, or volcanic debris, in the vicinity of the Asphaltites, then, as now, termed by the Arabs (Edomites) Bahr Lût, the Sea of Lot.

The proximate or physical causes of sterility throughout the mediæval East are in every instance the same; and the restoration of primitive fertility depends on wells and irrigation, or an industrial appropriation of the substratal water, in the present day, just as it did 4000 years ago in the days of Abraham and Lot.

The information in Smith's *Dictionary* is interesting and erudite, yet unsatisfactory; and I rather expect, from a more careful geological research, that we shall discover in "the testimony of the rocks" the only genuine clue to the ancient sites of Zoar and the cities of the plain.

In the salt mines of Cracow there is a rude isolated block, somewhat resembling the human figure, which the superstitious people believe to be the actual "pillar of salt" into which Lot's wife was metamorphosed.

The moral of that *standing monument of an unbelieving soul* (Wisdom of Solomon x. 7) was truly, though quaintly, drawn by Thomas Jordan two hundred years ago in his fancied inscription:—

"In this pillar I do lie
Buried, where no mortal eye
Ever could my bones descry.
When I saw great Sodom burn,
To this pillar I did turn,
Where my body is my urn.
You, to whom my corpse I show,
Take true warning from my woe—
Look not back, when God cries 'Go.'
They that toward virtue lie,
If but back they cast an eye,
Twice as far do from it fly.
Counsel then I give to those,
Who the path to bliss have chose,
Turn not back, ye cannot lose.
That way let your whole hearts lie;
If ye let them backward fly,
They'll quickly grow as hard as I."

Dublin.

J. L.

PUBLICATION OF DIARIES.

(3rd S. v. 107, 215, 261.)

Since PROFESSOR DE MORGAN's memory fails him, I must now further state that, neither in the communication alluded to, nor in any other with which I have subsequently been favoured, did he ever express any "wish" that I should make "amends" for "my own deficiency." This is a new idea which was only given to the world on March 26, 1864. I was totally ignorant of having committed any offence by the publication of Burrow's journals, until the morning of Christmas

Day last; when I accidentally turned to the article "Tables" in a copy of the *English Cyclopædia*, in the library of a friend. The scurrility from "N. & Q." is there reprinted, together with the implied charge, which has now become expanded into such large dimensions. I expressed my surprise in a letter to Mr. DE MORGAN shortly after, and informed him where the journals could be inspected. The weapons with which I am now assailed have, therefore, been furnished from my own quiver.

The Howe case, it appears, is still standing over; but since *part* of the charge only is now enforced, the rest ought to be abandoned on the ground that, when Burrow speaks of Howe, he is venturing an opinion on things which we know he did not understand; but when he speaks of "mathematics and mathematicians," we know that he understood a great deal about both. The testimony in the two cases, therefore, rests upon very different foundations. We do not put mathematicians into the witness-box in order to give evidence on questions relating to the efficiency or non-efficiency of naval commanders. Were such a thing to be attempted, "ne sutor ultra crepidam" would soon be urged with effect by some modern Apelles in the garb of an opposing counsel.

I am not to be deterred from attempting my own justification by the threat contained in the fourth paragraph; but will certainly prefer giving the allusions myself, rather than trust to its being done by an opponent who only selects *one* instance in illustration from "the last page of all."

In the *Philosophical Magazine* for March, 1853 (p. 186), I stated broadly that Mr. Burrows "superiority in geometry" did not enable "him to subdue his natural irritability: for, at various periods of his career, he had differences with almost every person of eminence with whom he came in contact." In the same page, his "special education" is stated to have been "in advance of his general." His "antipathy to Dr. Hutton," and his quarrel with Dr. Maskelyne, are also noted. Further down, I propose to "select" some passages from his journals for preservation, "accompanied by such remarks as may serve to render the extracts intelligible." On p. 187, I place the expression—"Hutton, by-the-bye, does not know how to make an Almanack"—in italics, as a caution to the reader not to interpret the passage literally; and on pp. 188 and 189, the same caution is repeated when I direct attention to the surmise, that "Mr. Burrow, it seems, would have had no objection to 100*l.* a-year from the Stationers' Company." In a previous extract he had charged this Company with giving Dr. Hutton this sum, in order "to stop his mouth,"—and this is also given in italics on p. 188. His motives in assisting to establish Carnan's *Diary*, are also

questioned by me on the same page; and p. 190 contains my expression of dissent from what Mr. Jones is stated to have told Mr. Robertson, relative to Hooke's penurious habits.

In p. 515, of the June number of the same magazine, I again italicise one of Burrow's memoranda — "take the rest out of the Ephemeris." And to prove that his practice did not accord with his professions, I remark that he "knew how to make an Almanack, whatever might be the defects of Hutton and Maskelyne." On p. 517, I state that "Mr. Burrow's opposition to Maskelyne does not appear to have rested on good grounds, and there is little doubt that many of his supposed injuries were merely imaginary. All who are acquainted with the writings and labours of this astronomer-royal, will not place much credit in such depreciations of scientific character as are exhibited in this extract; whilst the fact, that the mutual friends of both parties disapproved of Mr. Burrow's views and conduct, affords strong presumptive evidence that Dr. Maskelyne's proceedings are not represented under their real character." P. 520 contains a quotation from Mr. Swale's memoir to the effect, that though "his heart was good," yet his habits were not justifiable; and I may here add, that MR. DE MORGAN's pet phrase respecting "eccentricities of genius" is due to Mr. Swale, and not to myself. We all know that genius *is* sometimes eccentric; and that it occasionally flashes forth in *puns*, by way of diversifying more serious discourse: although it must be admitted, that the *point* of the satire is sometimes so excessively *fine*, that nothing short of a high microscopical power can show it. On p. 520, I note an ebullition of temper on the part of Mr. Burrow, and distinctly state that his language is such as to "render it necessary to suppress a portion of the journal at this point." The next page contains another caution, in italics, respecting what is said of Dr. Hutton; and the motives attributed to Dr. Bliss are noticed as seeming "scarcely sufficient to account for his opposition to the publication" of the catalogue of Mr. Jones's library.

The September number of the *Phil. Magazine* contains Mr. Burrow's account of the causes which led to the loss of the "Royal George;" but I preface the extracts by the remark that, "if literally true, [they] do not convey a very pleasing impression of the state of naval discipline at that period." The "Howe case" follows next in order; and it is now, perhaps, remarkable for the grave omission, which I indicated by dots towards the bottom of p. 198. Probably, Mr. Burrow only gave permanence to the sentiments of the officers by whom he was surrounded. History tells us that Lord Howe and his brother had been somewhat unfortunate in America; and they were consequently undergoing the ordeal of an excited

public criticism at the time; besides, the French fleet was expected in sight every hour. There is, therefore, some excuse for Mr. Burrow's harsh expressions; although they may be pronounced as being unworthy of the slightest attention. But will the fact of his having drawn erroneous conclusions as to what a naval officer ought to have done, or might have done, under certain circumstances, serve to invalidate what the same individual may have written on other subjects? I venture to think I am not reasoning illogically when I affirm the contrary; for in the one case he knew absolutely nothing, but in the other he knew a great deal respecting those matters upon which he gives his own opinions, or those of others. I have served more than an apprenticeship on the juries at our Assize Courts, and have taken instructions from some of the ablest judges on the Bench; but was never yet directed to reject a man's evidence on such untenable grounds. We may now dispense with all that is said in "the special-pleader case" of the "*Man versus Private Smith*," inasmuch as the cases are not parallel. Both logic and common sense are here at fault, and the promoter of the case is left without even "a halfpenny-worth of umbrella" to cover his position. My last allusion is that given by MR. DE MORGAN himself in his recent reply, and need not be again repeated. I have now given "*all I can find*" in the shape of caution and allusion; and as they are all made by myself, I will leave my readers to decide whether or not I had anything to fear from the threatened exposure in case of denial. I hope there will be no "ambiguity" in what is now stated; but I will leave to my opponent the task of explaining by what process in logic I am expected to find "*more* if I can," after "*all*" has been reprinted! This appears to me to be worthy of a place in some "Budget of Paradoxes," and as such I commend it to its author. I pass over the syllogistic form, "every Y is Z," by simply denying the major: for we have knowledge that Mr. Burrow was a competent witness, and of known credibility, in matters relating to "mathematics and mathematicians." All the rest is simply an attempt to create matter for further discussion. Both in "N. & Q.," and elsewhere, PROF. DE MORGAN has evidently been building "great gates" to very "small cities." Every attack upon me has been made through a maze of special pleading, and a "world of verbiage;" but I do not suppose he will thereby induce many to join him in my condemnation. The cautions which I have so liberally scattered will, I hope, fully plead my justification; nor can I regret having fallen into the common "error of biographers," in suppressing improper or irrelevant passages. Were biographies compelled to be written after the model now proposed, the profits of both

publisher, bookseller, and author, would rapidly diminish. Prohibitory clauses would soon find their way into "the last wills and testaments" of eminent persons, and the present generation would witness the last issue of such works from the press.

Burnley, Lancashire.

T. T. WILKINSON.

CROMWELL'S HEAD.

(3rd S. v. 119, 178, 264.)

It may be "anything but good taste," whatever these words may imply, for me to use the phrase "Wilkinson head" to designate that particular, alleged head of Cromwell, still, I need scarcely say that I did so without the slightest idea of disrespect to Mr. Wilkinson, as all who have ever heard of the Chandos Shakspeare, Medicæan Venus, Hastings diamond, or any other like-designated and much-valued object of nature or art, must be well aware. Mr. Wilkinson, we are told, considers his head of Cromwell to be a rare and valuable relic, consequently he cannot object to have his name connected with it; if he were ashamed, or had reason to be ashamed of it, is quite another affair.

One word, now, about a subject, interesting in itself, that has been dragged into this head-story; I allude to Cox and his museum. Cox was an eminent jeweller, silversmith, and mechanic of the last century. When there was a prospect of the interior of India being opened to British enterprise, he made a number of curious mechanical toys, of the richest materials, hoping to sell them profitably to the Indian princes. War prevented the sale of these articles in India; they were quite unsuitable for the European market, and Cox, as a *dernier ressort*, exhibited them in Spring Gardens. The insecurity of property at the period compelled him to take the strictest precautions to guard his treasures; only a few persons were admitted at a time, twice in the day; the charge for admission was half-a-guinea; so, as may be imagined, poor Cox made little by his enterprise. In 1773, Cox obtained a private Act of Parliament permitting him to dispose of his museum by lottery. The schedule attached to that Act, containing a list of the things Cox was thus allowed to dispose of, is now before me, as well as two different Catalogues of the contents of his museum, and there is no mention of a Cromwell's head in them. In short, Cox's Museum, though a noted collection in its day, was the very worst, the most unfeasible, place, that the concoctor of a Cromwell's head story could possibly have fixed upon. There was nothing vulgar or Barnum-like connected with it. It consisted, wholly, as described in the writings of its period, "of exquisite and magnificent pieces of mechanism and jewellery." In these days of

"Great Exhibitions," a retrospective glance at Cox's Museum may have sufficient interest to merit a place here. I take at random, on opening the Catalogue, "*PIECE THE FORTY-SECOND—A Cage of Singing-birds*":—

"It is placed upon a most superb commode of gold and lapis lazuli, set in frames of silver and pannels of gold; ornamented with the greatest taste and elegance, with trophies and finely adapted designs; the cage is supported at the four angles by rhinoceroses, and in the front by an elephant. The commode contains a fine set of bells, that rings changes, and plays many curious tunes. The doors in front, when opened, discover a grand cascade of artificial water falling from rocks; besides this, fresh streams are poured down from dolphins, and blown up by Tritons out of their shells; while a number of mirrors, placed in the cavities of the rock, reflect the whole, and render the effect most pleasingly astonishing. Upon a superb pedestal stands a cage of incomparable richness and beauty, composed of gold, silver, jewellery, and agate; it is designed from an elegant architectural plan wrought in silver and gold, with an execution truly masterly. Under the doors of the cage several birds are seen in motion; on the right appear a nest of birds fed by the old one; on the left, birds are seen picking fruit and flowers. Upon the cage is an eight-day musical clock, that chimes, strikes, and repeats, has two dials, and, at the right and left of the cage, gives motion to vertical stars in jewellery. Above the clock is a temple of agate, adorned with pillars of silver and ornaments of gold and jewellery: in front there is the representation of a house, with a mill, bridge, people, and other pleasing objects in motion. Above the temple is a hexagonal pavilion, in the centre of which is a double vertical star, terminating with a large star, in spiral motion, that seems to extend its points. Within the cage are a bullfinch and a goldfinch, all of jeweller's work; their plumage formed of stones of various colours; they flutter their wings, they warble, and move their bills to every note of the different tunes they sing, which are both duets and solos, surprisingly melodious, to the universal astonishment of the auditors."

The fifty-six "pieces," valued at 197,500*l.*, composing Cox's Museum, were all of a similarly rich and rare character. The head prize in the lottery was a pair of diamond ear-rings, made for the Empress of Russia, and valued at 10,000*l.* Cox was not merely an ingenious mechanic; he was probably the first of his trade in England who studied artistic effect; and he employed Nollekens the sculptor, and Zoffany the painter, to make designs for his works. The preamble of the Act of Parliament states that "the painter, the goldsmith, the jeweller, the lapidary, the sculptor, the watchmaker, in short all the liberal arts have found employment in and worthily cooperated" to Cox's Museum. Truly, one would no more expect to find a Cromwell's head in such a collection, than in the Summer Palace of Pekin, where, curiously enough, there were found, at the late plundering of that imperial residence, several remarkable specimens of jewellery and mechanism bearing the name of James Cox, Jeweller, 103, Shoe Lane, London, for in that now famous place locality did this enterprising, and ingenious artist dwell and carry on his

The Act empowering Cox to dispose of his museum by lottery received the royal assent by commission on June 21, 1773, and on May 1, 1775, the drawing commenced at Guildhall, "when No. 57,808, drawn a blank, was, as first drawn ticket, entitled to 100l."* Among the annals of lotteries this is a memorable one, a man having suborned one of the Blue-coat boys to conceal a ticket, the fraud was detected, and gave rise to much litigation†; this, however, is beyond my subject, my object being merely to show that Cox's Museum was dispersed by lottery in 1775, and consequently was not in existence with a Cromwell's head in it, as incautiously alleged by T. B., in 1787 (p. 180).

T. B. believes that "no such lecture has been delivered as that referred to by Mr. PINKERTON," and yet, in the next sentence, he says that — "It would be a pity to drag the name of such a simpleton as the lecturer before the public." I do not know the name of the lecturer, for I have mislaid the newspaper cutting which gave an account of it; but I may have a shrewd suspicion as to what the initials of the simpleton (the word is not mine) are. The writer in the *Phrenological Journal*, whose name—I acknowledge my error—is Donovan and not O'Donovan, partly corroborates my "piece of puerility" in relation to the lecture, thus:—

"It was decidedly a round head; and, indeed, when the Cavaliers bestowed the nickname of 'Roundheads' upon the sourer fanatics of the opposite faction, they were unconsciously giving utterance to a phrenological fact—a philosophical truth coeval with the cerebral constitution of man."

Whatever difference of opinion there may exist between T. B. and me as regards Cromwell's head, I think he will now agree with me in considering that there are more simpletons than one in the world. And I may add that "the sourer fanatics," being practical men, and totally ignorant of the beauties of phrenology, did not recognise this "philosophical truth coeval with the cerebral constitution of man," as the following title-page of a work now before me amply testifies:—

"Caveats for Anti-Roundheads. A sad Warning to all malignant Spirits, showing the fearful Judgements that fall on several Persons for speaking contemptuously of Roundheads. Five Examples of fearful Judgements on profane and malignant Spirits, who reproached true Protestants with the name of Roundheads. London: 1742."

In justice to Mr. Donovan, I must state that his account of the head is the only one I have seen deserving of any attention. He tells us that the coronal region has been sawn off and replaced. Of course, it had been taken off in the operation of embalming, to remove the brain,

and replaced afterwards. But it is really strange, that not one of the believers in the Wilkinson head has ever wondered how this small, loose piece of skull has been preserved during the many rude vicissitudes the head has passed through—the raising from the grave, identification of the body, the dragging from the coffin, the hanging off the gibbet, the chopping off of the head, the spiking, the long position over Westminster Hall, the blowing down, the hurried grasp of the soldier in a dark night—wonderful, miraculous to relate, after all this contemptuous buffeting, the coronal region is still in its place!—"Credat Judæus Apella." The wildest legend of saintly relic must pale its ineffectual fires before the Wilkinson head of Cromwell.

T. B., as a proof of the genuine character of the head, says, "it is not offered to us by a showman to make money, nor by any enthusiastic antiquary"—an observation, however uncomplimentary to antiquaries, no doubt strictly correct. The relic-collector is not an antiquary, in any sense of the word; the old race of miscalled antiquaries has utterly disappeared, archaeology has become a science, and most of its darker problems can be solved with nearly mathematical certainty. No antiquary, on the evidence adduced, could for an instant entertain the idea that the head was Cromwell's. Simple common-sense alone, without any antiquarian acquirements, is quite sufficient to decide the question in this manner. If the head be that of Cromwell, according to the showing of its advocates, it must have lain in the grave for about a year and a half, it then hung upon a gibbet for a day, and next it remained upon a spike over Westminster Hall till the latter end of James the Second's reign, when it was blown down, through the wooden pole that supported the spike becoming decayed. Now, continues common-sense, no head could have withstood the summer's sun and winter's storms of twenty-eight years in this variable climate, and be ultimately capable of identification. Grant it was embalmed—tanned even if you will—say, if it had been carved in the very stone of the great building now adjoining Westminster Hall, the distinctive features would, in twenty-eight years, have been completely obliterated. It really is pitiable to read of an argument (p. 180) attempted to be founded on the colour of hair after a bleaching exposure to the elements of twenty-eight years. But the same of absurdity is reached by T. B. When I conclusively showed by Dr. Smith's *post mortem* report on the Protector's body,

* A. the lowest computation, for some accounts state that the head was blown down in the great storm of 1703, thus giving an exposure of more than forty years. Wilson, however, gives an exceedingly minute detail of the accident done by this storm, and never mentions anything about Cromwell's head.

* *Grant's Memoirs*.

† See *Grant's Memoirs* and *Anna Regia* for several particulars of the "Museum Lottery."

that an embalmed head could not be that of Cromwell, I receive the astounding reply, that the head was "no doubt embalmed before death"! * This mode of setting aside Dr. Bate's evidence is what Dick Swiveller would have called "a staggerer"; and I can only reply in the words of Macbeth,—

" . . . The times have been,
That, when the brains were out, the man would die,
And there an end."

It seems now, that the case is altered,—

"Tempora mutantur, nos et mutamur in illis."

To conclude seriously. I flatter myself that I have finally disposed of the Protectoral pretensions of the Wilkinson head; and I shall have no more to say of it, as a head of Cromwell. But as it is by no means an ordinary head, as it has a very curious tragi-comical history of its own, I shall, at a future period, with the permission of the Editor, take the liberty of letting Mr. Wilkinson know whose head it really is that he possesses.

WILLIAM PINKERTON.

Hounslow.

ANONYMOUS CONTRIBUTIONS TO "N. & Q." (3rd S. v. 238.)—Doubtless the names of some of your contributors give weight to their communications. But in some instances, such would not be the case, and the anonymous contributors themselves must be supposed to be the best judges. I would suggest that the value of all contributions, whether anonymous or avowed, would be greatly increased by each contributor giving, when practicable, the authority upon which his statements are made, so that any reader may have the opportunity of satisfying himself of their correctness or authenticity, and of judging what weight is due to them. An anonymous and unsupported statement of facts is of little, if any, value. J.

This question has two sides to it. The anonymous are probably contained, or nearly contained, in three classes: 1. Those who have a feeling—a stronger thing than a reason—against being known. 2. Those who have a reason, either in their official positions, in their relations to the facts they state, &c. 3. Those who write with their names when they desire to give the authority of their names, and expressly desire to avoid giving that authority where they feel that their knowledge of the subject cannot justify them in employing their personal influence. If it were a certainty that all these parties would communicate, in any case, there would perhaps be no harm in pressing publicity upon them. But the real question is this: should an opinion gain ground that all communications ought to be onymous, would those who now contribute anonymously add their names, or

would they cease to communicate? I suspect that a majority would choose the second alternative, to the great disadvantage of the work. The anonymous communicator has no authority until he gains it by the value of his communications: this is one of the arguments adduced in favour of avowed articles. Is this really in favour of avowal, or against it? The answer is one thing for one reader, another for another: it depends upon the manner in which authority is allowed to act. It must be remembered that so far as a note or reply is only indicative or suggestive, it matters nothing what signature is employed. On the whole, let things remain as they are: and I give this recommendation the more confidently because I am persuaded things will remain as they are, whether or no. It is always in the power of any one who has a good reason, to communicate that reason to the contributor through the editor, and to ask the contributor to allow himself to be privately named. From the notices to correspondents, I should judge that the editor himself does not always know who the contributor is. If so, I should certainly recommend the adoption of the plan followed by many newspapers, which never print anything without being in private possession of the writer's name. A. DE MORGAN.

QUOTATION (3rd S. v. 260.)—I have a reference to the quotation from Euripides, which runs thus: "Σπάρτην ἔλαχες, κείνην κόσμει," (*Tel.*, fr. xx. 1); but not having the complete works of Euripides at hand, I cannot verify it.

J. EASTWOOD.

[We are greatly obliged to our correspondent, and, availing ourselves of the clue which he has thus afforded us, have found the passage from Euripides as cited by Stobæus, xxxix. 10:—

"Εὐριπίδου Τήλεφος.

Σπάρτην ἔλαχες, κείνην κόσμει,

Τὰς δὲ Μυκήνας ἡμεῖς ἰδίᾳ."

On this passage Wagner remarks, in his *Fragmenta Euripidis*, "Agamemnonem loqui liquet. — Primum vñ. qui in proverbium abiit, præbent etiam Plut. *De Tranqu.* An. 13, *De Exsil.* 8, Cic. *Ad Att.* iv. 6, i. sq., et Diogenian. viii. 18, sed præter Diogenianum τούτων pro κείνην habent." Since writing the foregoing, we have received the following communications from Mr. DAVIES and A. G. S. of Oxford.]

If you have not received any other communication, furnishing your readers with the whereabouts in Euripides of the above famous proverbial expression, I may direct them to the 23rd Fragment of the *Telephus* of Euripides (page 112 of the *Fragments* at the end of the *Poeta Scenici Græci* of Dindorf, ed. 1830). There I find two dimeter anapæests—

Σπάρτην ἔλαχες· κείνην κόσμει,
Τὰς δὲ Μυκήνας ἡμεῖς ἰδίᾳ.

[* Clearly a slip of the pen for "before burial," and which should have been corrected.—ED.]

which may reasonably be supposed to be words of Agamemnon to the younger Atrides. They are cited from Stobæus, 37, p. 226, and occur in the *Collection of Proverbs*, by Diogenianus, cent. viii. 18. I have not Plutarch's *Moralia*, but probably the passage from Plutarch would be found there. Dindorf says that the proverb *Σπάρτην ἔλαχες, κ.τ.λ.* is to be found there, p. 602, 6.

JAMES BANKS DAVIES.

Moor Court, March 28, 1864.

"Σπάρτην ἔλαχες· κείναν πόρμεν·"

Τὰς δὲ Μυκίνας ἡμεῖς ἰδίζ . . ."

Eur. *Telephi Fragm.* (Cf. *Fragm. Trag. Græc.* Nauck, § 722, p. 461. Leipsig, 1856.)

Erasmus (*Adag.* p. 638, ed. Wechel, 1643) seems to think that they were the words of Agamemnon to Menelaus. [Cæl. Aurel. *Tard.*, 4, 9, init. — "Cum nullus cupiditatis locus, nulla satietatis spes est, *singulis Sparta non sufficit sua*. Loquitur de viris mollibus, qui propter libidinem nonnullis corporis partibus obsecne abutuntur."]]

The proverb seems to be derived from a use of the Greek word *σπάρτη*, -ης, which meant a rope made of a kind of broom (*Funis sparteus*). But *funiculus* (and the Hebrew פֶּזֶז) was used to signify a portion of land measured by an extended rope; and hence came to be applied to land left to an heir. And so the proverb means, that every man should adorn the station of life in which he is placed, *i. e.* be content with that station. So Hieronymus (*Ep.* 2, *ad Nepotian.*) says: "Si autem ego pars Domini sum, et *funiculus hereditatis* ejus, nec accipio partem inter ceteras tribus, habens victum et vestitum, *his contentus* ero."

This is the explanation given by the dictionary of Facciolati and Forcellini, *s. r.* "Sparta." There are many forms of the proverb, all of which may be seen by a reference to the passage in Nauck's *Fragm. Trag. Græc.* (Cf. Cic. *ad Att.*, i. 20, 3: "Eam quam mihi dicis obtigisse *Σπάρτην*, non modo nunquam deseram, sed etiam," &c.)

A. G. S.

C. C. C. Oxford.

ELMA (3rd S. v. 97.)—Lady Elma de Ruse is a character in Miss Hawkins's *Countess and Gertrude*, published early in this century, therefore the name is not of recent fabrication. I suppose it is the feminine of St. Elmo. I think it occurs in Blomfield's *Norfolk*.

F. C. B.

HUGH BRANHAM, M.A. (3rd S. v. 212, 271.) We wish to add to our reply respecting Hugh Branham, that he was matriculated as a sizar of St. John's College, Cambridge, Nov. 12, 1567, proceeded B.A. 1569-70, commenced M.A. 1573, and became B.D. 1581.

C. H. & THOMPSON COOPER.

PARISH REGISTERS: TOMBSTONES AND THEIR INSCRIPTIONS (3rd S. iv. 226, 317; v. 78.)—It has

been well said, by a writer of another nation, "le meilleur moyen d'intéresser les vivans, c'est d'être pieux à l'égard des morts." Englishmen have never been indifferent to the memory of their forefathers; and the suggestions and strictures of your correspondents will meet, it is to be hoped, with that attention which the subject mooted by them so well deserves. Universal concurrence on the part of individuals is scarcely to be expected; but the good will shown by Mr. HUTCHINSON will no doubt be followed by many others. Still the subject ought to be considered a national one, and taken up in the spirit which led Sir John Romilly to propose the publication of our national records, a most patriotic proposal, which met with so ready a response, and has been followed by such valuable results. And let not the work be confined to one part of the empire, but embrace Scotland and Ireland also. Surely among the readers of "N. & Q." there will be found some M.P. who will submit the undertaking to the wisdom of the legislature, and leave no means untried for its adoption.

SCOTUS.

ON WIT (3rd S. v. 162.)—Pope, in his *Essay on Criticism*, uses the word *wit* upwards of eighty times with the following distinct significations, viz. — 1. Men of talent, especially poets, lines 36, 45, 159, 517, &c.; 2. Poetic genius and its result, poetry, 80, 302, 652; 3. Intellectual ability, 53, 61; 4. Judgment, 259; 5. Conceits, &c., 292, 303; 6. The unexpected and ludicrous association of ideas—the modern sense, 421, 447, 607, &c.

SAMUEL NEIL.

JAMES CUMMING, F.S.A. (3rd S. v. 212.)—

"Died, Jan. 23 [1827], at Lovell Hill Cottage, Berks, James Cumming, Esq., F.S.A., and late of the Office of the Board of Commissioners for the Affairs of India."—See *Gent. Mag.* for 1827, Part 1.

ALABUS.

WILLIAM LILLINGTON LEWIS (3rd S. v. 241.)—

In reply to S. Y. R., who seeks through your columns more particulars respecting W. L. Lewis, translator of Statius, and sometime "first usher" of Repton school, I beg to refer him to p. 271-2, of Dr. Robt. Bigsby's quarto *History of Repton*, published in 1854. It will be gathered thence that Mr. Lewis quitted Repton under somewhat awkward circumstances, having, in point of fact, been bought out of his ushership for 50*l.* Dr. Bigsby refers to a contemporary Diarist, who records that Mr. Lewis's departure gave "great joy to all who were under him." As to his translation of Statius, any one who will take the pains to compare it with the original, and the 1st book with the translation of Pope, will, I am sure, be struck with its poorness and inferiority.

At the beginning of this year I was led carefully to examine the translation of the 1st Book

by Mr. Lewis with that of Pope (which is itself often loose and faulty), but I came to the conclusion that he was not more fitted for the office of a poetical translator than he seems to have been for that of first usher.

I cannot just now lay my hands on my notes, or I could justify these remarks by passages which I transcribed. Lowndes, in his *Bibliographer's Manual*, rightly characterises the translation as a poor performance. I should add that, as an old Reptonian, I could wish it had been possible to speak otherwise of the work of one of its Masters.

JAMES BANKS DAVIES.

A. E. I. O. U. (3rd S. v. 222.) — These vowels were adopted as a device by Frederick, Emperor of Germany, who was elected in 1424, and from the period of whose election the imperial succession, though contested, has been *uninterruptedly* in the House of Austria. Frederick was an alchemist, an astrologer, and a believer in magic. He died at the age of eighty-three, of a surfeit of melons, after reigning fifty-three years. In his reign the vowels figured on government buildings, regimental flags, on the backs of imperial books, and even on the handles of the emperor's spoons. They were, for a time, a puzzle; but the following triple interpretation of them was made for the benefit of the perplexed: —

A	ustrie	E	st	I	mperare	O	rbis	U	niverso
ustria	ile	rdreich	at	imperial	esterreich	ntherthan	ver	niverse.	

J. DORAN.

It was Frederick III. of Germany who mystified the world by inscribing "A. E. I. O. U." upon his belongings. After his death, the solution of the riddle was found amongst his papers. MR. WOODWARD has given us the Latin and German versions of the arrogant legend. It has been done into English as follows: "Austria's Empire Is Overall Universal." ST. SWITHIN.

QUOTATION WANTED: EVANDER'S ORDER (3rd S. v. 174.) — The lines ascribed to Dr. W. King are not in Nichols's edition of his works. London, 1776, 3 vols. 8vo. I do not know their author. "Evander's Order," I think, is in the *Æneid*, lib. viii. l. 273: —

"Quare agite, O juvenes, tantarum in munere laudum
Cingite fronde comas, et pocula porcite dextris,
Communemque vocate deum, et date vina volentes."

It is given after a rather long story, but also after dinner —

"Postquam exempta fames et amor compressus edendi,
Rex Evandrus ait, &c., —

and must have been acceptable to those who had fed "perpetui tergo bovis et lustralibus extis" — the last dish being probably as nasty as haggis.

H. B. C.

OGHAMS (3rd S. v. 110, 145.) — The first authority as to Ogham inscriptions is Professor

Graves of Trinity College, Dublin. I believe there is a published explanation of the Oghamic alphabet. DR. MOORE should write to Professor Graves, who can probably tell him about the Newton stone, and at the same time admit him to the Oghamic mysteries. Such a keen antiquary as the Professor would no doubt feel a pleasure in rendering assistance. Should DR. MOORE decline writing to the Professor, I will endeavour to procure an answer as to the Oghamic alphabet.

J. TOMBS.

ENIGMA (3rd S. v. 159, 199.) — The following enigma was proposed for solution at the first of the above references: —

"Quinque sumus fratres, sub eodem tempore nati,
Bini barbati, sine crine creati,
Quintus habet barbam, sed tamen dimidiatam."

At the second reference appeared the solution, by which it appears that the calyx of a rose was designated by these lines. But what I have to object to, is not the answer to the enigma, but the translation of the words *bini barbati*. I observe that all the three translations suppose the second line to mean that *two* of the five brothers only had beards. Moreover, all of them represent *two* others as beardless. Surely this is neither the meaning of the Latin, nor the proper description of the calyx.

"Bini barbati, sine crine creati,"

I take to mean that *two and two*, that is *four* in all, have beards, but no hair. If *bini* meant only *two*, the verse would contain no description at all of the other *two*, but jump at once to the description of the fifth, which would be unusual and unsatisfactory. *Bini* signifies *two and two*, as *terni* means *three and three*. The enigma then, as I understand it, means that each *two*, that is, *four* of the brothers had beards. Thus Terence says in his *Phormio*: "Ex his prædiis talenta argenti *bina* statim capiebat," meaning that from *each* farm he received *two* talents, of course *four* in all. But our translators have assumed what the enigma does not say, that *two* others of the five were smooth and beardless. This is neither the sense of the verse, nor the true description of the calyx of a rose, which will be found to consist of four fringed, or bearded divisions, and one with a little fringe on one side only, which the enigma describes as half bearded — *barbam dimidiatam*.

F. C. H.

FITZ-JAMES, DUKE OF BERWICK, AND FITZ-JAMES, ETC. (3rd S. v. 202.) — The following are the peerages and arms of the present family: — Baron Bosworth, Earl of Fimmouth, and Duke of Berwick in England (March 19, 1687); Duke de Fitz-James in France (May, 1710); and Duke de Leria et de Xerica in Spain.

The arms are, 1 and 4, France and England quarterly; 2, Scotland; 3, Ireland, all within a

bordure gobony, az. and gu.; the azure pieces charged with a fleur-de-lis of France, the gules with a lion of England. The supporters are a lion and a griffon, both proper, and reguardant. Mottoes: "Ortu et honore," and "1689, Semper et ubique fidelis, 1789." J. WOODWARD.

New Shoreham.

WITTY CLASSICAL QUOTATIONS (2nd S. ix. x. xi. *passim*). —

"If the traditional story be true, there was one young scholar, whose wit and readiness deserved a purse of gold better than Master Coryatt's oration. Her Majesty (Queen Elizabeth, on a visit to Winchester school in 1570) pleasantly asked him if he had ever made acquaintance with that celebrated rod, whose fame had reached even her royal ears. Both the question and the questioner would have embarrassed most schoolboys, but he replied by an admirable quotation from Virgil—a familiar line, which the Queen was like enough to have understood —

'Infandum, regina, jubes renovare dolorem.'

It is very ungrateful of the Wykehamists not to have preserved his name." — *Blackwood* for Jan. 1864, p. 71 (article on "Winchester College and Commoners.")

E. H. A.

ROYAL CADENCY (3rd S. v. 213.) — FITZ-JOHN will find the information he requires in Boutell's *Heraldry, Historical and Popular*, whence I extract the following answers to his queries: —

1. Lionel bore various differences, but that known as his special cognisance appears to have been a label arg., on each point a canton gu. This seems to have been afterwards known as the *Label of Clarence*.

2. John of Gaunt bore a label of three points ermine. "This," says Mr. Boutell, "may be blazoned 'of Brittany,' having been derived from the ermine canton borne by John de Dreux, Count [? Duke] of Brittany and Earl of Richmond, on whose death, in 1342, the Earldom of Richmond was conferred by Edward III. on his infant son Prince John."

3. Richard Earl of Cambridge, a label of three points arg., charged on each point with three torteaux.

4. Richard Duke of York, a *Label of York*, as his father.

5. George, Duke of Clarence, a *Label of Clarence*, the same as Lionel.

6. I do not find any notice of Margaret's label; but her brother Edward, Earl of Warwick, bore a *Label of Beaufort*, componée arg. and az. She would probably use the same. HERMENTRUDE.

MESCHINES (3rd S. iv. 401; v. 164.) — Some account of the paternal ancestors of Rannulph, called by English antiquaries *De Meschines*, Earl of Chester, is to be found in the introduction to Stapleton's *Rolls of the Exchequer of Normandy* (1848). I have not the work at hand to refer to, but from notes that I took from it some time ago, I find that the Rannulph, who married Maud, the sister of Hugh Lupus, was hereditary

Vicomte du Besson, his father's name being Rannulph, and his grandfather's Anschitill. I am anxious to learn more of this Anschitill, and should be glad to ascertain whether I am right in supposing that the estates of the family were forfeited in his time, and afterwards restored to his son.

If the statement above given is correct, it will be seen that the connection with any such person as Walter de Espagne must be more remote than LE CHEVALIER DU CYGNE supposes it to be. And while on this subject I would beg to inquire in what manner, if at all, Ralph de Toeni and Walter de Espagne, described as his brother, were related to Robert de Toden, Lord of Belvoir. It is somewhat singular that this Robert's grandson, William de Albini, is by English antiquaries commonly styled *De Meschines*. But this does not imply any relationship with the Earl of Chester. In both cases the real appellation was *Le Mischin*, or the Younger; and Robert de Toden's grandson, William de Albini, was so called to distinguish him from his father William de Albini, the elder earl. I believe it is not known how Robert de Toden's son William came to assume the name of Albini. Nor have I ever been able to ascertain how the Albinis of this family came to be distinguished by the appellation of *Brito*.

P. S. CAREY.

ARCHBISHOP HAMILTON (3rd S. v. 241.) — For an account of Archibald Hamilton, Archbishop of Cashel, E. S. M. is referred to Ware's *Bishops of Ireland*, edited by Harris, p. 486, and Cotton's *Fasti Ecclesiæ Hibernicæ* (Munster, p. 14.) Both these authorities give 1659 as the date of this prelate's death. Is 1650 a typographical error in your correspondent's query? Thomas Fulwar, who succeeded Hamilton at Cashel, was translated from Ardferth by letters patent, dated Feb. 1, 1660.

E. S. M. asks, "Can anyone give me any information as to this *Irishman's* doings in Sweden?" Why does he call him an *Irishman*? The fact that he was an Irish bishop would be a presumption against his being an Irishman. Ware says that he was a native of Scotland, and D.D. of the University of Glasgow. It is probable that he fled from Ireland to escape the dangers of the Irish Rebellion of 1641; but if he survived to 1659, where was he, and what was he doing all that time? and what brought him to Sweden? I should be very glad to have an answer to these questions.

Would E. S. M. kindly say where he found the facts he has stated, that Archbishop Hamilton was buried at Upsal in the year 1650 (?), and in the same tomb with the first Protestant Archbishop of Upsal?

JAMES H. TODD.

Trin. Coll. Dublin.

TOWT, TOWTEE (3rd S. v. 211.)—The word *tout* or *loot* is probably from the Dutch *toeten*, to blow a horn (*teter*, a winder of a horn, *toothoorn*, bugle-horn), evidently derived by *onomatopœia*. I take it that originally your touter wound his horn to attract customers. Again, Tothill may mean the place where the hounds met.

R. S. CHARNOCK.

ÆNIGMA, BY THE EARL OF SURREY (3rd S. v. 55, 103, 145.)—Amongst various old pamphlets and periodicals in my library, I chanced to pick out one, now lying before me, and bearing the following title:—

"*Thesaurus Ænigmaticus*; or a Collection of the most ingenious and diverting Ænigmas or Riddles. The whole being designed for universal Entertainment; and in particular for the exercise of the Curious. To which is prefix'd a Preface, and a Discourse of Ænigmas in general. London, printed for John Wilford, in Little Britain. 1725."

This work is in three parts; the first occupies 30 pages; the second part, printed in 1726, ends at p. 68; and the third part, also printed in 1726, goes to p. 105, and finishes the work.

In the first part, p. 5, of this work is printed as "Ænigma 5; called the Earl of Surrey's Riddle," an exact copy of the one inserted *anté*, p. 55. In the second part of the *Thesaurus Ænigmaticus* is given, or professed to be given, a solution of the enigmas contained in the first part of it; and to that of No. 5, the following is given:

"No. 5. Some think it one thing, some another; for my part, I own myself partly of the sentiments of an honourable Person, who believes that it refers much to Cowley's verses:—

'Thou Thing of subtle slippery kind,
Which Women lose, and yet no Man can find.'

And as the Lady had it not to give, I suppose she pretended at least to give it him, to make the blessing the greater."

From this equivocal solution of the riddle, one may conclude it was not over-modest.

D. W. S.

ARMS WANTED (3rd S. v. 239.)—I have a note of two shields, each of which bears much resemblance to that inquired after by C. J. Neither of them correspond in tinctures:—

"*Duos truncos evulsos in decussim trajectos nigros in argentea parma. STUMPF DE TETTINGEN Rhen. & Franc. patrît. Itidem nigros, sed utrinque refectos, simili situ in aurea parma.*—BIRCKEN, *Insignium Theoria, Autore Phil. Jac. Spener. Francf. ad Menon. MDCXC. p. 260.*"

I remember seeing a tray with arms identical with, or exceedingly like those inquired after, in a shop in Doncaster a few months ago. Circumstances hindered me from examining it at the time, and the next time I passed it was gone.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

BROWN OF COALSTON (3rd S. v. 258.)—The following extracts from the Index to the *Retours of the Services of Heirs in Scotland*, may possibly be of use to MR. LEE.

1. On April 26, 1604, George Broun of Colstoun was served heir to Patrick Brown of Colstoun, his father (observe a slight difference in the spelling of the surname) in the lands and barony of Colstoun and other lands in the constabulary of Haddington.

N.B. Lands situated in the shire of Haddington are always described in the title-deeds as lying in "the constabulary of Haddington and county of Edinburgh."

2. On October 31, 1616, George Broun of Colstoun was served heir in general to Elizabeth Broun—his sister-german—and

3. On May 6, 1658, Patrick Broune (*sic*), younger of Colstoun was served heir male of George Broune Fiar of Colstoun, his immediate elder brother, in the same lands and barony, and other lands.

4. On October 4, 1677, Patrick Broun of Colstoun was served tutor-at-law to his nephew, James Broun, son of Alexander Broun, his brother-german. G.

TRADE WINDS (3rd S. v. 259.)—The theory of Galileo, although attempts have been made by Kuntz and Hadley partially to revive it, has yielded to that of Halley (*Phil. Trans. xvi.*), which forms the basis of the subsequent labours of Marsden, Reid, Maury, Le Verrier, Fitzroy, and others, from which navigation and commerce have derived incalculable benefit. In the *Companion to the British Almanac* (1861, p. 29), there is a summary of the recent practical applications in meteorology; and more detailed information on the atmospheric currents will be found in Reid's *Law of Storms*, Maury's *Physical Geography of the Sea*, and in Fitzroy's *Weather Book*.

T. J. BUCKTON.

CLARGES (3rd S. v. 238.)—It is probable that the writer of the letter, printed in your last issue, was Francis Clarges, M.P. for the borough of Tregony in the Parliament that begun April 25, 1660. There was a double election. The names stand thus in the list of Members published immediately after the returns were made out:—

"Borough of Tregony.

"Sir John Temple, Kt. } by one Inden.
W. Boscawen, Esq. }
Will. Tridinham, Esq., by another.
Fr. Clarges, by another."

He was high in favour with the Royalists. On Monday, Feb. 27, 1659 (60), the House of Commons conferred upon him the Hanaper office, because he was a friend of General Monk, *Com. Jour.*, sub die; Whitelock, 2nd edit, 697.

EDWARD PEACOCK.

AUTHORS OF HYMNS (3rd S. v. 280.)—The hymn (or rather stanzas) beginning "Thou God of love," is in a book called *The Sheltering Vine*, published some time ago by the Countess of Southesk, but I have it not here, and I cannot recollect whether she composed or only edited it. I think the latter.

LYTTELTON.

CHAPERON (3rd S. v. 280.)—Can **STYLITES** find "chaperone" in any book published ten, or even five, years ago? I doubt it. It is an ignorant barbarism, and corresponds exactly to the "chemis" story which he quotes.

LYTTELTON.

Miscellaneous.

NOTES ON BOOKS, ETC.

Life of William Blake, "Pictor Ignotus." With Selections from his Poems and other Writings by the late Alexander Gilchrist, of the Middle Temple, Barrister-at-Law, Author of the Life of William Etty, R.A. Illustrated from Blake's own Works in Facsimile by W. J. Linton, and in Photo-lithography, with a few of Blake's original Plates. In two volumes. (Macmillan.)

This book fills up a void in Art-Biography which has existed far too long; for unfortunately "Pictor Ignotus" is an epithet too justly applied to the remarkable man whose life and labours form the subject of it. "At the present moment, Blake drawings and Blake prints fetch prices which would have solaced a life of penury, had their producer received them." There is something very melancholy in this paragraph from the opening chapter of the book before us; and when one reflects that this is said of that poet-painter of whom Flaxman declared his poems are "grand as his pictures," it strikes one as still more sad. But the story of Blake's strange, visionary, wayward, and mystic life is here written by loving hands, and with a fulness of detail, more especially with regard to his works of poetry and art, which leave little to be desired. His life is first traced step by step; then we have a valuable selection from his published and unpublished writings; and these are followed by Catalogues of his Pictures, Drawings, and Engravings; and lastly, in addition to many striking Illustrations scattered through the two volumes, we have twenty-one Photo-Lithographs from Blake's marvellous (engraved) designs, *The Book of Job*, and sixteen of the original plates of his *Songs of Innocence and Experience*, which fitly bring to a close the interesting Memoir of this original and neglected man of genius.

An Elementary Text-Book of the Microscope; including a Description of the Methods of Preparing and Mounting Objects. By J. W. Griffiths, M.D. With Twelve Coloured Plates, containing 451 Figures. (Van Voorst.)

This is essentially a practical book. The author presumes the reader to have had no previous acquaintance with the microscope, or with the study of natural history; so that it forms an introduction to both. The subjects are, accordingly, treated in scientific order; commencing with an explanation of the principles on which the action of the microscope depends. Then comes a series of subjects for examination, with directions how to prepare, mount, and examine them. When we add, that the book is produced with the care which distinguishes all Mr. Van Voorst's publications, it will be seen how valuable a contribution this is to beginners of microscopical studies.

The Student's Manual of English Literature. A History of English Literature. By Thomas B. Shaw, M.A. A New Edition enlarged and re-written. Edited, with Notes and Illustrations, by William Smith, LL.D. (Murray.)

This new edition, revised and completed in consequence of Mr. Shaw's death by Dr. Smith, is probably the most complete, as it is certainly the most compact, *History of English Literature* which has yet been given to the public; and when the promised accompanying volume, forming a selection of choice passages from the authors included in the present book, is published, they will together form a perfect *resumé* of the subject.

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Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:—

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Wanted by Messrs. Henningham & Hollis, 5, Mount Street, Grosvenor Square.

The copy of a 12mo. volume, entitled *ANTWERP*, published by Oliver, Pall Mall, which is believed to have been sold at the sale of the library of the late W. M. Thackeray, Esq. If anyone purchased such a book, he will confer a favour on F. by communicating through "N. & Q." or direct to Box, No. 62, Post Office, Derby.

Notices to Correspondents.

J. W. In *Thomas Taylor's Memoir of Bishop Heber*, 12mo, 1838, p. 469, it is stated, that "The chaplain, Mr. Wright, read the first part of the service at the funeral of Bishop Heber."

R. S. T. The vexed question of the Collar of SS. has been discussed in thirty articles in our First Series.

T. B. "The Lass of Richmond Hill" was written by William Upton. Vide "N. & Q." 2nd S. ii. 6; xi. 267.

R. C. JENKINS. The ballad has been printed as a folio broadside. It is entitled "An excellent Ballad of the Lord Mohun and Duke Hamilton, with an exact Account of their Melancholy Deaths." It makes twenty-four verses of four lines each.

F. G. WARREN. A List of the Poets-Laureats is given in Haydn's Dictionary of Dates, edit. 1860, and in Townend's Manual of Dates, 1862. Consult also Austin and Ralph's Lives of the Poets-Laureats, 8vo, 1853.

F. W. (Florence.) The tune of the *Adeste Fideles* has been attributed to two different composers, namely, John Reading, who also wrote *Duke Domum*, and to Mr. Thorley, an organist. Vide "N. & Q." 2nd S. vii. 173; 3rd S. i. 109.

Answers to other Correspondents next week.

*** Cases for binding the volumes of "N. & Q." may be had of the Publisher, and of all Booksellers and Newsmen.

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LONDON, SATURDAY, APRIL 16, 1864.

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Notes.

THE DANISH WARRIOR TO HIS KINDRED.

BY PROFESSOR GEORGE STEPHENS, F.S.A.

(From *Fædrelandet* of March 29.)

"Not alone for *Denmark* fight I,
Not alone for *Right and Freedom*,
Not alone for *Southern Jutland* —
Denmark's March from grayest yore-time,
Denmark's Danish soil and outpost,
Russia from when our Northland's Sea-kings
First began — some fifteen hundred
Winters since — o'er western billows,
Swords to cross 'gainst Pict and Roman,
Gaining so from hordes barbarian,
Winning from clans in vice deep sunken,
Wresting from chiefs to slavery Romaniz'd,
Homes where freedom still doth flourish,
Kingdom 'tablish'd firm and righteous,
Northern offshoot last and greatest,
Seat of Arms and Arts, as Sea-Queen,
Ruling now with mildest sceptre
Far-off lands the wide world over!
Even yet our stamp indelible
Rests on England's proud dominion.
Scandian is the tongue she speaketh,
Scandian is her Ocean-prowess.
Scandian is her iron vigour,
Scandian is her wit and wisdom, —
Shakspeare's genius but the reflex
Of the deep and wondrous heart-love
Breath'd in Northland's Song and Saga,
Chanted in our Edda-legends,
Treasur'd in our woods and valleys.
England's Runes our fathers risted,
We are all Old Woden's children.
"Not alone for *Scandia* fight I,
Denmark, Sweden, Norway, Iceland

All the shires and rich remembrances,
All the rights and all the glories
Of those gallant stalwart races
Whose great deeds, whose matchless exploits,
Round the brow of Scandinavia
Have a halo shed so shining
That she sitteth, gemm'd and diadem'd,
Flickering Northlights hovering o'er her,
Bright example through all ages,
How fresh blood and hardy freemen
(Goths and Swedes, and Norse and Angles,
Danskens, Frisers, Jutes and whatso
Were the names those warriors joy'd in)
E'en out of Rome's degraded provinces
States could fashion where the citizen
God might fear and Woman honour,
Fatherland might live and die for,
Liberty might grasp for ever;
How, in later ages, champions
Stand can 'gainst a host in battle,
Faith and Freedom still their watchcry,
Wend and Saxon still defying,
Grappling still the greedy German,
Native hills undaunted holding
Gainst the bribing bloody Muscovite.

"Not alone for *Denmark* fight I,
Not alone for *Scandinavia*;
Sword I swing and rifle shoulder
Eke for *Scandinavian England*.
For a Northern Brother have we,
One with us in birth and lineage,
One with us in Northern tongue-fall,
One in History's lustrous memories,
One in common daily interests.
Our ally, our natural backstay,
Is the England we have planted.
England's shield, ally, and backstay,
Is the Scandia whence she issued.
Blood is thicker yet than water,
Ties of kindred are not broken,
Where the Scandian Baltic billows
Surge and dash 'gainst British headlands;
Where, with stealthy Cat-like footpace,
Or with pounce of savage Tiger,
Russia creepeth, glideth, springeth,
Province buying, kingdom crushing,
(Finland, Poland, her last victims),
Till she reach the White Sea's havens,
Till in Stockholm and Christiania
Cossack cannon boom Death's 'order';
Where the German Eagles gather,
Prey and plunder sniffing, gorging,
Tearing Italy, chivalric Poland,
Noble Hungary, brave tribes many,
Trampling out each tongue not 'German,'
Now 'annexing,' now 'incorporating,'
Now as 'pledge' in faithless inroad,
'Occupying' from 'motives military'
Lands of better nobler peoples,
And with crimes unheard of filling them,
Deeds of cowardice, cant, and cruelty,
Deeds most infamous, deeds most 'German.'
Reaching so our Southern Jutland,
Seizing so North Jutland's harbors,
Till a German Fleet shall lord it
In the Sound's free-flowing waters —
Thence with armaments lately Scandian,
Thence with navies we must furnish,
(Like as Finland's fearless seamen
Now must man the Russian frigates
Built to massacre British blue-jackets),
Threatening England's holy homeland,

Giving law to England's statesmen,
 England their cow'd vassal making,
 Lighting their pipes with England's Charters,
 (So the Holy Alliance willeth!)
 Leaving her only two foul liberties:
 'Mammon's Mill,' 'my son, make money,'
 And, to pay them bondmen's tribute;—
 There *we* stand, a granite bulwark,
 There *we* guard the British Islands,
 There *we* stem the tide of conquest,
 There our musquets glint and glitter,
 There our gun-boats thread the coastways.
 In our shadow England slumbreth,
 In our lee her sons are shelter'd;
 Need she not be bristling war-camp.
 She can use her power and riches
 For the boon of farthest folkships.

"But *one nail* lost shoe—horse—horseman—
 Battle—victory—the whole empire!
 Slesvig is no mere Danish question,
 Slesvig is no mere Scandian question,
 'Tis an English, a Northern question.
 Slesvig Germaniz'd, torn from Denmark,
 Stolen by bandit propagandists,
 Made into a 'Slesvig-Holstein',
 ('Personal Union' now the Court-phrase),
Slesvig-Germaniz'd—Denmark dieth!
 Slesvig is the gate of Denmark;
 Denmark gone, all Scandia falleth;
 Scandinavia once, like Poland,
 Broken, slave-chain'd and 'partition'd'
 (Soon 'partition second' cometh!)—
 England's day of grace is over,
 England's sun shall set for ever,
 England's sinewy strength is hamstrung,
 England's Oak shall quickly wither,—
Our Whole North becomes a booty
 Shar'd by Trolls and Frost-giants loathsome;
 France shall sink, like all her sisters,
 Prussians' camp once more in Paris.

"All alone we stand,—a handful
 Struggling for our King and Country,
 For our Name and Fame and Freedom,
 For our Hearths and Homes and Altars,
 For our Wives and little Children,
 For Old Scandinavia,
 For Old England, our Fourth Northland,
 'Gainst marauders tenfold, fiftyfold,
 'Gainst the Saxon, 'gainst the German,
 'Gainst barbarian slaves by millions.
 And, unhelp'd, at last we yield us!
 Denmark's Realm, the oldest kingdom
 In the page of Europe's annals,
 Crumble shall; its name shall vanish,
 Or shall only mark a Canton
 Of 'das grosse Vaterland.'

"But our death-throe shall be famous,
 Grand shall be our pyre funeral;
 Like to Samson 'mong Phillistines,
 Mourners many shall lament us;
 All Scandinavia quick will follow,
 England's rule not long surviveth,
 Norman France shall brigands devastate,
 Club-law reign in all our Europe.
 Holger Dansker die shall dearly.
 Should no Good Samaritan aid us,
 Heartless kinsmen Heav'n blasts justly.
 God us made, one race, together;
 And together shall we perish!

"Warning words thrill weirdly round us,
 While time is, ere Opportunity,
 Genie dread with flowing forelock,

Hurrieth past in flight mysterious;
 While time is, ere ebbs that full tide
 On whose back we 'escape the shallows
 Sown with misery and ruin;
 While time is, list, Swea, Nora,
 While time is, Britannia hearken!—
 Helm steel trieth, need tries friendship;
 Soft steel smash we, false friend mock at.
 Bare his brotherless back soon cloven,
 Woe that faggot asunder falleth!
 Stand we not in Liberty's ring-wall
 Swift in common thralldom sink we.
 Names and harness make no hero,
 Money-bags ne'er yet built a kingdom.
 Champions strike, not reckon and palter,
 Love and Duty than crowds are stronger.
 Fortune's Wheel rolls on and onward;
 One good turn deserves another.
 King of Beasts is the Lordly Lion,
 Yet the Mouse once gnaw'd his meshes.
Brother faithless is each man's Nothing;
All is lost, when Honor's dead!"

"THE CHALDEE MANUSCRIPT."

AUTOGRAPH KEY TO THE CHARACTERS BY JAMES
 WATT: EARLY HISTORY OF "BLACKWOOD'S MAGA-
 ZINE:" JAMES HOGG, ETC.

Half a century has now passed away since *Whig* ascendancy, social and literary, in the *Modern Athens*—under the presiding influence of the "Blue and Yellow"—was first startled from its long undisturbed dream of security, by the publication of the farfamed "*Chaldee Manuscript*." Its wit, its personality, its perhaps irreverent application of scriptural language, the very absurdity and extravagance of the allegorical and figurative types under which its characters were shadowed forth, all contributed to give to it an interest which we can even now understand; although to account for the full effect it produced, we must make ourselves acquainted with the literary and political character of the time and place of its appearance. As Professor Ferrier remarks, in his introductory note to its republication at the end of the third volume of Professor Wilson's *Works*:—

"It is a mirror in which we behold literary Edinburgh of 1817, translated into mythology. Time, it is conceived, has taken the sting out of its personalities, without having blunted the edge of its cleverness, or damaged the felicity of its humour. It is a pithy and symbolical chronicle of the keen and valiant strife between Toryism and Whiggism in the northern metropolis. Under the guise of an allegory, it describes the origin and early history of *Blackwood's Magazine*, and the discomfiture of a rival journal carried on under the auspices of Constable. To say the least of it, the *Chaldee Manuscript* is quite as good in its way as Swift's *Battle of the Books*; and, therefore, on these several accounts, it seems entitled to a permanent place in our literature, and worthy of a more extensive circulation than it has hitherto obtained."

The circumstances which led to the publication of the satire are briefly these. Blackwood, in conjunction with Thomas Pringle, and Thomas (P)

Cleghorn, had carried out a scheme suggested to him originally by James Hogg, the Ettrick Shepherd, by the establishment of a magazine for the advocacy of Tory principles, entitled *The Edinburgh Monthly Magazine*. The joint editors soon came to loggerheads with their proprietor, and in spite of the mediation of the Shepherd, who was summoned as peacemaker, went over to the enemy, Constable, to enable him to resuscitate the old *Edinburgh Magazine*. Blackwood, nothing daunted, determined to associate his own name with a yet more vigorous proclamation of Tory doctrines; and after having announced in the sixth number of his periodical, "this work is now discontinued, the present being the last number of it," — meaning probably that an entire change of name and principles was contemplated, — reopened the campaign by the publication, in October, 1817, of the seventh number under the title, for the first time, of *Blackwood's Edinburgh Magazine*. It was in this number that the "Chaldee MS." appeared, of which, according to Professor Ferrier, the original conception, and the first thirty-seven verses of chap. i. are to be ascribed to Hogg, while the rest of the composition falls to be divided between Wilson and Lockhart, in proportions which cannot now be determined. Hogg himself, it may be remarked, in the autobiographic sketch prefixed to the first volume of his *Altrive Tales*, 12mo, 1832, claims a larger portion of the work, and asserts that in proof he has preserved the original proof-slips, and three of Blackwood's letters relating to the article. He says: —

"These proofs show exactly what part was mine, which, if I remember aright (for I write this in London), consists of the first two chapters, part of the third, and part of the last. The rest was said to have been made up conjointly in full divan. I do not know, but I always suspected Lockhart of a heavy responsibility there."—P. lxxvii.

Professor Ferrier, in his general preface to the *Noctes*, vol. i., seeks to explain this discrepancy by the assertion that, though Hogg sent considerably more to Blackwood, only about forty verses of his contribution were published. Still Hogg's statement remains, as he had of course, when he wrote his autobiography, seen, and must have known by heart, the "Chaldee MS." in its published form.

The "Chaldee MS." says Professor Ferrier, fell on Edinburgh like a thunderbolt. It should have been received and laughed at as, what it was; and was intended to be, a clever and harmless joke. Its publisher and author were alike astounded at the effect of their own work; the latter speaks of it as "a droll article," and declares that he "never once dreamed of giving anybody offence," meaning it simply to be a "sly history of the transaction and the great literary battle that was to be fought." But before he struck the spark he should have ascertained that combustible matter was not within

reach. The explosion took place. Author and article were anathematised; the "personalities and profanities" of the Chaldee, and the "veiled editor" were attacked; "friends and foes were alike confounded, the Tories were perplexed, the Whigs were furious"; and, to crown all, Professor Leslie, placing his wrongs before a jury, obtained damages to a considerable amount in an action for libel against Blackwood. Meantime Hogg, whom no one suspected to be in the head and front of the offending, highly enjoyed the fun, when he left his sheep-farm in Ettrick Forest to visit the metropolis, and listened to the complaints of his literary friends over their whiskey toddy at "Awmrose's" or some such place of convivial resort. He even contemplated a continuation of the "MS.," and was hardly dissuaded from its publication by the advice of more prudent friends: —

"So little had I intended giving offence by what appeared in the magazine, that I had written out a long continuation of the manuscript, which I have by me to this day, in which I go over the painters, poets, lawyers, booksellers, magistrates, and ministers of Edinburgh all in the same style; and with reference to the first part which was published, I might say of the latter, as King Rehoboam said to the elders of Israel, 'My little finger was thicker than my father's loins.' It took all the energy of Mr. Wilson and his friends, and some sharp remonstrances from Sir Walter Scott, as well as a great deal of controversy and battling with Mr. Grieve, to prevent me from publishing the whole work as a large pamphlet, and putting my name to it."—P. lxxix.

In one sense, truly, mischief enough had been done already; but in another, in spite of the enmity and illwill engendered, it cannot be doubted that the extraordinary sensation occasioned by the article was of immense benefit to the infant magazine, and secured for it an amount of popularity and interest, which its intrinsic merits, however great, might have failed to obtain. However this may be, Blackwood felt the necessity of withdrawing the obnoxious article in the second edition of his periodical, which the unprecedented demand for the first called him to issue, and prefixing the following apology to his November number: —

"NOTE FROM THE EDITOR.

"The Editor has learned with regret that an Article in the first edition of last number, which was intended merely as a *jeu d'esprit*, has been construed so as to give offence to individuals justly entitled to respect and regard; he has on that account withdrawn it in the second edition, and can only add that, if what has happened could have been anticipated, the article in question would certainly never have appeared.

"With the December number will be given eight pages to supply the deficiency occasioned by the omission of the article 'Translation from an Ancient Chaldee Manuscript.'"

These circumstances fully account for the great rarity of the *first* edition of the number containing the article in question, and the prices which it

is said to have realised. A good account of the whole transaction will be found in a notice of James Hogg in *Fraser's Magazine*, vol. xx. p. 427, where it is stated that "private copies," with MS. notes, that is, a key to the names of the offended parties (or those who insisted on wearing the cap because it fitted) were in immense demand, and looked upon as a great prize.

One of these "private copies" is now before me, and is the more worthy of notice as having belonged to the great James Watt, and containing a MS. key to the characters in his handwriting—probably obtained from some one of "the little band of northern literati," who assembled to welcome the illustrious mechanic to the modern Athens, on that memorable occasion so delightfully chronicled by Scott in the preface to the *Monastery*. A "marginal commentary" is given by Professor Ferrier, though, as he informs us "the allegorical veil which covers up the text has not been altogether removed"; on this account, the somewhat differing key I have alluded to, may appear to merit preservation. It is as follows:—

"Chap. I. Verse 3. Blackwood; 5. Pringle and Clegborn; 17. Constable; 18. Gordon; 44. Sir Walter Scott; 49. Jamieson; 54. Brewster; 55. Cockburn; 56. T. Lever(?) ; 57. A. Thomson.

"Chap. II. Verse 2. The Editor; 10. J. Wilson.

"Chap. III. Verse 15. Jeffrey; 21. Leslie; 22. Playfair; 27. W. Scott; 86. Graham Dalyell.

"Chap. IV. Verse 1. Macvey Napier; 8. Neil and Son, Printers; 18. Gray; 19. Maccormick; 21. Graham; 23. Principal Baird; 24. Bridges; 25. Duncan; 28. S. Anderson; 34. Jno. Jeffrey."

The reference to Mr. Dalyell in the 36th verse of chapter iii., necessitates the transcription in this place of four verses suppressed, for some reason, by Mr. Ferrier; those who possess the reprint will be thus enabled to fill up the gap:—

"36. Now the other beast was a beast which he loved not. A beast of burden, which he had in his courts to hew wood and carry water, and to do all manner of unclean things. His face was like unto the face of an ape, and he chattered continually, and his nether parts were uncomely. Nevertheless his thighs were hairy, and the hair was as the shining of a sattin raiment. He skipped with the branch of a tree in his hand, and he chewed a snail between his teeth.

"37. Then said the man, Verily this beast is altogether unprofitable, and whatsoever I have given him to do, that hath he spoiled; he is a sinful thing, and speaketh abominably; his doings are impure, and all people are astoned (*sic*) that he abideth so long within my gates.

"38. But if thou lookest upon him, and observest his ways, behold he was born of his mother before yet the months were fulfilled, and the substance of a living thing is not in him, and his bones are like the potsherd, which is broken against any stone.

"39. Therefore my heart pitieth him, and I wish not that he be utterly famished, and I give unto him a little bread and wine, that his soul may not faint, and I send him messages into the towns and villages which are round about; and I give him such work as is meet for him."

An interesting note in further illustration may be transcribed from Lockhart's *Life of Scott*:—

"It was in this lampoon that Constable first saw himself designated in print by the *sobriquet* of the 'Crafty,' long before bestowed on him by one of his most eminent Whig supporters; but nothing nettled him so much as the passage in which he and Blackwood are represented entreating the support of Scott for their respective magazines, and waved off by the 'Great Magician,' in the same identical phrases of contemptuous indifference. The description of Constable's visit may be worth transcribing,—for Sir David Wilkie, who was present when Scott read it, says he was almost choked with laughter; and he afterwards confessed that the Chaldean author had given a sufficiently accurate version of what really passed on the occasion."—P. 862.

It may be remembered that the "Chaldee MS.," the publication of which had taken place very opportunely in the previous October, was one of the works cited by William Hone, in justification of his religious parodies, on occasion of his first trial at Guildhall before Mr. Justice Abbott, on December 18, 1817. The defendant said in his address to the court:—

"It was remarkable that in October last a most singular parody was inserted in the *Edinburgh Magazine*, which was published by Mr. Blackwood. The parody was written with a great deal of ability, and it was impossible but that the authors must have heard of this prosecution. The parody was made on a certain chapter of *Ezekiel*, and was introduced by a preface, stating that it was a translation from a Chaldee MS. preserved in a great library at Paris. There was a key to the parody, which furnished the names of the persons described in it. The key was not published, but he had obtained a copy of it. Mr. Blackwood is telling his own story; and the two cherubims were Mr. Clegborn, a farmer, and Mr. Pringle, a schoolmaster, who had been engaged with him as editor of the former magazine; the 'crafty man' was Constable; and the work 'that ruled the nation' was the *Edinburgh Review*. The defendant then read a long extract, of which the following is a specimen:—'Now in those days there lived a man who was crafty in council, &c.'

"He observed that Mr. Blackwood was much respected by a great number of persons. Mr. Justice Abbott said he could not think their respect could be increased by such a publication. He must express his disapprobation of it: and at the same time observed that the defendant, by citing it, was only defending one offence by another." *Hone's First Trial*, p. 18.

The enmity and ill-feeling occasioned by this memorable satire, which, harmless though it really was, transgressed, it must be admitted, the limits of good taste, and legitimate personality, has been alluded to; the editor was to be flogged, the authors shot by the more truculent of those attacked. Their ire, however, found a more appropriate vent through the medium of the press; shortly appeared a furious counter-attack—

"Hypocrisy Unveiled and Calumny Detected, in a Review of Blackwood's Magazine," 8vo. Edinburgh, 1818, pp. 55.

The following extract from this will show the kind of feeling evoked:—

"The aberration of intellect and perversity of heart, now so visible in the articles published in this magazine, were seen from the beginning; but no one imagined that the writers would continue to court infamy from year to

year, or remain reckless or blind to the consequences of persisting in their unseemly work of defamation and destruction Each succeeding number of this work distils a more deadly poison, and betrays a more demoniacal spirit than its precursor, and it would manifestly disgrace the public, and amount to an acknowledgement that society is bereft of all right feeling if it were suffered longer to escape with impunity. It has now earned to itself a character of sheer blackguardism, and is unquestionably the vilest publication that ever disfigured and soiled the annals of literature," &c.—P. 5.

On the fly-leaf of this pamphlet is announced, though I do not know if it ever appeared —

"A Letter to the Dean and Faculty of Advocates, on the propriety of expelling the Leopard and the Scorpion from that hitherto respectable body."

(By the "Leopard" was symbolised Professor Wilson, *alias* Christopher North; by the "Scorpion," J. W. Lockhart, *alias* Z., *alias* the Baron Von Lawerwinkel.)

Next came: —

"Memorials of an Intended Publication, with Strictures on the Chaldee Manuscript," 8vo. Edinburgh, 1818.

The satire was also attacked on religious grounds in two pamphlets, the latter of which is entitled: —

"Another Letter, being the Third, and Two more Letters, being the Fourth and Fifth, to the Rev. Thomas McCrie, and the Rev. Mr. Andrew Thomson, on the Parody of Scripture lately published in *Blackwood's Magazine*," 8vo. Edinburgh, 1817.

Next may be noticed—before alluded to—

"Report of the Trial by Jury, Professor John Leslie against William Blackwood for Libel in *Blackwood's Edinburgh Magazine*," 8vo. Edinburgh, 1822.

Two folio quizzical broadsides may be also noticed, as being now probably almost unique. One is headed —

"Entire change of Performances, Royal Mohock Theatre, concluding with *Maga, or the Chaldee Assassins*," &c.

The second —

"The Performances at the Theatre Royal Pantheon; *The Midsummer Night's Dream*, recast by an eminent hand; Characters given to Mr. Jeffrey, G. Cranstoun, Mr. Ivory, Mr. Cockburn, &c. Between the Acts *The Silk Gowns, or Who shall have them?*"

I have now exhausted my own knowledge of the subject; but have little doubt that those better acquainted with the literature of the place and period may be able to make further contributions to the bibliography and history of the once-famed *Chaldee Manuscript*. WILLIAM BATES.
Edgbaston.

EPITAPHS.

The two following epitaphs are from the cemetery at Bow; a place well known to amateurs of "black jobs" and lovers of the Irish howl. I am not quite sure that the first of them is not to be found elsewhere also. It runs thus: —

"Oh! the worm, the rich worm, has a noble domain,
For where monarchs are voiceless I revel and reign;
I delve at my ease and regale where I may;
None dispute the poor earthworm his will or his way;
The high and the bright for my feasting must fall;
Youth, beauty, and manhood, I prey on ye all!
The Prince and the Peasant, the Monarch and Slave,
All, all must bow down to the worm and the grave."

The reader will observe a bold and masterly change of persons in the second line of this poem. The first line is striking enough; but we are thrilled with yet deeper awe when we suddenly find that the Rich Worm is himself the soliloquist.

The second epitaph, unless it be meant for a satire in stone, is one of the oddest bits of hyperbole that a graveyard can well show. The subject of it is a boy, who died some fifteen or twenty years ago, at the age of fifteen, and was interred "per friendship," as the business-like bard who mourns him states in preliminary prose. Warming presently into verse, the poet explains to posterity the nature of his young friend's occupation in these remarkable words: —

"To the blank Moon, the Planets, and Fixed Stars,
Their Office he prescribed; and taught their
Influence benignant to shower, when Orbs
Of noxious efficacy join
In Synod unbenign."

This is all. Unfettered by the trammels of sub-lunary metre, and with such a theme before him, the writer, by a divine instinct, halts in mid-career, trusting doubtless to the effect of *ἀποστροφή*. And so we learn nothing more of that tremendous youth, who, though to the eyes of Bow he seemed a beardless creature of the ordinary human species, was in reality able to control the sky, and to put down those noxious (and apparently heretical) orbs, by a judicious application of moon, planets, and fixed stars.

The tomb of this immature Faustus, which is of considerable size and of original (not to say eccentric) design, exhibited, when I first saw it, not only the epitaph just quoted, but also a vast and mysterious hieroglyphic, after the manner of Zadkiel and Old Moore. This noble ornament, however, is now gone. Perhaps it was felt that epitaph and hieroglyphic together might raise the admiration of the spectators to a dangerous pitch of enthusiasm. A. J. M.

P.S. Since the foregoing was written, a learned funereal friend, whom I asked to verify or correct it, has informed me that he went to the spot the other day and found, not only the hieroglyphic, but the epitaph and the monument itself, of the infant astrologer, *absolutely gone*, a commonplace "upright" being now all that marks the grave of so much merit. However, I send you this note after all. It is a comfort to know that such a tomb did once exist, and that for not a few years.

DENMARK *versus* THE GERMANIC CONFEDERATION.

In the treaty of May 8, 1852, the *third* article runs thus : —

"It is expressly understood that the reciprocal rights and obligations of His Majesty the King of Denmark, and of the Germanic Confederation, concerning the Duchies of Holstein and Lauenburgh, rights and obligations established by the Federal Act of 1815, and by the existing Federal right, shall not be affected by the present treaty."—*Annual Register*, 1852, p. 441.

On June 28, 1832, the Germanic Confederation proclaimed as follows : —

1. The German sovereigns are not only authorised but even obliged to reject all propositions of the States, which are contrary to the fundamental principle, that all sovereign power emanates from the monarch, and that he is limited by the assent of the States only in the exercise of certain rights.

2. The stoppage of supplies by the States, in order to obtain the adoption of their propositions, is to be considered as sedition, against which the Confederation may act.

3. The legislation of the Federative States must never be in contradiction either to the object of the Federation or to the fulfilment of federal duties ; and such laws (as, for instance, the law of Baden, which establishes the liberty of the press) may be abolished by the Diet.

4. A permanent commission of Federal deputies shall watch over the legislative assemblies of the Federal States, in order that nothing contrary to the Federal Act may occur.

5. The deputies of the legislative assemblies of the Federal States must be kept by the regulations of their government within such limits that the public peace shall not be disturbed by any attacks upon the Confederation.

6. The interpretation of the Federal laws belongs exclusively to the Federal Diet.

On July 5, 1833, the Federal Diet proclaimed a new law consisting of the following ten articles : —

1. All German works containing less than twenty sheets, which appear in foreign countries, cannot be circulated in the Federal States without the authorisation of the several governments. 2. Every association having a political object is prohibited. 3. Political meetings and public solemnities, except such as have been established for a long time, and are authorised, cannot be held without the permission of the several governments. 4. All sorts of colours, badges, &c., denoting a party, are proscribed. 5. The regulations for the surveillance of the universities, proclaimed in 1819, are renewed and rendered more severe. By the remaining five articles, the federative states pledged themselves to exercise a vigilant watch over their respective subjects, as well as over foreigners residing in

their states, in respect of revolutionary attempts ; to surrender mutually all those individuals who had been guilty of political offences, with the exception of their own subjects, who are to be punished in their own country ; to give mutually military assistance, in case of disturbance, and to notify to the Diet all measures adopted with reference to the above-mentioned objects.

On Oct. 30, 1834, the meeting of the Federative Diet unanimously agreed to the proposition of Austria, to establish a tribunal of arbitration in order to decide differences which might break out in any state of the Confederation between the Government and the Chambers respecting the interpretation of the constitution, or the encroachments on the rights of the sovereign by the Chambers, or their refusal of subsidies. This tribunal consists of thirty-four arbitrators, nominated by the seventeen members of the minor council, each member nominating two arbitrators. (*Penny Cyclo.* xi. 191.)

The King of Denmark, member of the Diet as Duke of Holstein and Lauenburgh, is at issue with the German Diet on the subject of a constitution proclaimed by him, March 30, 1863. On the 16th of the following month the President entered a protest, to which the Diet assented, against the assertion of the King of Denmark, that the Diet had no right to interfere in the question of the Duchies.

The present King Christian IX. on the 22nd ult. [March], in his message to the *Rigsdag*, puts the point of controversy in this form : —

"By threats of employing force, our predecessors upon the throne were induced to assign to the Duchies of Holstein and Lauenburg a peculiar position in the monarchy, and the situation thereby rendered necessary is now styled a breach of treaty obligations. An execution has been carried out in Holstein upon pretext of these obligations, and Schleswig is occupied as a pledge."

T. J. BUCKTON.

JOHN BRAHAM, THE VOCALIST.—In Mr. Peter Cunningham's *Handbook of London*, edit. 1850, *sub. tit.* "Goodman's Fields Theatre," the appearance of Braham as a boy in 1787 is mentioned, with the addition that, "In the bill Braham is called 'Master Abrahams.'"

In an advertisement which appeared in the newspapers of August 17, 1787, announcing the entertainments on that evening at the "Royalty Theatre, Well-Street, near Goodman's Fields" (and which is now lying before me), the name of "Master Braham" occurs twice.

This theatre was opened for the first time on June 20, 1787, so that if Braham was ever announced as "Master Abrahams," it must have been between that date and August 17. Is the alleged bill in existence, or was Mr. Cunningham misled by false information? W. H. HUSK.

INTERESTING ANTIQUARIAN DISCOVERY.—I have cut out the following from the *Irish Times* of March 24:—

"A very interesting discovery has been just made in continuing the excavations in the narthex of the old Basilica of San Clemente—a painting, representing our Saviour seated and in the act of giving the benediction to two personages kneeling before him, presented by angels. The outstretched arm of the Saviour is placed according to the Greek form, i. e. the thumb and third digit united. The head is very good, surrounded by a deep nimbus; on either side are full length figures of St. Clement and St. Andrew, with their names, and a long inscription, almost illegible hitherto, underneath. It is very possible that this fresco may be older than the other hitherto discovered in the narthex of the Basilica, possibly dating from the middle of the 11th century.—*Letter from Rome.*"

T. B.

RELICS OF OLD LONDON: THE HOLBORN VALLEY. Is not this note, a cutting from the *Morning Advertiser* of March 25 ult., worthy of preservation in your more permanent and portable publication?—

"This great work (the Holborn viaduct) will, it is estimated, cost about 575,000*l.*, and require seven years in completion. The pulling down of the houses in Skinner Street has already been commenced with No. 41, where William Godwin, author of *Caleb Williams*, kept a bookseller's shop, and published his works for young persons under the name of Edward Baldwin. In the lunette over the door was an artificial stone relief of *Æsop* narrating his fables to children. The curious may seek in vain the house of Strudwick, the grocer, at the sign of the Star, on Snow Hill, where his friend John Bunyan, author of the *Pilgrim's Progress*, died, August 12, 1688. This house, we suspect, was removed in the formation of Skinner Street, in which there is no house old enough to have been Strudwick's. Its situation is stated to be on Snow Hill in most accounts; but in the first volume of *The Labours of that most eminent Servant of Christ, Mr. John Bunyan*, London, 1692, folio, he is stated to have died 'at his very loving friend's, Mr. Strudwick's, a grocer, at Holborn Bridge, London, on August 31.'"—

JUXTA TURBEM.

CURMUDEON.—I see by the notice in the *Morning Post* of Ogilvie's *Comprehensive Dictionary*, that the etymology of the above word is still undecided. What objection is there to the following?—

Ceorl, in Saxon, means a churl; *Mod*, in Saxon, is mind; *Modig*, the adjective form, means moody; *Ceorlmodig* is, therefore, churlish-minded and the substantive formed from it would be *ceorlmodigan*, a churlish-minded one. The change from *ceorlmodigan* to *curmudgeon* is easy and natural.

J. C. M.

MARINE RISKS IN THE SEVENTEENTH CENTURY.

"A merchant adventures his goods at sea; and though his hazard be great, yet if one ship return of four, he likely makes a saving voyage."—Burton, *Anat. Mel.* 1, 2, 3, 15.

J. D. CAMPBELL.

Queries.

LIEUT.-COL. RICHARD ELTON: CAPT. GEORGE ELTON.

I have before me a work with the following title:—

"The Compleat Body of the Art Military: Exactly compiled, and gradually composed for the Foot, in the best refined manner according to the practice of the Modern Times. Divided into Three Books: The first, containing the Postures of the Pike and Musket, with their Conformities, and the Dignities of Ranks and Files: Their manner of joyning to the compleating of a Body: Their several Distances, Facings, Doublings, Countermarches, Wheelings, and Firings. With divers Experiments upon single Files. The second, comprehending twelve Exercises.

Viz. $\left\{ \begin{array}{l} \text{Three with } 24 \\ \text{Three with } 32 \\ \text{Three with } 64 \\ \text{Three with } 144 \end{array} \right\}$ Men.

The Third, setting forth the drawing up and exercising of Regiments, after the manner of Private Companies, with the forming Brigades, and Armies; the placing of Cannon and Artillery, according to the practice of several Nations, Armies, and Commanders in Chief. Together with the duties of all private Souldiers and Officers in a Regiment, from a Sentinel to a Collonel. As also the Duties of the Military Watches. Lastly, directions for ordering Regiments or Private Companies to Funeral Occasions. Illustrated with Variety of Figures of Battail, very profitable and delightful for all Noble and Heroick Spirits, in a fuller manner then hath been heretofore published. The second Edition with new Additions. By Richard Elton, Lievtenant Collonel. Lond. fol. 1659.

Prefixed is the portrait of the author; W. S., fecit.; John Droeshout, sculp., Lond. Around the portrait are military emblems, and this inscription:—

"Vera et accurata Effigies Richardi Eltoni Generosi, Bristol. nec non artis militaris Magistri, Anno 1649, Etatis suæ 89."

At the top this coat of arms, Paly of six . . . and . . . on a bend . . . three mullets . . . a crescent for difference. Crest, On a wreath a dexter arm embowed in armour holding in the gauntlet a scimitar. Motto, "Artibus et armis."

Under the portrait are these verses:—

"If Rome vnto Her conquering Cæsars raise
Rich Obelisks, to crowne thier deathles Praise,
What Monument to Thee must Albion reare,
To shew Thy Motion in a brighter Sphere?
This Art's too dull to doe't, 'tis only done
Best by Thy Selfe; so light's the World the Sunne.
Wee may admire thy Face, the Sculptor's Art;
But Wee are extasi'd at th' inward Part."

There are three dedications—viz. to "Thomas Lord Fairfax, to the Right Hon. the judicious and grave Trustees of the Militia of the Hon. City of London (names given), and to the truly val t and expertly accomplished officers: c ders in warlike affairs, his fellow sou , u i honourable exercise and military in . martiall area adjoining to Christ (

DE LOGES FAMILY.—By the Domesday Survey it appears that the manor of Guiting Powers, in Gloucestershire, was held by Gunuld, the widow of Geri (Rogerii) de Loges. Can you inform me who were her descendants? About a hundred years after, Roger de Loges was twice sheriff of Surrey and Sussex. The name subsequently appears in the county histories of Warwickshire. Sir Richard de Loges was lord of the manor of Cherterton, I think in the reign of Henry V. D. L.

THE FAIRIES' SONG.—Who is the author, or translator, of the Welsh Fairies' Song (*Cas y Tylwyth Tég*), commencing:—

"From grassy blades, and ferny shades,
My happy comrades hie;
Now day declines, bright Hesper shines,
And night invades the sky," &c.

?

FERRERS QUERIES.—1. Where was, and who has, the property entailed on Ferrers of Chartley Male?

2. "William de Ferrers, sixth Baron Ferrers, of Chartley, died 28 Hen. VI., 1450-1.

"His Lordship's great landed possessions passed, in conformity with the entail, upon his only brother, y^e Hon. Edmund Ferrers. This Edmund died s. p."—Burke's *Extinct and Dormant Peerages*, p. 197.

Did Taplow Court, Bucks, and Cookham, Berks, form part of the entail? HEVED.

FORFEITED ESTATES IN SCOTLAND.—Can any of your correspondents inform me whether a complete list of the Scotch estates was ever printed, which were forfeited during the Rebellions of 1715 and 1745? If so, where is it to be found? A.

IRISH HERALDIC BOOKS AND MSS.—When James II. left Ireland after the battle of the Boyne, he was attended by Sir James Terry, the Athlone Pursuivant, who took with him all the heraldic books and MSS. in his office. From these he compiled, for presentation to the Chevalier St. George on his coming of age, a very splendid book, *The Arms of Irish Families*, and Sir James evidently intended to have attached an account or pedigree of each family to its respective coat of arms in his work; but either from want of time, or some other cause, he did not carry this out.

Can any of your Irish heraldic correspondents inform me if anything is known respecting the original books and MSS. which were in Sir James Terry's possession? They are probably still in the Terry family, or deposited in some library in France. Perhaps Mr. D'ALTON of Dublin may know. SAP. DOM. AS.

"THE LETTER BOX."—Who was Oliver Oldstaffe, editor of *The Letter Box*, a literary periodical of which I have vol. i. 8vo. Edin. 1823?

A. G.

MARY, QUEEN OF SCOTS.—I believe that the enemies of this unhappy queen contend, that she had some offer of rescue during her short imprisonment by Bothwell, of which she would not avail herself.

I shall be glad to have a reference to any evidence that her secretary Maitland ever produced any document in support of this charge, or alleged this as a fact against the queen. It is but fair to state that my reason for the inquiry is, that the draft, or copy of a letter to the queen, and to this effect, is in my possession, in *Maitland's handwriting*. RICH. ALMACK.

Melford, Suffolk.

MAURICE'S "FAMILY WORSHIP."—Has there ever been any criticism of, or reply to, a book of Prof. Maurice's, entitled *Family Worship*? If there has been, where is it to be found?

EFLow.

"NECROMANTIA; A Dialogue of the Poete Lucien between Menippus and Philonides, for his Fantesye faynyd for a Mery Pastime, &c. Rastall me fieri fecit." Printed about 1530. This translation is noticed in the *Biographia Dramatica*, on account of the author having "reduced his dialogue into English verse after the manner of an interlude, &c." Is the dialogue written in anything like a scenic form, or is it simply a literal *versified* translation from the Greek of Lucian? IOTA.

PELHAM FAMILY.—I notice a great confusion in the accounts of this family as given in Collins's *Peerage* in different editions. Herbert Pelham, Esq., an early settler in New England, returned to England, and his will, dated in 1672, mentions his grandmother, Katherine Pelham, sister of James Thatcher. Berry says that Katherine, daughter of John Thatcher, married Herbert Pelham; thus we have the grandfather of our Herbert. Collins, however, says that Thomas Pelham of Buxted, co. Sussex, had sons, Anthony and William, the latter being the ancestor of the Duke of Newcastle. Anthony had Herbert, who was born 1567, and died 1625, and the latter was father of our Herbert. He also says that the Herbert, sen., married Elizabeth, daughter of Thomas West, the second Lord Delaware; and his son married Penelope, another daughter. He also says that a second Elizabeth, niece of these, and daughter of the third lord, married a Herbert Pelham. To add to the confusion, Berry says *Robert* Pelham married Elizabeth West.

It seems most probable that Herbert, son of Anthony, married first, Katherine Thatcher, and had a second wife Elizabeth West. That Herbert married Penelope and had a Herbert, who came here, married a Waldegrave.

The queries are, (1) Were there three Herbert Pelhams? (2.) Who were their wives? (3.) Which Elizabeth West married a Pelham?

As the family has been so distinguished, I presume some of your readers can easily answer these questions, and enable us to correct a manifest error.

W. H. WHITMORE.

Boston, U. S. A.

QUOTATION. — Who is the author of the following lines, and where can I find them? —

"Knowledge that leaves no trace of acts behind,
Is like mere body destitute of mind:
Knowledge the stem, and acts the fruit should be;
'Tis simply for the fruitage grows the tree," &c.

E. FLOW.

SEPIA. — The ink of the cuttlefish was, as Cicero says, used as ink in his day. At present it is used as a pigment, under the names either of India or China Ink, or the water-colour Sepia. Rome is the place whither the dry ink-sacs are sent for sale, and whence the dealers purchase them in the crude state. Naturalists say that the molluscs shed their ink, or spirt it out, upon the least fear or alarm. If so, how are the animals taken with their ink-bags still charged with the colour matter?

F. S.

SHELLEY'S SONNETS ON THE PYRAMIDS. — In Thackeray's *From Cornhill to Cairo*, he says, that there is more of interest in Shelley's two sonnets about the Pyramids, than in the sight of the Pyramids themselves. What are these sonnets, and where are they to be found? Not, I think, in any edition of his works.

POLYPRAG.

"SOLOMON'S SONG." — A poetical version of this was published in 12mo at Glasgow, 1703, under the title of *The Wise or Foolish Choice*, &c. "Done in metre by one of the Ministers of the Gospel in Glasgow." Is it known which of them was the poet? Jas. Clark, of the Tron Church, published about that time *Merchandizing Spiritualized*, which might throw the suspicion of opening "Solomon's Song" upon him.

A. G.

ENSIGN SUTHERLAND. — In May, 1833, there lived in Pitfour, Sutherlandshire (on leave of absence) an ensign, W. A. Sutherland, 78th Highland regiment, son of Captain Hugh Alexander Sutherland, and nephew of Lieutenant-Colonel Alex. Sutherland, 93rd Highland regiment, of Torbreck and Braegrudy, in the parish of Rogart, Sutherlandshire. Is anything known regarding Ensign Sutherland or his descendants, if he had such?

A. MACKAY.

Berlin.

VICTORIA AND ALBERT ORDER. — In common with Mr. Woodward, I also am anxious to know the particulars in regard to the badge worn on the occasion alluded to. I had the honour of

suggesting the institution of such an Order in the last December number of the *Gentleman's Magazine*, but had no idea that it already existed.

This new Order will, I think, be found to be a private decoration worn in memory of the late Prince on family gatherings; and confined, of course, to the immediate members of the royal family. If such be the case, the idea is a very beautiful one; and might be extended to the public under the enlarged title of the Order of Albert the Good, or the Albert Cross, as *pendant* to that already existing, and so much prized. I allude, of course, to the Victoria Cross.

J. W. BRYAN.

WILLIAM VERRAL, master of the White Hart inn at Lewes, was author of "*A Complete System of Cookery*," in which is set forth a Variety of genuine Receipts, collected from several years' experience under the celebrated Mr. de St. Clouet, sometime Cook to his Grace the Duke of Newcastle. Together with a true character of Mons. de St. Clouet. Lond. 8vo, 1759." Information about William Verral (and especially the date of his death) will oblige.

S. Y. R.

Queries with Answers.

SALMAGUNDI. — Who wrote *Salmagundi*, a Miscellaneous Combination of Original Poetry?

The first edition seems to have been in 1791, misdated in Watt's *Bibliotheca Britannica*, 1793.

Is it the same book with that also noticed in Watt's *Salmagundi*; or, *Whim-Whams and Opinions*? (1811.)

The word *Salmagundi* is used in the book itself, p. 93. It is in Johnson said to be a corruption of *selon mon goût*, or *salé à mon goût*; and described as a mixture of chopped meat and pickled herrings with condiments. But he gives no quotations. Can your readers point out its frequent use anywhere?

The author seems to have been an Archdeacon (p. 77); oddly described, in the very same piece (p. 75), as a *Deacon*.

This venerable person was not over-clerical; but he does not actually write anything scandalous, and his light productions are very fair pasquinades, better, as it seems to me, than those of Sir Charles Williams, and others with which they might naturally be compared.

As usual in those times, these satirical pieces are full of names thinly disguised by blanks and asterisks. Some of these I should be glad to have explained. In the "Ballad on John Wilkes" (p. 84), the first line ends obviously with "Middlesex," and the third line, which probably rhymes to it, ends with "Alderman B——." Can this be "Becks," a cant name for "Beckford"?

[In the edition of 1801 the names are printed:—

"John Wilkes he was for Middlesex,
They chose him knight of the shire:
And he made a fool of Alderman Bull,
And call'd Parson Horne a liar."]

P. 97. Who is the subject of this song, who constructed the Pond-Head near Windsor Great Park?

P. 124. Who was "Lord A——, of Whiteham, near Oxford"?

[Willoughby Bertie, fourth Earl of Abingdon. See Dunkin's *Oxfordshire*, i. 117.]

P. 132. Scientific men are quizzed on wearing blue stockings; now confined to women.

P. 132. Who was "B——"?

["Where Science sends her sons in stockings blue
To barter praise for soup with Montague?
Or point prepare for *Boswell's* anecdote,
Or songs inspire, and fit 'em to his throat?"]

Edit. 1801.]

P. 136. Does "S——" mean Major Scott, Warren Hastings's advocate in the House of Commons?

A few popular or slang phrases in this book may be compared or contrasted with present use.

P. 134. *Golgotha* (see note) was then, as now, used for the place occupied by the Cambridge Heads of Houses in St. Mary's Church.

P. 145. *Tewem*, now spelt *Tureen*.

Omitted, p. 94. Sallad, or salad, as we know, is in old books written *sallet*. In this book perhaps the turning-point is made; for it is spelt *sallad*, but rhymes to *palate*.

Omitted also, p. 143. Who was "B——R G——E"?

["Fame says (but Fame a sland'rer stands confess'd),
Dick his own sprats, like *Bamber Gascoigne*, dress'd."] Edit. 1801.

And p. 144. What was Kian-Gunpowder?

[Cayenne pepper.]

LYTTLTON.

P.S. On looking again, it seems doubtful if the author meant to describe *himself* as an archdeacon, for the piece quoted is a "Free Imitation" from Walter de Mapes, who was Archdeacon of Oxford, and this designation may be meant only for him. See, however, pp. 18, 19, which rather give the impression that the writer was a clergyman.

[The editor of *Salmagundi*, 4to, 1791, was the Rev. George Huddesford, M.A. of New College, Oxford, and Vicar of Loxley, co. Warwick, and most of the articles in this humorous production are from his pen. He is also author of the following works: 1. *Topsy-Turvy*, with Anecdotes and Observations illustrative of leading Characters in the Government of France, 8vo, 1793. 2. *Bubble and Squeak*, a Galli-mawfry of British Beef, with the Chopp'd Cabbage of Gallic Philosophy and Radical Reform, 8vo, 1799. 3. *Crambe Repetita*, a Second Course of Bubble and Squeak, or British

Beef Galli-mawfry'd; with a Devil'd Biscuit or two to Help Digestion, and close the Orifice of the Stomach, 8vo, 1799. In 1801 he collected the above into two vols. under the title of *The Poems of George Huddesford, M.A.*, with Corrections and Original Additions. In this edition the articles contributed by others to his *Salmagundi* are distinguished with asterisks. In 1804 he edited *The Wiccamical Chaplet*, a Selection of Original Poetry, comprising smaller Poems, serious and comic, Classical Trifles, Sonnets, Inscriptions, and Epitaphs, Songs and Ballads, Mock Heroicks, Epigrams, Fragments, &c. 12mo. He afterwards published *Wood and Stone*, a Dialogue between a Wooden Duke and a Stone Lion; and *Les Champignons du Diable*; or, *Imperial Mushrooms*, a Mock Heroic Poem in Five Cantos; including a Conference between the Pope and the Devil on his Holiness's Visit to Paris, illustrated with Notes, 1805. Mr. Huddesford's death occurred in London in 1809, at the age of fifty-nine. (*Gent. Mag.* 1809, ii. 1238.)—*Salmagundi*; or the Whim-Whams and Opinions of Launcelot Langstaffe, Esq. and others, is by Washington Irving. See Alibone's *Dict. of English Literature*, i. 937.]

ORDER OF THE ELEPHANT.—Can you inform me of any reliable authority for the story that the Order of the Elephant, of Denmark, was instituted by Christian I. in commemoration of the fidelity of his hound when deserted by his courtiers; and that he had the letters "T. I. W. B." written on the Order—"Trew is Wildbrat"?

No mention is made in the *Histoire de Danemarck*, by Mallet; nor in Selden's *Titles of Honour*. Bircherodius, in his *Breviarium Equestre*, or treatise on the Order of the Elephant, says the letters "T. I. W. B." were introduced by Frederick II., date 1580; but no dog, or any mention of one, is made. J. J.

[Sir Bernard Burke, in his *Book of Orders of Knighthood*, 8vo, 1858, p. 82, states that "the date of the origin of the Order of the Elephant cannot be ascertained with historical accuracy, since even the Danish historians themselves are not agreed on the point. Some would have it founded during the time of the first crusade, others in the time of Kanut VI. (consequently at the end of the twelfth century), while others refer its creation to the second half of the fifteenth century, under Christian I. The Danish government, in its official documents, assumes the date of the foundation to fall in the first half of the fifteenth century, while Christian I., it says, has only renewed the Order in 1458.]

"ANDROMACHE," a tragedy, by John Crowne, 4to, 1675. This play is said to be a translation from Racine by a young gentleman, chiefly in prose, with alterations by Crowne. What is said in the preface about this? Who was the young gentleman? IOTA.

[Crowne has not divulged the name of the "young gentleman." He appears to have prefixed his "E

to the Reader," as an apology, if not a *ruse*, for the publication of this tragedy. "This I thought good to say," he tells us, "both for the play, and also in my own behalf, to clear myself of the scandal of this poor translation, wherewith I was slandered, in spite of all that I could say in private, in spite of what the Prologue and Epilogue affirmed on the stage in publick, which I wrote in the Translator's name, that if the play met with any success, he might wholly take to himself a reputation of which I was not in the least ambitious."]

ROWING MATCH.—Can you give me any information respecting the following extract from *The Weekly Journal*, Saturday, August 15th, 1715, in my possession?—

"Monday last, six watermen, who were scullers, rowed from London Bridge to Chelsea for a silver badge and liverr, which was won by one John Hope; and this tryal of skill, which is to be performed yearly on the 1st of August, caused a great concourse of people to be then on the River of Thames."

I think it has something to do with the watermen of the Lord Mayor. BILKE ROSABU.

[This extract has reference to the first rowing match founded by that zealous Whig and comic actor, Thomas Dogget, to commemorate annually the day (August 1st) on which George I. ascended the throne. The competitors are six young watermen,—the prize, a waterman's coat and silver badge. The distance rowed extends from the Old Swan at London Bridge, to the White Swan at Chelsea, against an adverse tide.]

WITCH TRIALS.—Where can I read anything of the Witch Trials, conducted by Matthew Hopkins in the seventeenth century, to which reference is made by T. D. P. in his paper on "Norfolk Folk Lore" (3rd S. v. 237)? P. S. C.

[Consult the following scarce works: 1. "A True and Exact Relation of the several Informations, Examinations, and Confessions of the late Witches executed at Chelmsford, in the county of Essex, who were condemned by the Earl of Warwick. Lond. 1645, 4to." Reprinted at the private press of Charles Clarke, Esq., Great Totham, 1837, 8vo, with a portrait of Hopkins. 2. "A True Relation of the Arraignment of Eighteen Witches at St. Edmundsbury. Lond. 1645, 4to." *Vide Bohn's Lowndes*, p. 2960.]

Replies.

PUNISHMENT: "PEINE FORT ET DURE."

(3rd S. v. 255.)

There seems to be some diversity in the evidence as to the persons who suffered the sentence of "pressing" in 1721.

It appears from the Old Bailey Sessions Papers that, at the January Sessions in 1720, one Phillips was "pressed" for a considerable time, until he begged to stand his trial; and at the December Sessions, 1721, Nathaniel Hawes continued under

the press with 250 lbs. for seven minutes, and was released upon his submission. (*Penny Cyclo.* xvii. 373.) From the *Nottingham Mercury*, quoted by Mr. HAILSTONE, it seems that Thomas Spigot, alias Spigat, was "pressed" on January 18, 1721, and that Phillips did not undergo the punishment.

Perhaps the date 1720 mentioned in my quotation is a clerical error for 1721, which may have arisen in extracting the information from the Old Bailey Sessions Papers. On the other hand, the report of the *Nottingham Mercury* may have been erroneous as to the person who actually suffered.

At all events, it seems that there were cases of "pressing" since December 1721. Mr. Barrington says (*Barr. Antient Statutes*, p. 86), that he had been furnished with two instances in the reign of George II., one of which happened at the Sussex Assizes before Baron Thompson, and the other at Cambridge in 1741, when Mr. Baron Carter was the judge. In these later instances the press was not inflicted until, by direction of the judge, the experiment of a minor torture had been tried, by tying the culprit's thumbs tightly together with string, though this course was wholly unauthorised by law." (*Penny Cyclo.* xvii. 373.)

As to the language of the judgment given against Spigat and Phillips, the *Nottingham Mercury* quotes part of the judgment thus: "And that upon your bodies shall be laid so much iron and stone as you can bear, and no more." The italics are my own. Now in all the forms of the judgment for standing mute, beginning with that which was established in 1406 (*Year Book*, 8 Hen. IV. 1), and which substituted the punishment of pressing to death for the old punishment of imprisonment with scarcely enough food to sustain life, the words *and more*, instead of *and no more*, invariably occur. The reason of this is evident, for the practice of laying weights on the body of the delinquent was, as Blackstone remarks (*Comm.* iv. 328) intended as a species of mercy to him, by delivering him the sooner from his torment.

A form of the judgment, which will be found in Hawkins' *Pleas of the Crown*, vol. ii. p. 466, is as follows:—

"That the prisoner shall be remanded to the place from whence he came, and put in some low dark room, and there laid on his back without any manner of covering, except for the privy parts, and that as many weights shall be laid upon him as he can bear, and more; and that he shall have no manner of sustenance, but of the worst bread and water, and that he shall not eat the same day on which he drinks, nor drink the same day on which he eats, and that he shall so continue till he die."

The following words were added by 14 Ed. IV. 8, pl. 17, and 2 Inst. 178, to the word "room":—

"That he shall lie without any litter or other thing under him, and that one arm shall be drawn to one quarter of the room with a cord, and the other to another, and that his feet shall be used in the same manner."

The same authorities substitute for that part of the sentence which follows the word "more" and ends with "water," the words:—

"That he shall only have three morsels of barley bread a day: that he shall have the water next the prison, so that it be not current."

The practice of pressing to death was abolished by the statute 12 Geo. III. c. 20, which enacts that if a prisoner upon his arraignment stands wilfully mute, or does not answer directly to the offence, he shall be convicted of the offence, as if he had been convicted by verdict or by confession of the crime. But now by the statute 7 & 8 Geo. IV. c. 28, s. 2, in such a case, a plea of not guilty can be entered for the prisoner, which is to have the same effect as if he had pleaded it.

W. J. TILL.

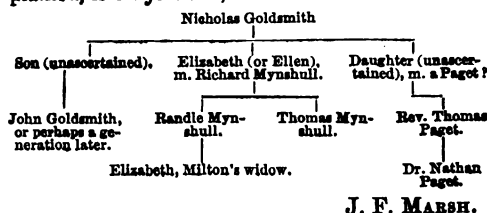
Croydon.

PAGET AND MILTON'S WIDOW.

(3rd S. v. 193.)

Though I cannot answer the inquiry of MR. J. B. MINSHULL, I can do something towards putting him on the right track for pursuing it. There were two generations of Mynshulls, who married into families of the name of Goldsmith, as shown in the pedigree printed in "N. & Q." (1st S. ix. 39); and your correspondent, probably misled by a faulty pedigree among Barrett's MS. Genealogies in the Chetham Library, and a more than faulty one by Mr. Palmer of Manchester, has fallen into an error in stating that the mother of Thomas Mynshull, the apothecary, was Ellen Goldsmith, the daughter of Richard Goldsmith, of Nantwich. It was his grandmother who was a daughter of Goldsmith of Nantwich. Her name was Dorothy; and her father's may have been Richard, for anything I know to the contrary; but his Christian name is left blank in the Cheshire Visitation of 1663. Thomas Mynshull's mother was, according to that Visitation, Elizabeth (or, according to the Lancashire Visitation of 1664, family of Mynshull of Manchester, Ellen), the daughter of Nicholas Goldsmith, of Bosworth, in the county of Leicester. And thereby hangs a clue to your correspondent's inquiry: for the Rev. Thomas Paget, minister of Blackley, and afterwards Rector of Stockport, is shown (see "N. & Q.," 1st S. v. 327) to have been the grandson of the Rev. Harold Paget, Vicar of Rothley, in the same county. On comparison of the facts stated in the last-quoted article with that which heads my present communication, and another at 1st S. viii. 452, it appears that the Rev. Thomas Paget calls Thomas Mynshull, the apothecary, his cousin; and that Thomas Paget's son, Dr. Nathan Paget, calls John Goldsmith and Elizabeth Milton his cousins; and I have shown in the pedigree first quoted above, that Thomas Myn-

shull was Elizabeth Milton's uncle. The sub-joined scheme of a pedigree would reconcile, and something very like it is necessary to reconcile, these several statements of relationship. The link which is wanting to complete it, is the marriage of a daughter of Nicholas Goldsmith, of Bosworth, with the father of Thomas Paget, who was shown to be connected with the same county: and if no notice of the Goldsmith family is found in Nichols's *Leicestershire*, a search in the Bosworth registry might furnish the required information. So might Nicholas Goldsmith's will. If your correspondent, or any reader in the neighbourhood of Bosworth, should be induced to make the search, I hope he will communicate the result. The pedigree, which to the extent above explained, is conjectural, would stand thus:—



LEWYS MORYS.

(3rd S. v. 85, 142, 219.)

In referring to the troubles of Lewys Morys, in connection with irregularities in his accounts, I did not say that I did not find them mentioned by any recognised writer, as CAMBRIAN concludes: I merely said that such things were found stated in Welsh Magazines; but at the time I had not leisure to search for them, nor have I now. But let me refer CAMBRIAN to the Llanrwst edition of *Gwaith Goronwy Owen*, p. 322, 1860, where he will find a note, appended by the editor, to a letter of Goronwy's to Rhisiath Morys (the brother of Lewys) dated May 20, 1756; this note states that Goronwy "refers to some trouble which fell on Lewys Morys on the part of his official masters; who (says a letter which I have seen) threw him into prison." This note is signed "O. W." On the preceding page it is said that it was at this time that Goronwy wrote his *Cywydd i Ddiawl* (Couplets to the Devil), and that the *Ydyawl* in question was Lewys Morys himself. Goronwy's forgiveness of Lewys Morys is shown by the Elegy on his death, written in Virginia; a note on one of the stanzas (p. 119) says of some allusions, "This, and much of what follows, points to some circumstances which happened to him a little before his death; it is not needful to specify more particularly, further than to mention to explain themselves." In a letter G. Owen (p. 336) CAMBRIAN

to William Morys, after the death of his brother Lewys (July 23, 1767), he mentions that Sion ab Hugh, a Welshman from Merioneth, had informed him that before his leaving Wales "Lewys Morys had been cast in law, turned out of his office, ruined, and thrown into prison," although this Sion ab Hugh had not heard of his death. (I translate these various statements as literally as possible.) I hope that CAMBRIAN will be satisfied that however false the charges against Lewys Morys of embezzlement were, and however unjustly he was imprisoned, these things are no inventions of mine, they are both "curious" and "true;" but that all who are familiar with Welsh literature might know something about the matter. If friendly biographers pass such things by in silence, they only do what they can to increase suspicions.

I shall be greatly surprised if any "patriotic Welshmen" are shocked at hearing that Lewys Morys obtained a situation in the Custom-house at Holyhead; for those who read the works of Goronwy Owen are familiar with the statement of Dafydd Ddu Eryri:—"After a time he (Lewys Morys) was *elevated* (*derchafwyd ef*) to a situation belonging to the customs at Holyhead." I remember the remark from almost as long ago as when I could first read Welsh.

For the last thirty-three years I have been an occasional contributor to Welsh magazines, though no Welshman by birth or ancestry, yet belonging to a true Cymric branch of the Celtic stock; and I wish to assure CAMBRIAN that I have no desire to depreciate anything connected with Welsh literature or literary men; that I highly value the language (one which I learned many years ago with enthusiasm); but in my long acquaintance with Welsh literature, I am struck with the want of appreciation shown to the living, and with the manner in which praise is bestowed *thickly* on the dead. Some discrimination in these things might be judicious: also, it is not wise to represent men who have risen as though they had through birth that which they have obtained by abilities and exertions. A *novus homo* is not elevated by giving him a supposed position.

LÆLIUS.

HARVEY OF WANGHEY HOUSE.

(3rd S. v. 247.)

So much interest seems to be felt in the Harveys of Wangey and Aldborough Hatch, in consequence I suppose of their connexion with Dr. Donne, that I am induced to publish all the entries of the family to be found in the parish registers of Dagenham, Barking, &c.; and also the very quaint epitaph of James Harvey, at Dagenham, by way of addenda to my note on the the family in "N. & Q.," 3rd S. v. 42.

Many more Harvey entries appear in these registers, but they manifestly relate to families holding an inferior social position to the Donne Harveys.

No record of Samuel Harvey's burial, nor of the burial of his first wife Constance Donne, appears at Dagenham. He died in, or about, the year 1655, and was most likely buried in the family vault at Dagenham; but the register there was at that time badly kept. It is possible, however, that he was buried with his grandfather, Sir James Harvey at St. Dionis Backchurch.

ENTRIES AT DAGENHAM.

(Register begins 1598.)

1598-9. Issabell, y^e daughter of James Harvie, gentleman, was bapt. y^e daie of Feb.

[Of Wangey House, second son of Sir James Harvey.]

1600. John, the sonne of James Harvie, gentleman, was bapt. the 23 Sept.

1602. Thomas, the sonne of James Harvy, gent., bapt. the 21 Julie.

1604. Mary, the daughter of Mr. James Harvie, bapt. 20 Nov.

1605. Sarah filia Jacobi Haruye Armiger, bapt. 18 Dec.

1607. Samuel, sonne Jacobi Harui Armiger bapt. 6 April.

[Married at Camberwell, June 24, 1630, to Constance, daughter of Dr. Donne, and widow of Edward Alleyn.]

1609. Martha, daughter of James Haruye, Esq., bapt. 29 of Sept.

1612. Rebecca, y^e daughter of James Harvy, Esq., bapt. 25 of Oct.

1614. Thomas, sonne of Mr. James Harvy, bapt. 17 Oct.

1616. Edward, sonne of James Harvy, Esq., bapt. y^e 30 June.

1659. Thomas, sonne of James Harvey, Esq., bapt. Dec. 24, 1659.

[Second son of Samuel and Constance Harvey.]

1661. Anna, daughter of Mr. James Harvey, bapt. May 30.

1663. James, the sonne of Mr. James Harvey, bapt. Aug. 8.

1664. Winniffrith, the daughter of Mr. Thomas Harvey, bapt. May 30.

— Elizabeth, y^e daughter of James Harvy, Esq., bapt. Dec. 15.

1665. Katherine, daughter of James Harvey, Esq., bapt. Dec. 11.

1667. John, sonne of James Harvey, Esq., bapt. Aug. 23.

1615. Edward Osborne, Esq., and Frances, daughter of James Harvy, Esq., married 4 Decembria.

1624. Roger Thorneaton, Esq., wid., and Ann Harvy, sing., were married y^e third of June.

1603. Thomas, the sonne of James Harvie, gent., buried the 24 Oct.

1605. Sarah, daughter to James Haruye, Esquire, asault. Dec.

1609. Thomas Haruye, buried 30 Nov.

1610. Mr. William Haruye, gent., buried y^e 9 March.

[Youngest son of Sir James Haruey of Wangey House.]

1614. Thomas, sonn of James Haruye, Esq., buried 14 of March.

1616. James and Edward, sonnes of James Haruye, Esq., buried y^e 26 Sept.

1626. Martha, daughter of James Harvy, Esq., buried y^e 14 of March.
 1627. Ma^r Jeames Haruey, Esq., buried y^e 3 of Aprill. His Monument in the Corner of y^e Vestry.
 —. Rebecca, daughter of Mrs. Harvy, wid., buried y^e 4 of June.
 1638. Frances Harvey, buried Jan. 23.
 1644. Susanna, the wyffe of Mr. Samuell Haruey, buried April 9.
 1656. John Harvey, Esq., buried Sept. 20.
 [I am not sure if this gentleman was elder brother or eldest son of Samuel Harvey.]
 1668. John, son of James Harvey, Esq., buried Oct. 21.
 1670. Ann, daughter of Mr. Harvey, Esq., buried Nov. 8.
 1672. A Major Deringham, from Mr. Harvies, Jan. 21.
 —. Ann, wife of James Harvey, Esq., buried June the 12.
 [I believe that she was daughter of Thomas Bonham, Esq., of Valence: a curious old moated house, still standing, near Wangey House.]
 1677-8. James Harvey, Gent., buried Jan. 21.
 [Seconds on, and eventual heir, of Samuel Harvey. He sold the Wangey estate shortly before his death.]

BARKING REGISTER.

1632. Thomas, the sonne of Mr. Samuel Harvy, bapt. at Aubrey Hatch, Sept. 13.
 1631. Francis, daughter of James Harvie, bapt. Jan. 28.
 1624. Captaine Harvy, buried Sept. 16.
 1630. John Harvie, buried Sept. 27.
 1685. Elizabeth Harvey, widdowe, Jan. 18.
 —. Frances Harvey, widdowe, March 3.

ROMFORD REGISTER.

1634. James Harvey, son of Samuel, at Havering, bapt. July 7.
 1648. Agnes Harvie, daughter of Samuel Harvie, gent., bapt. Nov. 17.
 [Samuel Harvey inherited Pondmans, and other estates, in Romford parish.]

HORNCHURCH REGISTER.

1598. Mr. Nicholas Cowtrond and Mrs. Elizabeth Harvy, married Aug. 31.
 1599. Sebastian Harvy, gent., and Mary Tryon, of the parish of St. Christfer's, in London, married Apr. 23.
 [Eldest son of Sir James Harvey: died 21 Feb. 1620.]

STRATFORD-LE-BOW REGISTER.

1622. S^r Thomas Hynton, of Chilton Foliot, Knt., and the Lady Mary Harvie, late wife of Sir Sebastian Harvie, Knt., married Oct. 1.
 [Quoted by Lysons.]

On east wall of the rector's chancel (used as a vestry room), Dagenham church:—*Arms*. Or, a chevron between three leopards' faces, gules, for Harvey. Argent, two bends engrailed sable, a label of three points (query gules?), for Radcliffe. Same, impaled, at bottom.

Inscription.

"Were here no Epitaph, nor Monvment,
 Nor line, nor marble to declare the intent,
 Yet goodnes hath a lasting memory,
 The jyst are like to Kings that never dye.
 Their death a passage, or translation is,
 An end of woes, an orient to Bliss.
 Thrice happy coveple that doe now posses
 The frvits of their good workes and holyness.

Now God rewards theire allmes and Charitie,
 Their strict observinge Saboath's pyetic.
 Here were they wont to spend their Seaventh day,
 Heere was theire loue, their life, theire Heaven's way.
 Heere did they pray, bvt now they praises singe,
 And God accepts their Sovles sweete Offeringe.
 Onleye theire bodyes heere remaine in grovnd,
 Waitinge the svrge of the last Trvmptet's sovdn.

"Heere lyeth JAMES HARVY, Esq., second Sonne of S^r James Harvy, Knt., some tyme Lord Mayor of London. He tooke to wife Elizabeth, second daughter of Anthony Radcliffe, some tyme Alderman of London; and lived with her in holy wedlocke above six-and-thirty yeares, and had leave by her eight Sonnes and nine daughters; he departed this life the second of April, An^o Dni. 1627, ætatis svæ 67; and the said Elizabeth survived him one yeare and odd dayes, and departed this life the eight of Ivne, An^o Dni. 1628, ætatis svæ 55.* . . . whose bodyes are both heere interred, wayting for the gloriovs Cominge of ovr Blessed Saviour."

EDWARD J. SAGE.

Stoke Newington.

A GENTLEMAN'S SIGNET (3rd S. v. 281).—I know not to whom the signet may belong; but as to the crest, it belongs to the family of Horsbrugh, of Horsbrugh, in Peebleshire, sometimes called Horsbrugh of Pirn, from another estate which they possess in the county. A branch of the same family has been long settled in Fife, and they also use the crest. The legend about the crest, how it was obtained, and the meaning of the name, may be found in an old book, entitled *The Beauties of Scotland*, in the account of Peebleshire. I have not a copy of the book; but so far as I remember, it contains a sketch of Horsbrugh Castle, now a ruin.
 J. H.

EDWARD HAMPDEN ROSE (3rd S. v. 259).—I well remember that poor Rose was an ordinary seaman on board "L'Impetueux," of eighty guns; and that while belonging to that ship, he published various small poems in newspapers, and in the old *Naval Chronicle*, under the signature of "A Foremast Man."

The *Sea Devil*, to which R. I. alludes, was not published at the time I speak of; but it is said to have evinced much knowledge of human nature, though with a tendency to satire.

With a view of bettering his condition, Rose was sent from "L'Impetueux" into the "Semi-ramis" frigate as purser's steward! He died in the Naval Hospital at Plymouth, in 1810, of a consumption; alleged to be a consequence of his having served on shore in the pestilent marshes of Walcheren. Some elegiac verses to his memory, signed "N. T. C.," are to be seen in the twenty-fourth volume of the *Naval Chronicle*, pp. 325, 326.
 Z.

* Her burial is not entered in the register. I noticed many such omissions at Dagenham.

GOVERNORS OF GUERNSEY (3rd S. iv. 456.) — The following names are given in Warburton's *Treatise on the History, Laws, and Customs of the Island of Guernsey* (1822): —

- "1554. Leonard Chamberlaine, and Francis Chamberlaine. The words of the patent are:—' Ipsosq. Léon. et Franc. Chamberlaine, Capitaneos, Custodes, Gubernatores, et eorum utrumq. Capt. Cust. et Gubern. Insularum et Castorum, &c.' Pat. 1 and 2 Maria, p. 13. (July 25, 1554—24 July, 1555.)
- "1570. Sir Thomas Leighton. 12 Eliz. (Nov. 17, 1569—Nov. 16, 1570.) The Lord Zouche was his *Deputy Governor*, and is, in an order of Council, called his substitute.
- "The *Bailiffs of Guernsey*, during the reign of Elizabeth were —
- "1549—1562. Hellier Gosselin.
1563—1571. Thomas Compton.
1571—1581. Guillaume De Beauvoir.
1581—1587. Thomas Wigmor; who was deprived of his post Sept. 16, 1587, by order of the Queen.
1588—1600. Louis Deveyck; who resigned, because of sickness.
1600—1631. Amice de Carretet."

The former of each of the double dates is the year when "sworn in." As somewhat fuller than the list given from Berry's *History of Guernsey*, I venture to send this, for the information of INQUISITUS. A. S. A.

GREEK EPIGRAM (3rd S. v. 195, 269.) —

Νήπιον ἀρτιθαλίῃ γυμνὸν τ' ἐπὶ γούνασι μητρὸς,

ἀμφὶ σε μειδῶσαν δακρυέντα φίλοι *

*Ὡς ῥᾶδι', ὡς ὑπατόν ποτ' ἀτέρμονα γ' ὕπνον ἐφέρπων,
δακρυέντας δρῶν μειδαίους σὺ φίλους.

Can any of your readers point out where the Arabic text can be found? The English version attributed to Carlyle by the *Anthologia Oxoniensis* is in my private MS. copy ascribed to the late Rev. C. Colton, the author of *Lacon*, in which instead of "So live that in thy latest hour," is read "at thy dying hour;" and for "we" and "floods" of the following line, "they" and "flood." Some trifling variants also occur in the other English form given in 3rd S. v. 195. WITTALP.

Conservative Club.

SACK (2nd S. xii. 287, 452, 468.) — By a singular coincidence I called upon a wine-merchant and was invited to taste "a cup of sack" with him on the same day that I chanced to light upon certain notes in your Second Series in reference to this word. The wine given me as a great honour by my friend, who is of the old school, had been imported by him many years ago from the *Canaries*, and I was assured that the only *real* thing of the kind was, and is, a Canary wine. He added that *herris suck*, beloved of Falstaff, was either a made wine or else a negus, maintaining that *sack pure* was

[* The Arabic text is given by Mr. Carlyle in his *Specimens of Arabian Poetry*, p. 25.—ED.]

only to be had from the *Canaries*. It obtained its name, he said, no doubt, from the source indicated by QUEEN'S GARDENS, viz., from *saccus*, the goat-skin sack in which the wine was originally brought down from the mountain-side vineyard. Some one present contended for *sec* or *siccus*, but the wine was anything but dry. It agreed with M. F.'s description (2nd S. xii. 452), pale amber in colour, slightly sweet, just a wee bit earthy, and as pleasant and seductive, I fear, to myself, a poor curate, and therefore, per force, a temperate man, as to the *bon vivant* Falstaff. The sum of "10s. a pinte of sack and a role," was, according to frequent entries in the churchwardens' accounts of the parish in which I reside, the usual vestry allowance for lecturers and preachers in the seventeenth century. Sometimes it is "a pinte of Canarie." From the wealth and importance of Canarie merchants, this must have been a popular drink in Shakspeare's time, and during the Stuart dynasty. See *The Life of Marmaduke Rawdon*, Camden Society, 1863. JUXTA TURBEM.

COUNT DE MONTALEMBERT (3rd S. iv. 453.) — Charles-Forbes Comte de Montalembert, was born March 10, 1810, in London, where his father, Marc-Réné, descended from an ancient family in Poitou, was then residing as an *émigré*; his mother* was Eliza, only daughter of Mr. James Forbes, F.G.S., F.R.S., F.A.S., &c., author of *Oriental Memoirs* (1813), and of several other works. Mr. Forbes was born in 1749, in London, of a Scottish family, and died Aug. 1, 1819; he was in the civil service of the East India Company at Bombay from 1765 to 1783; and being in France in 1803, he was among the numerous *détenus* confined at Verdun, but was released with his family in 1804, as a man of science, by the mediation of the French Institute, a fact highly honourable to that learned body, and creditable to Napoleon. Though I am unable to affiliate Mr. Forbes with the Aberdeenshire family of the same name, either at Donside or Corsindae, the fact is very probable; and it reflects honour on Scotland, or any country, to be connected with such a philosopher and Christian as Montalembert. Local inquiries could surely elucidate the descent, and SCOTUS must have opportunities of doing so, which I cannot possess in India. A. S. A.

MORGANATIC (3rd S. v. 235.) — In attributing to morganatic marriages any connection with the *Fata Morgana*, I take it for granted that DR. BELL is merely indulging in a play of fancy. But as the word is, as he observes, one of considerable importance at the present day, it may not be amiss to look into what its etymology really is. A left-handed or morganatic marriage is one contracted

* Who is styled "a Scotch lady of strong character, and remarkable ability" (characteristics inherited by her distinguished son).

between a prince of a sovereign house and a wife of inferior condition. The children do not succeed to the father's dignities, and have no claim upon any part of his property beyond what, to use an English phrase, was put in settlement at the time of the marriage. The property settled on the marriage was anciently called *morgengabe*, and from this word—or, as Heineccius supposes, from *morgengnade*—was formed the Low Latin *morganatic*, and a marriage contracted on these terms was styled *matrimonium ad legem morganaticam*. The nature of such a marriage is clearly and succinctly set forth by Heineccius, *Elementa Juris Germanici*, lib. i. § 311:—

"Natura ac indoles earum [nuptiarum] consistit in pacto morganatico, quo, acceptis certis prædiis, vel promissâ certâ pecuniæ summâ, tum uxor, tum liberi inde nati, et dignitatis paternæ et succedendi juris exsortes sunt."

MELETES.

LONDON SMOKE, ETC. (3rd S. v. 258.)—A reflection from the numerous iron works in the district adjacent to Dudley, popularly called the Black Country, is distinctly visible at night from my residence in Worcestershire, twenty miles distant, exhibiting a brilliant illumination of the sky in that direction. Some years past, on ascending the Brown Clee Hill, the highest elevation in Shropshire, I observed the larch plantations near the summit covered with a smoky deposit, similar to the trees in the London parks. This is said to arise from the smoke of the iron district above mentioned being carried by elevated currents of air, until deposited on this lofty isolated hill, the first high eminence to the westward, and at least fourteen miles distant. Has such a phenomenon of distant smoke been observed elsewhere?

THOS. E. WINNINGTON.

RELIABLE (3rd S. v. 266.)—I have a word to say on behalf of "reliable," and am encouraged to say it now by observing, that the last objector to the term who appears in "N. & Q." has had the kindness to state his objection in clear terms. We may say "justifiable" from "to justify," but we cannot say "dependable" from "to depend on," because of the "on." "Reliable," from "to rely on," is equally faulty.

I would submit, however, that "reliable" rests on much the same footing as "liable;" both must stand or fall together. Liable is from the French *liar*; reliable is from the French *relier*.

First, from *liar*, to bind, comes *liable*, properly meaning "that may be bound:" hence, one that is answerable; one that is actually obliged, in law or equity,—with other meanings.

Secondly, from *relier* (also in the sense of to bind, as *relier un livre*, to bind a book,) comes "reliable," properly "that may be bound," and hence "trustworthy."

So when the question is about liberating a prisoner on bail, the bail, if good and sufficient, is "reliable," and may be taken; i.e. the person offering himself as surety may be bound for the prisoner's appearance in court, and the prisoner may be released from custody. In a more extended meaning, any person or any thing on which dependance can be placed, may be called "reliable."

It may be freely granted, that if "reliable" had no better source than the verb "to rely upon," the etymology would be vicious, as shown by your correspondent. But this, I would humbly submit, is not the whole of the story. As "liable" from *liar*, so "reliable" from *relier*. SCHIN.

MEDLEVAL CHURCHES IN ROMAN CAMPS (3rd S. v. 173.)—Some years ago, at Chester-le-Street, in Durham, I was present at some excavations where inscriptions proved that the second legion of the Tungrians had once been quartered there. Inquiring where was the supposed site of the station, I was shown an oblong site, parallel to the Great North Road, and containing within it not only the parish church and churchyard, but (unless my memory fails me) also the rectory and gardens. Considering whether this fact worked for or against the traditional locality, I concluded these in its favour; reasoning thus, that when the last Roman soldier left it, the neighbours remaining would not permit it to go into any private appropriation unless by arrangement, and therefore it would remain common to them all, and a very likely site to be devoted for all public purposes, and especially for those of worship, on the introduction of Christianity. Viewed thus, I think that where tradition places the site of a station around a church or any other public institution, such tradition has the probabilities in its favour. R. N.

SIR JOHN MOORE'S MONUMENT (3rd S. v. 269.)—Your correspondent DAVID GAM is not perhaps aware, that the inscription on the monument of Sir John Moore, at Coruña, is in Latin, and runs thus:—

"Hic cecidit Joannes Moore:
Dux Exercitus: in pugna;
Jan. xvi, 1809: contra Gallos;
'A Duce Dalmatæ ductos."

The epitaph as given by Borrow, is not, therefore, quite correct. Indeed, his well-known work, *The Bible in Spain*, is not to be depended upon; it is full of inaccuracies and misstatements. Mr. Ford, in his *Handbook of Spain* (Part II. p. 597, London, 1855), gives a short history of the monument. It appears that the tomb was restored and enclosed, in 1824, by our Consul Mr. Bartlett; by the order, and at the expense of the English government. In the year 1839, General Mazarredo, who had lived some time in England, raised a subscription amongst his English friends, cleansed

the tomb, and planted about two acres of ground as a public walk, or *Alameda*.

It was not Soult, or the "chivalrous French" who raised the monument, but the English government. Soult, however, added the inscription; which seems to have given some offence to the Spaniards. The inscription was originally cut on a rock, adjoining the spot where the gallant General fell.

Norwich.

J. DALTON.

POETICAL QUOTATION (3rd S. ii. 9.) — The passage beginning, "As when they went for Palestine" is from "The Aristocracy of France," in a volume of *Historic Fancies*, by Hon. Geo. Sydney Smythe, M.P. London, 1844. W. S. APPLETON.

FAMILY OF NICHOLAS BAYLEY (3rd S. iv. 351.) Some account of the descendants of Nicholas Bayley may be found in Burke's *History of the Landed Gentry*, edition of 1853, under the family of the name; also in any genealogical account of the Paget family, as in the Supplement to Collins's *Peerage*. Concerning his ancestors, I believe nothing more is known than can be read in the *Athena Oxonienses*. The statement inserted by Dr. Bliss that Nicholas Bayley was the bishop's younger son is probably wrong, and is entirely at variance with the words of Ant. A'Wood himself; every other authority with which I am familiar, makes him to be the eldest son and heir. I will add here a fact which seems not to have been known to any biographer of the bishop, that his second wife was Judith, daughter of Thomas Appleton of Holbrook Hall, in Little Waldingfield, Suffolk, and sister of Samuel Appleton, who emigrated to New England in 1635. She was the mother of the bishop's younger sons Theodore and Thomas. Her son Thomas carelessly calls her a knight's daughter, whereas it was her oldest brother Isaac, who received that honour in 1603.

W. S. APPLETON.

Boston, Mass., U. S. A.

LONGEVITY OF INCUMBENT AND CURATE (3rd S. v. 257.) — I am surprised that JUXTA TURRIM, or some other contributor, has never sent you the remarkable instance of the Rev. Samuel Johnes Knight, vicar of Allhallows Barking for sixty-nine years, from 1783 to 1852; and that of his *locum tenens* (for the vicar never resided), the Rev. Henry G. White, curate of the same parish and to the same incumbent, for forty-two years.

E. S. C.

HERALDIC (3rd S. v. 213.) — Sandford, in his *Genealogical History of England*, describes the coat armour of Lionel of Antwerp, Duke of Clarence, taken from monuments at Westminster and Windsor, thus:—Quarterly France and England semee, a label of 3 points argent, each charged with a canton gules. The same authority gives the arms of John of Gaunt, a label of 3 points

ermine, to distinguish his coat from his brother Lionel. The arms of Richard, Earl of Cambridge, and Anne Mortimer his wife, were in the cloister window of Fotheringhay: quarterly France and England, a label of 3 points argent, each charged with as many torteaux, impaling Mortimer and Burgh. I cannot discover any distinctive coat of Richard, Duke of York, his son. George, Duke of Clarence bore a distinctive label of 3 points argent, charged with a canton gules. His daughter, Margaret, Countess of Salisbury, bore the same arms, together with those of Salisbury, Beauchamp, and Warwick. THOS. E. WINNINGTON.

ANONYMOUS CONTRIBUTIONS TO "N. & Q." (3rd S. v. 307.) — As others are giving their opinions, perhaps one who has been a contributor from the second volume of the First Series may be allowed a few lines. I concur with all that PROFESSOR DE MORGAN says, except that the editor should "never print anything without being in private possession of the writer's name." Had that been the rule, I should never have *begun* to contribute. Many apparently trifling queries have led to good correspondence, though probably the querists would have thought them too trifling for enclosing their cards. An anonymous statement of facts, I presume, is always rejected. In quoting from books it is desirable that the chapter, page, and edition should be given; and I have often delayed what seemed to me a satisfactory communication, because I would not quote at second-hand what I might expect to do at first. If a verification is made at the British Museum, the book ticket is a good voucher.

"N. & Q." has grown too big for lodgings, and is obliged to have a house. With such evidence of thriving, I should think a long time before advising any change.

H. B. C. *

PAUL BOWES (1st S. vii. 547; 3rd S. v. 247.) — His son Martin, born in London, was admitted a pensioner of St. John's College, Cambridge, April 16, 1686, *æt.* sixteen, but took no degree.

C. H. & THOMPSON COOPER.

"CENTURY OF INVENTIONS" (3rd S. v. 155.) — Watt, in his *Bibliotheca Britannica*, mentions only the London edition of 1663. I possess another of 1767, printed by Foulis, Glasgow, in the beautiful type of that press, but have no knowledge of any others.

THOS. E. WINNINGTON.

ANTHONY HAMMOND. 2nd S. xi. 431, 493; xii. 33, 56, contains references to the "silver-tongued Hammond," in the early part of the last century M.P. for Huntingdon, and Commissioner of the Navy. A common-place book of his, with several other note-books in his handwriting, is stated to be preserved in the Rawlinson MSS. in the Bodleian Library. He is said to have been a poet.

[* H. B. C. is right. We share his hesitation.—Ed.]

Being interested in the period, 1700-30, I should be glad to obtain any particulars of any such poems. I have evidence that he was a pamphleteer, and a book collector, in a thick octavo volume of Tracts, dated from 1710 to 1725. To this volume he has written a table of contents, occupying two pages, and has also annotated the margins. No. 5 is, "Some Remarks and Observations relating to the Transactions of the Year 1720" (pp. 27), London, 1724. In the contents Mr. Hammond has written, "Bubble year, 1720. Stole from No. (9)." Behind the title, "27 March, 1725. Ant. Hammond." I do not stop to quote his marginal notes, which are chiefly verbal, but turn to No. 9, in the same volume, "A Modest Apology occasioned by the late unhappy Turn of Affairs with Relation to Public Credit. By a Gentleman. *Infelicitis Domus unicus cliens.*" (pp. 29). London, 1721. In the contents, after the word "Credit," he has written "p. A. H. *Vid.* the plagiarism, No. (5)." On the title, after the word "Gentleman," is written, "p. A. H." Behind the title, "24 June, 1725. Ant. Hammond." The tract is a clear, concise, and moderate retrospect of the preceding year, in which (besides those covered by acts of parliament), Mr. Hammond says he had made a list of one hundred and seven bubbles, with a nominal stock of 93,600,000*l.*, involving a loss of 14,040,000*l.* No. 2 in the volume is entitled "Advice and Considerations for the Electors of Great Britain" (pp. 32). London, 1722. At the back of the title Mr. Hammond has written, "This pamphlet was writ by Will. Wood, Esq. It contains many useful calculations relating to the public debts, revenues, and trade. 26 Mar. 1725. Ant. Hammond." I ought to add that a considerable part of Tract No. 5 in the volume, is clearly stolen from that written by Mr. Hammond, No. 9.

W. LEE.

THE PASSING BELL OF ST. SEPULCHRE'S (3rd S. v. 170).—In the letter quoted by your correspondent, T. B., it is stated, "that the parish of St. Sepulchre should appoint some one to go to Newgate on the night previous to the execution," &c. From the following extract from Stowe's *London*, 1618, p. 25, it would appear that the exhortation to repentance ought to be repeated by a *clergyman* :—

"Robert Done, citizen and merchant taylor, of London, gave to the parish church of St. Sepulchre's the somme of £50. That after the several sessions of London, when the prisoners remain in the gaole, as condemned men to death, expecting execution on the morrow following, the *clerke* (that is, the *parson*) of the church should come in the night time, and likewise early in the morning, to the window of the prison where they lye, and there ringing certain toles with a hand bell appointed for the purpose, he doth afterwards (in most Christian manner) put them in mind of their present condition, and ensuing execution, desiring them to be prepared therefore as they ought to be. When they are in the cart, and brought

before the wall of the church, there he standeth ready with the same bell, and, after certain toles, rehearseth an appointed praier, desiring all the people then present to pray for them. The beadle also of Merchant Taylors' Hall hath an honest stipend allowed to see that this is duely done."

W. I. S. HORTON.

DANISH RIGHT OF SUCCESSION (3rd S. v. 134.) G. E. is in error in supposing that in the play of *Hamlet* the Danish right of succession is never adverted to. Like other crowns in early days, the crown of Denmark was (within certain limits) elective; and Hamlet expressly complains of his uncle having "popped in between the election and his hopes." For further observations on the subject, G. E. is referred to two notes; the one by Steevens, the other by Blackstone, in Reed's edition of *Shakspeare*, 1793, vol. xv. p. 33. P. S. C.

QUOTATION (3rd S. v. 174.)—R. C. H. is informed that the lines he alludes to as being quoted by the late Lord Campbell, and commencing—

"'Her did you freely from your soul forgive?'

'Sure as I hope before my Judge to live,' &c.,

are by the Rev. G. Crabbe, and are to be found in his *Tales of the Hall*, from the one, I believe, entitled "Sir Owen Dale." R. D. S.

PATRICIAN FAMILIES OF BRUSSELS (3rd S. v. 174.) The *lignages*, or patrician families of Brussels, were :—

1. *S'Leeuw-geslachte* : The race of the lion. Arms. Gules, a lion rampant, arg. armed and langued, azure.

2. *S'Weerts-geslachte* : Race of the Host (*hospitis*). Emanché, argent and gules.

3. *S'Hughe Kints-geslachte* : Race of the sons of Hugh; called also *Clutings*. Az. three fleur-de-lys arg. (2 and 1).

4. *Ser Roelofs-geslachte* : Race of Sire Rodolf. Gules, nine billets or (4, 3, 2).

5. *Die van Condenberg* : They of the Condenberg. Gules, three towers argent; doors azure.

6. *Die uten-Steenweghe* : They of the road. Gules, five scallop shells argent (1, 3, 1).

7. *Die van Rodenbeke* : They of the red stream. Argent, a band ondée, gules.

This list is from Henne and Waters *Histoire de Bruzelles*. It need hardly be said that similar *lignages* ("wel-geboorne-geboortegelieden," "gode lieden," "divites," "fortiores") are found in most of the Belgian and German cities. K.

MOTHER GOOSE (3rd S. v. 258.)—I remember that, when I first went to Oxford, a woman was pointed out to me in the street as the original Mother Goose. She was stout, past the middle age, and with large prominent features. She usually carried a basket, such as were used by laundresses in those days; but what her occupation really was, I have forgotten, if I ever knew. Of course, she did not much excite the curiosity

of a young man, so I made no inquiry as to her character or habits. Probably she had eccentricities, but no doubt much was engrafted on the character that did not belong to the original. The author of the pantomime might draw from German or French sources, but as to that I know nothing. There must be natives of Oxford, still living, who could supply fuller information on this not very interesting subject. W. D.

LONGEVITY OF CLERGYMEN (3rd S. v. 22, 44, 123.)—The following is from Baines's *History of Lancashire*:—

"Henry Pigott, B.D., inducted Vicar of Rochdale, 1662; died April 10, 1722, aged 94. He was Rector of Brindle seventy-one years, and Vicar of Rochdale fifty-nine years and seven months."

H. FISHWICK.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Life of Laurence Sterne. By Percy Fitzgerald, M.A., M.R.I.A. With Illustrations from Drawings by the Author and Others. In Two Volumes. (Chapman & Hall.)

Mr. Fitzgerald seems to have been led to his present task by a feeling that injustice had been done to Sterne in Thackeray's lecture upon him—that the revolting picture of "the mountebank" who "snivelled" over the dead donkey at Nampont, and expended his "cheap dribble" upon "an old cab" was grossly over-coloured and exaggerated. In the belief that if we knew more of Sterne we should hesitate at adopting this harsh judgment, Mr. Fitzgerald has applied himself with diligence to a study of his writings and an investigation into the incidents of his life. The story of that life may now be said to be told for the first time. Indeed it is really the first: Life of Sterne that has been put before the world. Essays, sketches, and articles upon the subject abound, but no attempt has, up to this time, been made to trace his strange career from the cradle to the grave. In the book before us we have abundance of new materials—letters hitherto unpublished, letters hitherto buried in obscure periodicals, extracts from registers, and minute books hitherto unsearched for, and contemporary illustrations hitherto unregarded, have been gathered together with considerable pains, and the result is what Mr. Fitzgerald is certainly justified in calling "one of the most curious biographical stories in English literature." One of the results of Mr. Fitzgerald's life—which will be read with considerable interest—will certainly be to call renewed attention to the writings of Laurence Sterne.

Manuel du Libraire et de l'Amateur de Livres, &c. Par Jacques-Charles Brunet. Cinquième Edition originale entièrement refondue et augmentée d'un tiers par l'auteur. Tome I^{er}, 2^e Partie. (Didot.)

We congratulate all bibliographers and lovers of books on the completion of the first and largest portion of M. Brunet's invaluable work, namely, the Bibliographical Dictionary, in which the books are arranged in alphabetical order, and which occupies five volumes out of the six of which this enlarged edition of the *Manuel* is to consist. Two more Parts, which will consist of the *Catalogue Raisonné*, will complete a work invaluable to students of every branch of literature: and indispensable to

all whose business, whether as scholars, librarians, or booksellers, is with books. Will M. Brunet and his publishers allow us to make one suggestion?—namely, that they should publish, in a separate and easily accessible form, the admirable series of woodcuts of printer's devices which are scattered through this new edition of Brunet.

The Idle Word: Short Religious Essays upon the Gift of Speech, and its Employment in Conversation. By E. M. Goulburn, D.D. Second Edition, enlarged. (Rivingtons.)

These Essays, containing the substance of several Sermons preached by Dr. Goulburn, on the important subject of "Idle Words," will be read with advantage by all.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:—

REPORTS OF COMMISSIONERS FOR NATIONAL EDUCATION (IRELAND), from the 24th (A.D. 1857), to 24th (A.D. 1863), inclusive; or any of them. Wanted by Rev. Aiken Irvine, Fivemiletown, Antrim.

THE WARWICKSHIRE MAGAZINE, for 1850; including the Visitation of that County.

Wanted by Rev. C. J. Robinson, Great Berkhamstead, Herts.

Any Books, Pamphlets, or Acts of Parliament, &c., about Tanning, or the Leather Trade.

Wanted by Mr. Walter G. Fry, Cotham, Bristol.

HINTS ON COTTAGE ARCHITECTURE, by HENRY WEAVER.

PAISLEY MOIST COATINGS WORKING DRAWINGS, by T. G. HINE.

Wanted by Messrs. Birmingham & Co., 4 H. St., 3, Mount Street, Grosvenor Square.

Notices to Correspondents.

SHAKESPEARE'S BIRTHDAY.—On Saturday next, the reputed anniversary of Shakespeare's birth, I shall publish some *Shakespearean articles*. Among others, a Paper by Mr. Schuyler on the three principal Portraits of Shakespeare; one by Mr. Pickering on Shakespeare and Mary, Queen of Scots; Note on the *Kesselstatt Mss.*; Shakespearean Criticism, &c.

CORRECTION.—I had read a curious illustration of *Sterne's* celebrated passage "and tempers the wind," in the 1st vol. of *First Series* of "N. & Q."

C. W. BARNES will find a supposed derivation of *Bum* in "N. & Q." 2nd S. v. 129.

W. F. C. Some account of *Lady Elizabeth Holford* appeared in "N. & Q." 2nd S. iv. 316.

BARNES will find eight articles in our *First Series* on the popular belief that a "Corpe passing" makes a right of way.

ORIGIN OF "IT," see that the query as to the meaning of the two words referred to would appear in a correspondence, or controversy, inserted in our paper.

J. H. D. has neglected to send the date and vice of the Bible.

R. E. There is an old wood engraving, engraved by Mr. Thomas Fairchild, which is preserved in the library of St. Leonard, Shroton, the subject of "The Wonderful Works of God in Creation," but the "Flower" seems to be a different flower. Correspondent, who is delivered at St. James's, Aldersgate, and is a companion of the present incumbent Rector, vide "N. & Q." 2nd S. iv. 329.

RE.—The concluding lines of the triumph on Robin of Doncaster have been often misread, and the error has been repeated in the edition of *Henry's* book, v. 176, 45 pp. 44, ed. Schenkel. Vide "N. & Q." 2nd S. v. 176, 452; viii. 30; xl. 47, 115.

ERRATA.—2nd S. v. p. 285, col. 1, line 19 from bottom, for "eleven" read "four"; p. 289, col. 2, line 25, for "William" read "William."

NOTE.—Cases for holding the volume of "N. & Q." may be had of the Publishers, or of the Booksellers and Stationers.

"NOTES AND QUERIES" is published on Friday, and is also issued in MONTHLY PARTS. The subscription for *STANDARD* copies for the next year, to be sent to the Publisher, including the Half-yearly Index, is 10s. 6d., which may be paid by Post Office Order, payable to the General Post Office, in favour of WILLIAM G. BURNES, 25, WATERLOO SQUARE, LONDON, W.C., to whom all Communications respecting the Editor should be addressed.

"NOTES & QUERIES" is registered for transmission abroad.

LONDON, SATURDAY, APRIL 23, 1864.

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Notes.

ON THE PRINCIPAL PORTRAITS OF SHAKSPEARE.

In offering a few notes at this season, on the personal representations of Shakspeare, I propose to limit my attention to the three best known and generally accepted types. These are (1) the Droeshout, (2) Stratford monument, and (3) Chandos portraits; which embody respectively engraving, sculpture, and oil painting. The two first, on account of the circumstances connected with them, and from the testimony afforded by contemporary evidence, possess a special claim to authenticity. The third is distinguished by having a longer history than any of the other painted portraits connected with the name of the poet; and is certainly, in itself, a genuine and fairly well-preserved picture of the commencement of the seventeenth century, painted probably before 1610. Its existence as a recognised portrait of Shakspeare can be readily traced back to a time when there was no popular demand for his works, or even such a general appreciation of his merit among the better educated as to make a counterfeit or misapplication of his name apparently worth any one's while. I do not desire to enter into controversy; but simply to record a few broad facts, and to note two or three points of comparison which these three portraits suggest.

In the first rank I would place the engraving by Martin Droeshout, which is *professedly* a portrait of the great dramatist; and is placed on the very title-page of the first collected editions of his plays, between the actual words of the title and the names of the publishers: "London, printed by Isaac Iaggard and Ed. Blount, 1623." Upon the leaf, *facing* this title-page, are the well-known ten lines addressed to the reader by "B. I.," vouching, on the part of the players who issued the volume, for the correctness of the likeness.

The lines —

"This figure that thou here see'st put,
It was for gentle Shakspeare cut;"

and —

"O could he but have drawne his wit
As well in brasse as he hath hit
His face: the Print would then surpasse
All that was ever writ in brasse,"—

leave nothing to be desired either in point of strength, or directness of testimony.

The exact date of the execution of this engraving remains a matter of uncertainty. All we know is, that it was the work of Martin Droeshout, probably a Dutchman; who, judging from the other portraits he engraved, must have resided some time in England. This portrait of Shakspeare bears the engraver's signature in full; but the only date on the page is that of 1623, marking the publication of the book seven years after Shakspeare's death. In the third folio edition, 1664, the lines are brought into still closer relation with the engraved portrait. Droeshout's plate was then removed from the title-page, to make way for the enumeration of the seven additional plays, and placed over the ten lines on the left-hand page; so as to face the title, like a modern frontispiece. By this time the copper-plate had become very much worn, and the printing of it was conducted with much less care. When badly printed, an engraving of this kind degenerates into a mere caricature; but those who have seen impressions in a perfect state, especially that of the fine Grenville copy, now in the British Museum, will admit that it affords a very satisfactory indication of the individual appearance of the man. As the style of wearing the hair, and the smooth round cheeks, accord with the monumental bust, the engraving very probably represents him as he appeared towards the close of his life. His dress, far from indicating anything like the theatrical or character-costume, is simply that which was worn by the opulent and noble personages of the day: witness numerous portraits, especially of James I., Richard Sackville (third Earl of Dorset), and Sir Philip Sydney. The stiff flat collar which he wears round his neck, and which appears in many pictures of this period, was described in old catalogues as a "*wired band*." A general feeling

of sharpness and coarseness pervade Droeshout's plate, and the head looks very large and prominent with reference to the size of the page and the type-letters round it; but there is very little to censure with respect to the actual drawing of the features. On the contrary, they have been drawn and expressed with great care. Droeshout probably worked from a good original, some "limning," or crayon-drawing, which, having served its purpose, became neglected, and is now lost. The disposition of the lines, and the general treatment of the shadows, do not give me the impression of the engraving having been taken directly from an oil painting. The Droeshout head and stiff collar, were evidently followed by William Marshall in his small oval portrait of Shakspeare, prefixed to the 1640 edition of his poems. That Marshall worked on his plate with an impression of the Droeshout engraving before him, is shown by the head in his copy printing the reverse way. The body-dress, and close-fitting sleeve, are quite similar in point of construction to those of his prototype. The buttons are all there, even to the exact number; whilst the embroidery is omitted. The chief deviations are a light back ground, recessed like a niche; the introduction of his left hand holding a sprig of laurel; and a cloak with a cape to it, covering his right shoulder. This cloak has become a distinctive feature in some of the later imitations and Shakspearian fabrications. It appears in the oval woodcut which Jacob Tonsen, of the "Shakspeare's Head over against Katharine Street in the Strand," used as a device on the title-page of his books (witness the *Spectator*) as early as 1720. This little woodcut, a curious combination of the Chandos and other portraits, with bold deviations on the part of the artist, originated from B. Arlaud, of whom more will be said hereafter. In this design Arlaud seems to have been influenced by a painting by Zoust, which Simon afterwards engraved in mezzotint about 1725 (see Wivell's *Remarks*, p. 159); but upon this, my remarks must be reserved till speaking of the Chandos picture.

Another early copy from the head by Droeshout is to be found in the frontispiece to a volume of *Tarquin and Lucrece*. It is a small oval, inserted in an octavo page, above two figures of Tarquin and Lucretia stabbing herself. The Shakspeare head is turned the same way as in Marshall's engraving; but it is more directly true to the Droeshout original. The lines of the hair are more correct, and the dress has all the embroidery, and no cloak. The date of this volume is 1655 (the period of the second folio edition of Shakspeare's plays), and the workmanship is attributed to Faithorne. The background to this head has been shaded, like in Marshall's engraving, to look as if it were placed in a niche.

The second unquestionably authentic portrait

of Shakspeare is to be found in his monumental effigy at Stratford-upon-Avon, where he spent so large a portion of his life, and where his fellow-townsmen knew him so well. The name of the sculptor was Johnson, as shown by the following entry in Dugdale's *Pocket-Book* of 1653:—

"The monument of John Combe, at Stratford-upon-Avon, and Shakspeare's, were made by one Gerard Johnson."—(H. Friswell, *Life Portraits*, p. 10.)

This monument, Mr. Britton justly says, is to be regarded as a family record, and was probably erected under the superintendence of Shakspeare's son-in-law, Dr. Hall. It is, nevertheless, very rude and unsatisfactory as a work of art. Carved in soft stone, intended to be viewed at a distance, and moreover destined, in accordance with the prevailing fashion of the day, to be fully painted, or *completed* in colour, it contrasts very unfavourably with the highly-finished and more carefully modelled figures, both in marble and alabaster, which are so frequently seen recumbent in our cathedrals and country churches. We find here that many of the most important details of the poet's countenance have been slurred over or neglected, either through ignorance or in dependence on the correcting and supplemental powers of the painter's brush; yet when originally done a satisfactory effect may have attended the combination. But it is manifestly unfair to place a plaster cast from a rough sculpture, wrought at an elevated position, and *always intended to be looked up to*, side by side with a finished picture or engraving made and adapted for a convenient distance from the eye. That is one great advantage which the Droeshout portrait has over the Stratford bust. The Droeshout can always be seen, as it was intended, in a book, and at such a distance from the eye as the legibility of the letter-press connected with it, would readily determine. The eyebrows of the bust are most imperfectly defined, whilst the lips are composed of mere straight lines without any modelling. The shortness of the nose is a defect as little striking when seen from below in the chancel, as it is offensive when the plaster cast is brought down to a level with the spectator, and measured with the Droeshout or any other portraits.

It may reasonably be inferred that the figure on the monument exhibits Shakspeare as he appeared towards the close of his career, and in this respect the engraved portraits would seem to be in close accordance with it. I have already expressed my conviction that the title-page to his plays does not represent him in any theatrical costume, nor do I see any reason for assuming that the hair seen in the Droeshout engraving is otherwise than his own. There is too little of it on those parts of the head where a wig would be most effective, and the long curved lines laid down by the engraver are no more than a special mode

of dressing would naturally produce. In the bust the hair is arranged in comparatively short round curls. The full indications in the engraving of stubble on the cheek and chin, and also the short upturning hairs on the moustaches, mark a period of transition towards the smooth full cheek and crisply projecting patches of hair about the mouth, as seen at the last on his monument. These quaint upturned moustaches, large tufts of hair under the chin, and smooth cheeks bear a singular resemblance to the well-known portraits of Archbishop Laud, the expression of whose countenance has been so unfortunately distorted by the adoption of a ridiculous fashion.

Much of the expression of hilarity which has been noticed by many on the countenance of the Stratford bust, is produced by the prominence and upward direction of the moustaches. The upper eyelids in the Stratford bust are remarkably poor and narrow, whilst in the Droeshout engraving they are full, and exhibit a great refinement of curve. This, again, is a point which is at once lost sight of when the monument is seen from its proper position, the pavement of the chancel, and colour may have originally played an important part, if the eyeballs were faithfully and judiciously added by the pencil. The collar or band round his neck is quite plain, but so brought over the top of his dress as to give rather a high-shouldered or short-necked appearance to the figure. Camden's effigy in Westminster Abbey wears a similar collar and a ruff above it. The fulness of the lower part of the cheeks is a remarkable feature.

The picture discovered recently at Stratford, and upon which much stress has been laid, is manifestly an imitation or lame transcript of the Stratford monument. It certainly has no appearance of having been done from the life, and, excepting the form of the lips, has all the faults observable in the modelling of the bust. The moustaches are simply ridiculous. The picture may possibly be two hundred years old, for competent judges have declared that the paint employed on it is such as was used at the close of the seventeenth century. It would, therefore, stand in its relation to the Stratford monument as the Marshall and Faithorne engravings do to the Droeshout.

The Chandos portrait is a far different painting, and a much less injured picture than has generally been supposed. During many years there was great difficulty in seeing it. Even when access was obtained to it at Stowe, the light and its position in the deep recesses of a cumbrous frame were alike unfavourable to anything approaching a critical examination. At present it is placed in a strong light in the National Portrait Gallery, and brought within easy reach of the eye. It is painted on coarse English canvas, covered with a groundwork of greenish grey, which has been rubbed bare in several parts, where the coarse

threads of the canvas happen most to project. Only a few parts have been retouched with a reddish paint. Some portions of the hair seem to have been darkened, and a few touches of deep madder red may have been added to give point to the nostrils and eyelids. The background is a rich dark red; but the whole tone of the picture has become blackened, partly in consequence of the grey ground protruding, and partly from the red colours of the flesh tints having deepened to a brownish tone. This at first sight gives the complexion a dull swarthy hue. The features are well modelled, and the shadows skilfully massed, so as to produce a portrait in no way unworthy of the time of Van Somer and Cornelis Janssens. It would be folly to speculate upon the name of the artist, but any one conversant with pictures of this period would, upon careful examination, pronounce it remarkably good if only the production of an amateur. Most of the historians of this picture, it may be remembered, lay no superior claim for it than to have been the work of one of Shakspeare's brother actors. Amateur artists have certainly attained a very high degree of merit in this country, and it is remarkable that at this very period a gentleman of high rank was occupied in painting some very excellent pictures merely for his own amusement. This was Sir Nathaniel Bacon, K.B., half-brother to the great Lord Bacon, whose pictures are still preserved at Gorbunbury, Redgrave, and Oxford. It is also observable that in the whole-length portrait of himself at Gorbunbury, he wears a flat wired band round his neck, and a very similar dress to that already described in the Droeshout engraving. The Chandos portrait is stated to have belonged to Sir William Davenant. After his death in 1668, Betterton, who had industriously collected information relating to Shakspeare, and visited Stratford for that purpose, bought it. Whilst the picture was in his possession, Betterton let Kneller make a copy of it as a present to Dryden, who acknowledged the painter's gift by the verses beginning —

"Shakspeare, thy gift, I place before my sight;
With awe I ask his blessing ere I write;
With reverence look on his majestic face,
Proud to be less, but of his godlike race."

These lines were written between 1683 and 1692. Whilst still in Betterton's possession, the picture was engraved by Vandergucht, in 1709, for Rowe's edition of Shakspeare. It is remarkable that the first volume of Rowe's Shakspeare contains two portraits of Shakspeare. One from the Chandos picture, turned the same way as the original, in a small medallion surrounded by female figures; and a second, facing "Some account of the life," &c. by Duchange, from the drawing by Arlaud. This is the first appearance of the Arlaud type; and it is a curious combination of the Chandos,

Marshall, and Droeshout likenesses. The second edition of Rowe, 12mo, 1714, likewise contains two portraits, but the picture in the oval is no longer from the Chandos: it is a reduction of the Arlaud, only turned a different way. It corresponds exactly in size with the Shakespeare head woodcut which Tonson afterwards adopted on his title-pages.* After Rowe's death, the Chandos portrait passed to Mrs. Barry the actress, who sold it to Mr. Robert Keck, of the Inner Temple, for 40*l*. Whilst in his possession it was engraved in 1719, by Vertue, for his series of poets.

The picture afterwards passed into the possession of Mr. Nicoll of Minchenhouse, and was engraved, in 1747, by Houbraken for Dr. Birch's *Illustrations*. On the marriage of Mr. Nicoll's daughter with the Duke of Chandos, it devolved to his family, with whom it remained till the dispersion of the effects at Stowe in 1848.

The engraving by Vertue in 1719 exhibits several unjustifiable modifications and departures from the original. He alters the nature of the curling of the hair, and changes the epaulettes or bands across the shoulders of the sleeves. He covers the black satin dress with sprigs or S-like flames of black velvet, and, by setting the figure in a large oval, creates a false impression as to the size of the person. That Vertue afterwards lost confidence in this Chandos portrait might naturally be inferred from the circumstance of his having engraved a totally different picture, as the frontispiece to Pope's 4to edition of Shakespeare, published by Tonson in 1725. But a curious example of his method of working occurs in the very same volume. He engraves on one of the pages of an account of Shakespeare's life, a very inaccurate, but pretentious, representation of the entire monument at Stratford-upon-Avon, in which the original sculptured head of Shakespeare is supplanted by a poor adaptation of the Chandos picture, retaining all his faults of the curly hair, and introducing the round gold ear-ring—a distinctive feature of the Chandos portrait. From these circumstances it becomes tolerably evident that Vertue still adhered, in his own mind, to the Chandos picture, and that both Pope and Vertue

were willing to gratify Lord Oxford, their patron, by selecting a portrait in his possession and which he had fondly believed to be Shakespeare's. The picture which they adopted is in reality merely the portrait of a gentleman of the period of King James I. and not even, as some have surmised, one of the monarch himself. The engraving, however, is admirably executed. That Vertue was aware of the history of the Chandos picture is shown by the following extract which I have taken from one of his note-books in the British Museum, 21. 111. Plut. exdix. H. page 68:—

* Mr. Betterton told Mr. Keck several times that the picture of Shakespeare he had was painted by John Taylor, a player who acted for Shakespeare, and this John Taylor in his will left it to Sir Wm. Davenant. Mr. Betterton bought it in and at his death Mr. Keck bought it, in whose possession it now is. 1719.

This was the date at which Vertue published his engraving. The mischievous spirit of deviation from the original picture seems, unfortunately, to have possessed other artists also, and I may particularly name Zoult and Arlaud, whose productions have been already mentioned. Notwithstanding these alterations, the plain falling collar and style of dress in the one, and the bald forehead and ear-ring, with shadow down the side of the nose towards the spectator, clearly show that the Chandos picture afforded them their principal groundwork. In both these pictures the treatment of the hair differs remarkably from the original: each of them being in an opposite direction. The one has short, crisp, compact curls; the other, wavy and loosely-flying locks. In Arlaud's portrait, the dress, independently of the cloak derived from Marshall, has evidently been modified according to the taste of the eighteenth century, for the shirt-collar with unbuttoned vest betray a close affinity to the style of Kneller's portraits of Sir Isaac Newton, John Dryden, and Locke. The countenance adopted in both these portraits, with rounded features, bearing some resemblance to Charles I., directly prepared the way for the peculiarities so marked in Rocquelin's statue and other portraits of the bard about the period of Garrick's influence at Stratford. The monument in Westminster Abbey was executed by Scheemakers in 1740 (see *Gentleman's Magazine* for February 1741, page 105.) In Hammer's 4to edition, Oxford, 1744, the Stratford monument, in illustration of Rowe's description, is exchanged for an engraving of the more novel one at Westminster by Gravelot.

The marked difference in the Westminster head from the earliest portraits of Shakespeare raised considerable discussion at the time, and the question was well stated in a letter signed J. G., and dated Stratford-upon-Avon, May 30, 1759, in the *Gentleman's Magazine* for that year, page 267. This produced a letter from J. S. dated Crane

* When Jacob Tonson published the first edition of Rowe's *Shakespeare* he relied, according to the statement on the title-page, "within Gray's Inn Gate, near Gray's Inn Lane." In the second edition, published 1714, we find by an inner title-page that he resided "in the Strand." The sign of the Shakespeare's Head is supplied on this same page by a very rude woodcut head with large eyes, and on a gigantic scale in proportion to the size of the medalion flanked by a palm-branch &c. The improved design adopted by Tonson on the title-page to his edition of *The Spectator*, 1725, was evidently suggested by, and actually traced from, the little medalion on the title-page to the 12mo edition of Rowe's edition of *Shakespeare*, published in 1714. Benedetto Arlaud was a miniature painter, and brother of the celebrated Jacques Antoine Arlaud. He died in London, 1719.

Court, Aug. 20 (page 380 of the same volume), stating —

"That there is no genuine picture of Shakspeare existing, nor ever was, that called his having been taken long after his death from a person supposed extremely like him, at the direction of Sir Thomas Clarges, and this I take upon me to affirm as an absolute fact."

This broad assertion was challenged, but never explained. Boaden grafts the story upon the Zoust portrait, which certainly would go far to account for the decidedly *cavalieresque* character pervading it. (Boaden, page 93.)

I now proceed to a comparison of the three principal portraits. The Chandos, on internal evidence alone, is a genuine old picture, and is the only one in which the colour of the eyes and hair has remained undisturbed. It has, moreover, several points in common with the Droeshout engraving, and which are entirely deficient in the bust. This is especially the case in the large broad eyelid and the full soft lower lip. The growth of the moustaches, descending from the centre of the nose to the corners of the mouth, forms a triangle, which, in the Chandos picture, as the division of the lips is remarkably V-shaped, almost assumes the shape of a lozenge. With exception of the neck-bands, the *construction* of the dress is the same both in the engraving and painting; but there is no ear-ring in the Droeshout portrait. The manner in which the white sparkling touches are introduced in the eyes are very different in the picture and the engraving. They are on opposite sides of the central part of the iris. The tuft of hair immediately below, or hanging from, the lower lip, with an almost bare place on the chin under it, and a gathering of hair on the under part of the chin, seems common to all three. The form of the nostril likewise is the same in all. The eyebrows are strongest defined, in fact, quite ropy, in the Droeshout engraving. They are less marked in the Chandos, and least of all in the modelled surface of the bust; but in the last instance, that might naturally have been reserved for colour alone to express. There is but little depression in the engraving between the eyebrows, a marked characteristic observable in both the other portraits. The white falling bands both in the bust and painting are quite plain. The top of the head seen in the bust and in the engraving, is quite bald, whilst in the picture there is a decided growth of hair along the top of the lofty forehead. This latter point has led me to a different conclusion from what I had formerly held. The very dark tone of the flesh and worn nature of the surface of the Chandos picture, had always given the impression of a more advanced age than the really soft and careful modelling of the features and the plumpness of the cheeks in the original freshness of this picture would warrant, if seen under more favourable circumstances.

The smooth-shaven face, such as actors are generally compelled to exhibit in private life, always gives a comparative appearance of youth. They have no grey hairs to tell tales. The full rich eye is common both to the engraving and the picture; but in the latter it is softer, and at the same time more penetrating. The occasional appearance and disappearance of hair on the face of an actor would afford very little indication of his age at relative periods. The shaven cheeks, upturned moustaches, and pointed beard at the bottom of the chin, were very fashionable after the middle of the reign of James I. It was accompanied with the flat wired-bands.

I now believe the Chandos picture to represent Shakspeare at a somewhat earlier period than that of either the engraving or the bust. It may probably belong to the time of his retirement, when occupied upon some of his best plays. "Anno ætatis 40" appears on one of the engravings.

The other two portraits have both of them smooth shaven cheeks; whilst the moustaches in the Droeshout engraving show signs of the commencement of that training which subsequently took such a positive and Laud-like form at the close of his career. That the Chandos would probably be the earlier, is shown even by certain points of costume, as the falling plain white band was used extensively from the middle of the sixteenth century, whilst the wired bands, as seen in the Droeshout engraving, hardly appeared before the time of James I., but continued to be used some time after the period of Shakspeare's death, as seen in a portrait by Mytens of George Villiers, Duke of Buckingham, painted on canvas, and several times repeated. A whole-length miniature of the Earl of Dorset by Isaac Oliver, signed and dated 1616, the year of Shakspeare's death, exhibits a striking example of the flat wired band; and the well-known picture of Milton as a boy, dated 1618, and painted also on canvas, affords a marked instance of the same peculiarities. Although this style of neck-collar remained in vogue for a considerable time, the falling band continued much longer in use till, after various modifications, it fell into the puritanical cut, as seen in portraits of Milton in advanced life, and finally degenerated into the small strips or appendages fastened by modern clergymen under their chins. The term "bands," by which they are still known, has undergone no change. It probably had its origin in the Italian word *banda*, which was ample in its extent and of sufficient importance to have served as the badge of a well-known order of knighthood. The plain falling band occurs very frequently in the portraits of noblemen during the reign of Queen Elizabeth. Ben Jonson and Spenser are striking contemporary examples.

A very curious essay might be written on

chance resemblances, and their mischievous influence on the pursuit of authentic portraiture. It would, in fact, be very serviceable to work out, as a commencement of this branch of investigation, a list of all the contemporaries of Shakspeare who, with a high bald forehead, and other similarity of features, might, if their likenesses were discovered unshackled by any pedigree, be very plausibly invested with his name.

GEORGE SCHARF, F.S.A.

SHAKSPEARE AND MARY QUEEN OF SCOTS.

Miss Strickland, in her rather too flattering *Life of Mary Stuart (Queens of Scotland*, vol. v. p. 231), alluding to the period just after the murder of Darnley, says:—

"Among other cruel devices practised against Mary at this season by her cowardly assailants, was the dissemination of gross personal caricatures; which, like the placards charging her as an accomplice in her husband's murder, were fixed on the doors of churches and other public places in Edinburgh. Rewards were vainly offered for the discovery of the limners by whom 'these treasonable painted tickets,' as they were styled in the proclamations, were designed. Mary was peculiarly annoyed at one of these productions, called 'The Mermaid,' which represented her in the character of a crowned syren, with a sceptre formed of a fish's tail in her hand, and flanked with the regal initials 'M. R.' This curious specimen of party malignity is still preserved in the State Paper Office."

This caricature fully corroborates the idea first propounded by Bishop Warburton that, in the well-known passage quoted below from *Midsummer's Night's Dream*, Shakspeare, by the "mermaid on a dolphin's back," made a pointedly satirical allusion to Mary, Queen of Scots. For, here is historical evidence that Mary was so represented, many years before the comedy was written:—

"Oberon. My gentle Puck, come hither: thou remember'st

Since once I sat upon a promontory,
And heard a mermaid, on a dolphin's back,
Uttering such dulcet and harmonious breath,
That the rude seas grew civil at her song;
And certain stars shot madly from their spheres,
To hear the sea-maid's music.

"Puck. I remember.

"Oberon. That very time I saw (but thou could'st not),
Flying between the cold moon and the earth,
Cupid all arm'd: a certain aim he took
At a fair vestal throned by the west,
And loos'd his love-shaft smartly from his bow,
As it should pierce a hundred thousand hearts;
But I might see young Cupid's fiery shaft
Quench'd in the chaste beams of the wat'ry moon,
And the imperial votaress passed on
In maiden meditation, fancy-free.
Yet mark'd I where the bolt of Cupid fell:
It fell upon a little western flower,—
Before milk-white, now purple with love's wound,—
And maidens call it, Love in idleness."

How Ritson attacked this idea of Warburton, in his usual slashing style—how Boaden and Halpin advanced theories on the passage very similar to each other, but quite at variance with that of the Bishop—is well known to all versed in the literature of the commentators. All agreed, however, that Elizabeth was figured by

"The fair vestal throned by the west;"

but the grand bone of contention was, whether by

"The mermaid on a dolphin's back."

Shakspeare denoted Mary, Queen of Scots; and by the stars, which "shot madly from their spheres," such persons as the Duke of Norfolk and the Earls of Northumberland and Westmoreland, who fell from their allegiance out of regard to her?

The late Rev. J. Hunter, in his *New Illustrations*, re-opened the question: ably showing that the mermaid of Shakspeare exactly corresponded with the character and history of Mary. The dolphin being symbolical of her first marriage to the Dauphin of France; and the "dulcet and harmonious breath," referring to her "alluring accent," which, with the agreeableness of her conversation, fascinated all that approached her, subduing even harsh and uncivil minds.

"Some," says Mr. Hunter, "were touched by it more than others. She had not been long in England, when the two northern Earls broke out into open rebellion, and would have made her queen. Leonard Dacre, a member of another noble house in the north, ventured everything for her; and finally, the Duke of Norfolk forgot his allegiance, and sought to make her his bride. Here, at least, it must be admitted that we have what answers very well to the stars that 'shot madly from their spheres to hear the sea-maid's music.'"

In the other half of the allegory, Mr. Hunter is equally as pointed. The time being indicated. For "that very time," to use Shakspeare's own words, when the Duke of Norfolk was madly shooting from his sphere by aspiring to the hand of Mary, Elizabeth was strongly solicited to marry the Duke of Anjou. But the "fiery shaft," aimed by Cupid against the Queen of England, fell innoxious; and she passed on—

"In maiden meditation fancy free."

A copy of the caricature in the State Paper Office, alluded to by Miss Strickland, was about a year ago published in the *Illustrated News*. Mary might well feel a peculiar annoyance at being represented in the character of a mermaid. Jeremy Collier, alluding to sea monsters, half woman and half fish, says:—

"By this fable poets give us an ingenious description of the charms of voluptuousness, which men of spirit avoid by the force of their courage."

In the caricature, the mermaid is represented on a butcher's block, as an emblem probably of a cruel bloodythirsty character. The artist being

unable to represent her fascinating voice pictorially, has placed in her right-hand a hawk's lure, which she is in the act of waving round her head; while her left grasps a dark lanthorn, no very dark emblem of the fate of Darnley. Miss Strickland misdescribes the caricature by stating that it is "a sceptre formed of a fish's tail" the mermaid holds in her hand; while the writer in the *Illustrated News*, with equal absurdity, and less excuse, says that it is "a flail or tail." A reference to any old engraving of a lure, either proper or heraldic, will at once show what it is the mermaid holds in her right hand. The arms of the house of Broc—argent upon bend sable, a luer or, as engraved in Halstead's * *Succinct Genealogies*—would decide the question at once. The writer in the *Illustrated News*, not contented with one glaring error, makes another, by stating that the lanthorn in the mermaid's left-hand represents an hour-glass, and with great simplicity confesses that he is puzzled to understand why she carries such an implement. In illustrations of the Gunpowder Plot, that used to adorn many of the old Common Prayer-Books, Guy Fawkes is represented as carrying a lanthorn of an exactly similar description.

According to the article in the *Illustrated News* there is another rude satirical drawing in the State Paper Office, representing a hare surrounded by swords, emblematical of the "cowardice and peril" of Bothwell. And to quote the exact words:—

"On a sheet bound up with the original drawing the artist has left a still cruder sketch of the same figures. In this, beside the initials M. R. to indicate the Queen, and J. H. to mark John Hepburn, there are over the mermaid the words 'Spe illecto inani,' while round the inner ring, which surrounds the hare, we read 'Foris vastabit te gladius et intus pavor.' And in the centre of the circle just above the animal, may be deciphered, 'Timor undique clades.'"

The quotation completely corroborates my assertion, that it is a lure the mermaid holds; for in the *Symbola Heroica* of Claude Paradin, published at Antwerp in 1583,† the motto appended to the representation of a lure is "Spe illectat inani." The device of the hare surrounded by swords issuing from clouds, and thus representing the vengeance of Heaven, occurs in the same work, with the motto "Malo undique clades;" and at the end of the explanation of this symbol there is the following quotation from the Vulgate (Deuteronomy xxxii. 25), "Foris vastabit eos gladius et intus pavor."

* A fictitious name, the work being really written by the clever and eccentric Charles Mordaunt, Earl of Peterborough, assisted by his chaplain, Mr. Rans.

† The first edition of Paradin's *Devises Heroïques et Emblemes* was published at Paris in 1557; the illustrations being executed by Dupetit Bernard the famous wood-engraver.

Towards the close of the last century, when there prevailed a complete craze for commentating on Shakspeare, an amiable clergyman, Mr. James Plumptre, writing from the classic shades of Clare Hall, Cambridge, undertook to show that the character of Hamlet's mother was founded on Mary Queen of Scots. That Hamlet's father was Darnley, and Claudius, Bothwell. As a specimen of the closeness of the analogy, I may give just one or two instances. Hamlet's father was poisoned while sleeping in an orchard, and Darnley was blown up at night when asleep, and his body found the next day in a garden. Again, in the play, the Queen dies by poison, of which Claudius is the involuntary administerer. In the history, Bothwell poisons Mary's cup of happiness, and it was her marriage with him, which was the cause of her sorrows and her death. But as Hamlet appeared almost in James's reign, why should Shakspeare thus insult the memory of the mother to the rising sun? The reply is, he made his peace by applying these flattering lines to James:—

"The courtier's, soldier's, scholar's eye, tongue, sword;
The expectancy and rose of the fair state,
The glass of fashion, and the mould of form,
The observed of all observers."

James certainly was well flattered, and well he liked to be; but this is too, too solid.

It may be questioned whether the evident bias in favour of the Tudor party, which Shakspeare shows in his historical dramas, relating to the Wars of the Roses, was adopted in compliment to the Queen or derived from the chronicler he studied. But there can be no doubt that *A Winter's Tale* was composed as an indirect apology for Anne Boleyn, and consequently a direct compliment to her daughter Elizabeth. Space, however, will not permit me to do more than refer to Horace Walpole's remarks on the subject in his keenly-written, if not convincing, *Historical Doubts*; and most who read them will agree with their writer, that *A Winter's Tale* is in reality a second part of *King Henry VIII.*

WILLIAM PINKERTON.

A NEW SHAKSPEARE BOND.

Few and scanty as are the contemporary notices of Shakspeare, which the industry of his biographers and illustrators have yet brought to light, many of the most valuable of these have been discovered within the last half century; and few who know the activity which now prevails—as in the Public Record Office, so among the possessors of family papers—in cataloguing and arranging such legal, historical, and literary remains as are still preserved, but must feel a somewhat confident hope that, in the course of these researches, some new facts connected with Shakspeare will be brought to light. We are sure that there is no

one engaged in researches and labours among old manuscripts but indulges the hope of being one day the fortunate discoverer of some such document.

Our readers will then judge with what feelings a gentleman, who has been for some time employed in calendaring a long series of papers, which the noble owner is desirous of having properly preserved, lately discovered among them a small paper endorsed in a handwriting of the time of James I., "SHAKESPEARE'S BOND," and the haste with which he unfolded it, in order to discover whether it was a bond which had been executed by *the* Shakspeare.

Alas! it was only the bond of a contemporary—a Thomas Shakspeare of Lutterworth. A Shakspeare who has hitherto, we believe, escaped the industry of Shakspearian investigators. Thanks to the kindness of the noble Lord, to whom the deed belongs, we are enabled to lay the following copy of it before our readers:—

"Memorand, that I, Thomas Shakspeare of Lutterworth, in the County of Leic., gent., doe by these pñtes bind mee, my heires, executors, and administrators, for the payment of twenty-five shillings and eighte pence to James Whitelocke of the Middle Temple, London, esquier, uppon the sixte daye of february nexte ensewing the daye of the date of these pñtes. In witnesse whereof I, the said Thomas Shakspeare, have hereunto put my hand and seale the xxvijth of November, Año Dñi, 1606,

" Perme THOMAS
SHAKESPEARE.

" Sealed and delyvered
in the presence of
Anthony Bulle."

Whether Thomas Shakspeare, of Lutterworth, Gent., was in any way related to his distinguished namesake of Stratford-upon-Avon—under what circumstances he was led to give this bond for "twenty-five shillings and eight pence" to "James Whitelocke, of the Middle Temple, London, esquier"—we know nothing. Perhaps some of our readers may be able to turn to account this new contribution to Shakspearian biography. All of them will, we are sure, join us in thanking the owner of this curious document for his liberality in giving it to the world.

SHAKESPEARIANA.

JONSON'S LINES ON SHAKESPEARE'S PORTRAIT. Under an engraving of Montaigne by Philippe de Leu, the following lines by Mulherbe (1655—

1628) are to be found. They are generally believed to have been among his earliest verses, and may therefore date about 1590 or so:—

"Voici du grand Montaigne une entière figure;
Le peintre a peint le corps, et lui son bel esprit;
Le premier, par son art, égale la nature;
Mais l'autre la surpasse en tout ce qu'il écrit."

Did Ben Jonson, when writing under Droeshout's portrait, imitate or plagiarise these lines? The epigrammatic point seems strangely alike in both pieces.

How far would the granting of the imitation or plagiarism of these lines by Jonson affect Droeshout's portrait as "the only authenticated" one? Was the epigram fitted to the portrait, or was the portrait, being ready, suggestive of the epigram, as being too good to be lost under the circumstances? Let me recall "a modern instance. In 1832, *Fraser's Magazine*, No. 26, contained an engraving from Goëthe's portrait by Stieler of Munich, of which Carlyle said, "So looks and lives . . . the clearest, most universal man of his time Nay, the very soul of the man thou canst likewise behold," &c. And yet the copy in *Fraser's Magazine* proved a total failure and involuntary caricature, resembling, as was said at the time, "a wretched old-clothesman, carrying behind his back a hat which he seemed to have stolen." (Carlyle's *Works*, ii. p. 422.)

I do not quote Jonson's lines, because they are known to every one.

SAMUEL NEILL.

Moffat.

ROBIN GOODFELLOW AND PUCK.—In the *Midsummer Night's Dream*, printed in the folio of 1623, I do not find the name of "Puck" and should like to know when it was substituted for that of "Robin Goodfellow"—the name given to this character in the folio. If the name of Puck is not Shakspeare's, why is it retained?

SIDNEY BEISLY.

[We do not understand what our Correspondent means by saying that the name of Puck does not occur in the First Folio; it does not occur in the List of *Dramatic Persons*, for there is no such list; but it occurs in the Play; for instance, Act II. Sc. 1:—

"Those that Hobgoblin call you, and sweet Pucks," &c.
"My gentle Puck, come hither," &c.]

CURIOUS FACT IN CRITICISM.—On reading the last number of "N. & Q." (March 19), I was much struck by a proposed emendation by QUIVIS of *bad* for *head* in—

"Nips youth in the head, and follies doth emmew."

Measure for Measure, Act III. Sc. 1.

It seemed to me very obvious and probable, and I wondered that it had never occurred to me; and on consulting the Cambridge Shakspeare, it appeared that it had not occurred to anyone else. Judge, then, of my astonishment when, on

looking into the MS. of my own *Shakspeare-Expositor*, I found the line, which I supposed I had copied accurately from the folio, given thus:—

"Nips youth in the bud, and follies doth emmew,"

without a single syllable of remark, the whole note being devoted to *emmew*! It is quite evident then, that *nip* had suggested *bud*, which I had unconsciously written. When lately printing the play it never recurred to my mind. This I think is worth noting, as it is a key to many of the errors of printers.

When my edition of *The Tempest* appears, the reader will be perhaps surprised at my simple solution of the difficulty in "Most busy lest when I do it." I cannot with H. N. receive *gilded* for *guiled shore*; the correction of the Second Folio in *Merchant of Venice*, Act III. Sc. 1, for a *gilded shore* is nonsense; and *guiled*, in the grammar of the time, was equivalent to *guiling*, *guileful*.

As to H. N.'s question respecting the connexion of "One touch of Nature makes the whole world kin" (*Tr. and Cr.*, Act III. Sc. 3), I would reply that Nature gives the one and self-same touch to all mankind, *i. e.* affects or disposes them all alike; so that they all think and act in the same manner, and the connexion with the following line is thus manifest.

I would beg to refer A. A. to "N. & Q." for 1861 for the real origin of *incomy*.

THOS. KNIGHTLEY.

AMERICAN SHAKSPEARE EMENDATION. — Is the following absurd Shakspearian emendation, referred to by Burton, in *The Book-Hunter* (p. 64), really American? —

"Without venturing too near to this very turbulent arena (Shakspearian Criticism) where hard words have lately been cast about with much reckless ferocity, I shall just offer one amended reading because there is something in it quite peculiar and characteristic of its literary birth-place beyond the Atlantic. The passage commented upon is the wild soliloquy, where Hamlet resolves to try the test of the play, and says:—

'The devil hath power
To assume a pleasant shape; yea, and perhaps
Out of my weakness and my melancholy,
As he is very potent with such spirits,
Abuses me to damn me."

The amended reading stands —

"As he is very potent with such spirits,
Abuses me too—damme!"

If so, I should like to know in what publication it first appeared. It is difficult to believe that such stuff could have been written except as a satire.

J. C. L.

INVENTORY OF SHAKSPEARE'S GOODS. — It is probable that the inventory mentioned in the "Probate Act," appended to Shakspeare's will, then constrained to be made by law, and now lodged in the registry of the Prerogative Court of

Canterbury, at Doctor's Commons, made some mention of the *manuscript* plays: for the fact of Dr. Hall proving the will in that Court, instead of doing so in the Diocesan Court, demonstrates that the poet left personal property in one other diocese, at least, besides that in which he died; and as this other diocese could only be in London, the inventory must contain some detail relative to his managerial interests and concerns. J. D. D.

LEADING APES IN HELL (3rd S. v. 193.) — Shakspeare has the following allusions to this phrase: —

In *Much Ado About Nothing* (Act II. Sc. 1.), Beatrice says:

"I will even take sixpence in earnest of the bear-herd, and lead his ages into hell."

In *Taming of the Shrew* (Act II. Sc. 1), Katherine says:

"I must dance barefoot on her wedding-day,
And, for your love to her, lead apes in hell."

N. M. T.

THE DESCENDANTS OF SHAKSPEARE'S SISTER JOAN.

In William Howitt's *Visits to Remarkable Places*, and in his *Homes and Haunts of the Poets*, mention is made of the descendants of Shakspeare's sister Joan, who married a Hart; indeed allusion is made in the last-named work to the remarkable likeness between the bust of Shakspeare in Stratford-upon-Avon church, and one of Joan's descendants then educating at Stratford. The former pedigree of Shakspeare and his connections is given in *Shakspeare's Home*, by J. C. M. Bellew.

The descendant of the Stratford-upon-Avon branch of the Shakspeare Harts is now in Australia.

I send you a pedigree of the Tewkesbury branch, kindly furnished by the late post-master of Tewkesbury, Mr. Jno. Spurrier, and from the writing of Mr. W. Potter, an old inhabitant of Tewkesbury, whose sister, Hannah Potter, married William Shakspeare Hart. The inscriptions on the tombstones also relate to the same subject; and, in giving these particulars to your pages, a hope may be expressed, that in building monuments, collecting the scattered property, and founding museums and libraries to Shakspeare, when the curatorship of these places is to be bestowed, the living descendants of Shakspeare's sister Joan will not be forgotten.

Pedigree of Shakspeare's sister, Joan Shakspeare, who married a Hart. The Tewkesbury branch: —

John Shakspeare Hart, about seventy years back, was living in Tewkesbury; he married a

person of the name of Richardson; he was the owner of some property at Stratford, which his family sold some forty or fifty years back. He had three children, William, Sarah, and John. John died; was not married. William married Hannah Potter. He had six children; Elizabeth married Russell; died, left no children. Mary Ann died unmarried. Thomas died leaving two children, a son and a daughter; his son is named George, and his daughter *Joan*; they live at Birmingham. Ellen married John Ashley, carpenter of Tewkesbury; died leaving four sons and one daughter. Sarah married William Ashley, a carpenter. *She is living at Evesham*; has a family. Hannah married Edwin Elliot, lace weaver; lives at Beeston, near Nottingham. She has a family of children.

Sarah Hart married William Whitehedd; died, leaving a family of seven. Thos. Whitehedd, two children, at Cheltenham. William Whitehedd, at Tewkesbury, twelve children. George married, but no child. John, stocking-weaver; three children, at Bulstone. Henry, single. Martha married George Grubb; keeps a beer-house in the Oldbury. Ann married Henry Key, glazier and plumber, living at Winchcomb; seven children.

On the north side of the Abbey Church, Tewkesbury, there is a headstone on which is written the following, in good preservation:—

"In Memory of Jno. Hart, who died Jan. 22nd, 1800, the sixth descendant from the Poet Shakespear, aged 45 years.

Here lies the only comfort of
my life who was the best of
Husbands to a Wife, since
he is not no Joy I e'er shall
have till laid by him
within this silent grave;
Here we shall sleep, and quietly
remain till by God's Power
we meet in Heaven again,
There with Christ eternally
to dwell, and until that
blest time, my Love, farewell."

In the old Baptist burial-ground there is a headstone with the following:—

1.

"In Memory of Jno. Turner, who departed this Life May 18th, 1808, aged 54 years. Also of Wm. Shakespear Hart, who died Novr 22nd, 1834, aged 56 years. Likewise Hannah, Widow of the above W. S. Hart, died Febr'y 13th, 1848, aged 67 years."

2.

"To the Memory of Thomas Shakespear Hart, who died Novr 13th, 1850, aged 47 years.

'Boast not of thyself, for thou knowest not what a day may bring forth.'

A. B.

SOMETHING NEW ON SHAKSPEARE.

As a general rule, extracts from newly-printed books are not suited to "N. & Q.," but I think an exception may be made in favour of one which

is not published in England, and of which I presume presentation copies alone have arrived here. It contains an entirely new view of one of Shakspeare's heroines by the late John Quincy Adams, sixth President of the United States:—

"Whatever sympathy we may feel for the sufferings of Desdemona, flows from the consideration that she is innocent of the particular crime imputed to her, and that she is the victim of a treacherous and artful intriguer. But while compassionating her melancholy fate we cannot forget the vice of her character. *Upon the stage her fondling with Othello is disgusting. Who in real life would have her for sister, daughter, or wife?* She is not guilty of infidelity to her husband, but she forgets all the affection for her father, and all her own filial affection for him. When the Duke proposes, on the departure of Othello for the war, that she should return during his absence to her father's house, the father, the daughter, and the husband all say 'no,' she prefers following Othello to be besieged by the Turks in the island of Cyprus.

"The character of Desdemona is admirably drawn, and faithfully preserved throughout the play. *It is always deficient in delicacy. Her conversation with Emilia indicates unsettled principles, even with regard to the obligation of the nuptial tie, and she allows Iago, almost unrebuked, to banter with her very coarsely upon women.* This character takes from us so much of the sympathetic interest in her sufferings, that *when Othello smothers her in bed, the terror and pity subside immediately into the sentiment that she has her deserts.*" — *Notes and Comments upon certain Plays and Actors of Shakspeare*, by James Henry Hackett, New York, 1863, p. 285.

The above is from a letter of Mr. Adams. Mr. Hackett, in a note, says that he does not share his correspondent's opinions on Desdemona. I fear that the Americans are descending from that high standard of purity which prevented the young lady telling Sam Slick her brother's rank in the navy, and are going to plays as bad as *Othello*. "Manhattan's" letter in *The Standard* of Feb. 19, says:—

"Last night I went to the Olympic Theatre of Mr. John Wood, formerly Laura Kean's Theatre. It was jammed before seven o'clock, and the play commenced at eight. The cream of our citizens—I counted thirty-seven fur capes, that our Mayor, Gunther, never sold for less than 800 dollars each, on females close to me. The music was superb. The play was a new one, written conjointly by two Bohemians, named Beaumont Daly and Fletcher Wood, and called *Taming the Butterfly*. I stayed it over, and dared not lift my eyes or look at any respectable female in my vicinity, for fear I should mortify her by seeing her blush and cover her face. It was cheered from beginning to the end, but was full of *doubles entendres*—no, there was no doubt it was such as no respectable lady would hear twice."

I should like to know whether the second performance was to empty benches. FITZHOPEKINS.
Garrick Club.

THE KESSELSTADT MASK OF SHAKSPEARE.

Since my notice of this supposed mask of Shakspeare was written, I have received some information upon the subject, which I think ought to be laid before the readers of "N. & Q."

In the first place, I am assured that although the worthy Canon of Mayence was of a very respectable family, it was not a family of sufficient importance to have furnished an ambassador to this country, or even an *attaché* to an embassy; one not at all likely to have numbered among its branches any member of the diplomatic body.

Secondly, the late canon and his brother were driven to such distress during the continental troubles which followed the French Revolution, as frequently to have been in want of the common necessities of life—even of food; and had they possessed at that period such a collection of antiquities as has been supposed, they must necessarily have parted with them for their support.

With the peace came better times; the canonry was bestowed upon one of them, and the other contrived to get together the means of living very quietly; and they then amused themselves by forming the collection of antiquities which was eventually sold by auction; and I am assured that the zeal with which they applied themselves to its formation far exceeded their judgment and good taste.

Thirdly, that collection was well known to an English gentleman distinguished for his knowledge of early English Literature and Antiquities. Mr. De Pearsall, whose madrigals and "Hardy Norseman" have made his name familiar to all lovers of sweet sounds, and whose contributions to *The Archaeologia* on "The Kiss of the Virgin," "Duels in the Middle Ages," &c., are justly regarded as among the most interesting papers in that valuable collection, was well acquainted with the brothers Kesselstadt, and at the sale of the collection purchased some of the most interesting objects in it, which are at this time in the possession of his daughter, Mrs. Hughes.

When we consider how highly a gentleman of Mr. De Pearsall's taste and acquirements would have prized such a Shakspearian relic as the Kesselstadt Mask if satisfied, as he had every opportunity of satisfying himself, of its genuineness, we cannot but consider the fact that he did not become the purchaser of it, as a strong proof—for though only a negative proof it is still a very strong one—that, in the opinion of a very competent authority, who had the advantage of being able to investigate its history thoroughly, the Kesselstadt mask was not what it professed to be, a cast taken from the face of Shakspeare after his death.

WILLIAM J. THOMS.

PROFESSOR ARCHER BUTLER'S ESSAY ON SHAKSPEARE.

Among the many literary plans and works devised at this season to honour the memory of Shakspeare, has it been suggested, or attempted, to collect from periodical literature and other out-of-

the-way and forgotten sources, such papers on Shakspeare as are really worth reprinting? One such paper I shall mention,—an Essay written by the late gifted and lamented Professor Archer Butler, while an undergraduate in the University of Dublin, between the age of eighteen or nineteen. Though written at such an early age, this Essay has much of the vigorous thought, discriminating criticism, and eloquent diction, which marked his maturer years. It appeared in the first number of the *Dublin University Review*, January, 1833, p. 87, and, I believe, has never been reprinted. The concluding passage is as follows, but it cannot give any notion of the charming and genial Essay from which it is taken:—

"The Heart of Man—the same in every clime and season—was the subject which SHAKSPEARE sought to examine; and he disencumbered the mighty problem of every term which did not immediately enter into that calculation. Scorning to confine himself to the superficial varieties of character, he explored the quality of the metal that lies beneath. Others are content to consign to verse the endless modifications of social man; it was SHAKSPEARE's alone to grasp the abstract Spirit of Humanity."

There is an admirable paper on Cowper by Professor Butler in the same volume, p. 325, and next to it a story by Carleton,* which have not, either of them, been reprinted.

As a query was made not long ago about the *Dublin University Review*, I may mention that it consists of two volumes, or six numbers, reaching from January, 1833, to April, 1834. After it ceased to exist in this form, it began a new life as a monthly serial under the title of *The Dublin University Magazine*.

I have often wished to see all Dr. Johnson's papers on Shakspeare collected and published in one well-printed volume. His other papers would form a valuable supplement to his famous *Preface*.

Perhaps some of your correspondents would help to furnish a list of the best Shakspeare papers in periodical literature with the writers' names when known; also critical notices of Shakspeare or illustrations of his works not generally known, or not to be found in works professedly devoted to Shakspeare.

Among those who, from a moral and religious point of view, have formed a very unfavourable estimate of Shakspeare, may be noted the writer of a remarkable article in the *Eclectic Review*, January, 1807, and also the excellent Richard Cecil. See Cecil's *Remains*, published by Knight (no date or index), p. 100. This is a point, however, on which the best men differ.

EIRIONNACH.

* It has been a matter of much surprise to me that the existing materials for several additional volumes of Carleton's inimitable *Traits and Stories of the Irish Peasantry*, have never been collected from the various serials in which they are scattered and lost sight of.

DE VERE, EARL OF OXFORD: BATTLE OF RADCOOT BRIDGE.—The author of the *Marriage of Thame and Isis* describes the manner in which Robert De Vere, the favourite of Richard II., escaped from the field of battle.

"Hic Verus, notissimus apro,
Dum dare terga negat virtus, et tendere contra
Non sinit invicta reatrix prudentia mentis;
Undique dum resonat repetitis ictibus umbo,
Tinnitque strepit circum sua tempora cassis,
Se dedit in fluvium, fluvius letatus et illo
Hospite, suscepit saluum, salvumque remisit."

(Quoted in Camden's *Britannia*, vol. i. p. 285.)

Froissart relates that, when De Vere was informed that the army of the Barons was approaching from London to attack him, he caused all the bridges over the Isis to be broken down, to prevent their crossing; but that, owing to the extreme dryness of the season, a ford was found by which they passed through horse and foot, and easily defeated him. (Froissart, vol. iii. p. 491, translated by Jones, of Hafod.)

Is any instance recorded in modern times, of the river having sunk so low? I never ascended it so high as Evesham, but I know that to a considerable distance above Godstow it presents the appearance of a deep stream, not fordable in any part.

De Vere escaped to the Netherlands, whence, after some time, he was invited to the Court of France, where he was received with distinguished honours. He bore a part in the great tournament which was given to celebrate the entry of Isabel of Bavaria into Paris. His race has perished, but I believe that several of our nobility and gentry claim relationship with them. (The *Tournament* is described by Froissart, vol. iv. p. 85.)

The *Marriage of Thame and Isis* is supposed to be the production of Camden himself; and it is remarkable that he, who as a Westminster man, probably thought it incumbent on him to have a fling at Eton, should, in the single line which he devotes to that purpose, have committed a false quantity:—

"Quæ fuit Orbiliis nimium subjecta plagosis."*

The first syllable in *plagosis* is long, as most fourth-form boys at Eton know. W. D.

JOHN CLOTWORTHY FIRST VISCOUNT MASSAREENE.—Sir John Clotworthy was, in 1660, created Viscount Massareene, with a special limitation in favour of Sir John Skeffington, who had married his daughter, and who accordingly succeeded to the dignity on the death of his father-in-law, which occurred in Sept. 1665.

Mention is made of the first Viscount Massareene in the first and second volumes of Mrs. Green's *Calendars of the Domestic State Papers of Charles II.*, but the index to each volume errone-

ously ascribes the title to John *Skeffington* instead of John *Clotworthy*.

As a general index to the *Calendars of State Papers* may be expected hereafter, it is desirable that errors which may be discovered in the index to any volume should be pointed out.

We cheerfully embrace this opportunity of renewing our acknowledgment of much information of a valuable and varied character derived from these *Calendars*. C. H. & THOMPSON COOPER.

Cambridge.

ETYMOLOGY AND MEANING OF THE NAME MOSES. Though writers differ respecting the etymology of the name (Moses), yet the remarks of Kalisch on the subject are so satisfactory that I think they deserve a corner in "N. & Q."

"The etymology and meaning of the name *Moses* (who is called by the Septuagint Μωϋσῆς, and by the Vulgate *Moyse*), is naturally much disputed; for the explanation given in the text, 'because I drew him out of the water' (Exodus, ii. 10), would require not the active form, מוֹשֶׁה, but the passive participle, מוֹשֶׁה. The former would rather imply the notion of a general leading the people of Israel from Egypt, an *archageta*. Besides, it is questionable that the Egyptian princes should have given her adopted son a *Hebrew* name. Antiquaries and historians have, therefore, justly endeavoured to trace the name of *Moses* to an Egyptian origin: hence, Josephus observes (*Antiq.* ii. ix. 6), 'He received his name from the particular circumstance of his infancy, when he had been exposed in the Nile; for the Egyptians call the water *Mo*, and one who is rescued from the waves *mo*.' The Septuagint, then, which renders the word by Μωϋσῆς, has accurately preserved the etymology. Similarly, Josephus, *Contra Apion*, i. 31; Philo, *De Vita Mosæ*, i. 83; Eusebius, *Præp. Evang.* ix. 9, 28, and others; whence *Moses* has sometimes been called *Moyseus*, filius *aquæ*, 'the son of the water.' (See Jablonsky, *Opus*, i. 137; Rossius, *Etymolog. Egypt.*, p. 27, &c.)"

This etymology of the word *Moses* is the most satisfactory which I have yet seen. The remarks of Dr. Kalisch are taken from a note in his *New Translation of the Old Testament*, part "Exodus," ii. 10. J. DALTON.

BUDDHISTS IN BRITAIN.—It is not likely that the Buddhists, if ever they reached the British Isles, came from the eastern shores of the Mediterranean although it is nearly certain that Palistan, literally the country of the Pali or Buddhists, was at one period occupied by that great race of shepherds, who are known in Indian history as Pali-pootras, and spoken of by ancient geographers as Pali-bothri; and who, emigrating from India, traversed many countries of the West, and even conquered Egypt, leaving behind them in India, Afghanistan, Northern Arabia, Asia Minor and perhaps in Egypt, their cave dwellings or temples with painted walls. It is far more probable that Buddhist missionaries would have reached Britain from Scandinavia, the earliest inhabitants of which were a Buddhist race, and

* Camden, i. 152.

votaries of Woden or Budhun, one of whose names was Gotama, whence the German name of God. Some Buddhist sculptured stones I once saw in India are singularly like the ancient upright stones found in Great Britain, both having circles wrought upon them: for example, the centre stone of the Aberlemno groupe in Scotland. The right-hand stone of that groupe resembles a stone found in Cuttak, and the left-hand stone is actually the same thing as the sacred snake stone set up for worship in India. Mr. O'Brien and Mr. Wilson describe ancient stones in Ireland and Scotland, on which occur elephants forming canopies with their trunks, which is a very common accompaniment to statues of Buddha. The snake, rhinoceros, and tiger are found sculptured on Buddhist as well as on ancient British stones.

Mr. O'Brien's theory that the round towers of Ireland are Phallic, and of Buddhist origin, is quite untenable, as the Lingam or Phallus has no place whatever in the Buddhist religion. The lately discovered markings on the rocks of the Cheviot hills and elsewhere in the North, a drawing of which appeared in a late number of the *Illustrated London News*, may be of Buddhist origin. These markings consist of concentric circles surrounding a half moon. The Jainas, a sect of Buddhists, perform their festivals at changes of the moon. The greatest of all their festivals is the feast of the Siddha Circle; the worship is performed before nine sacred names written on the earth in a circle containing nine divisions of different colours. H. C.

Queries.

ALEXANDER THE GREAT'S GRANT TO THE SELAVONIANS.—In a MS. dated 1714, in my possession, is the following passage, the original of which is said to be in the Illyrian character, attributed to St. Jerome, in the church at Prague:—

"We, Alexander the Great, of Philip, Founder of the Grecian Empire, Conqueror of the Persians, Medea, &c., and of the whole world from east to west, from north to south, Son of the great Jupiter by, &c., so called: to you the noble stock of the Selavonians, so called, and to your Language, you have been to us a help, true in faith and valiant in war, we confirm all that tract of earth from north to south of Italy from us and our successors, to you and your posterity for ever: and if there be any other nation found there, let them be your slaves. Dated at Alexandria the 12 of the Goddess Minerva. Witness Ethra and the Princes, whom we appoint our Successors."

1. Can any one inform me whether the *original* of this grant is now in existence at Prague?

2. Is there a copy of the *original* to be found in any printed book? LEALLAWG.

ANDROS, SIR EDMUND, Governor of Massachusetts, was from Guernsey. What was his coat of arms? W. H. WHITMORE.

Boston, U.S.A.

JAMES BOLTON was a botanical artist residing at Halifax. His latest publication appeared in 1794. When did he die, and where can I obtain information respecting him? S. Y. R.

BURLESQUE PAINTERS.—

"Paul Veronese introduced portraits of his customers in pleasant situations; Michael Angelo painted those whom he did not like in Purgatory and worse. Coypel, to please Boileau, gave Sanatol's face to *Satan at Confession*; and Subleyras represents the same personage obliged to hold the candle to St. Dominick, as very like to Cardinal Dubois."—*A Letter to the Members of the Society of Arts*, p. 7. By an Engraver. Lond. 1796."

The pamphlet from which the above is taken is a complimentary notice of Barry's pictures, and a recommendation that they should be engraved on a large scale. I shall be obliged by information as to where the two pictures are. Who was Sanatol? and what is "holding the candle to St. Dominick"? J. R.

COOTE, LORD BELLOMONT.—Richard, Earl of Bellomont, was Governor of New York and Massachusetts. I have his seal with numerous quarterings. Can any one say what arms would be on his shield? W. H. WHITMORE.

Boston, U.S.A.

FELLOWSHIPS IN TRINITY COLLEGE, DUBLIN.—I have a copy of (I think) a scarce publication, entitled *The Difficulties and Discouragements which attend the Study for a Fellowship in the College of Dublin* (12mo, Dublin, 1735). It is in the form of "A Letter to a young Gentleman, who intends to stand Candidate at the next Election"; and appeared anonymously. Who was the author? ABHBA.

HILL, MIDDLESEX AND WORCESTERSHIRE.—I shall be obliged by references to pedigrees of this family. I have Sims's Index. R. W.

HYMN QUERIES.—I should feel much obliged if you, or any of your readers, would give me the name of the author, or authors, of the hymns, of which the first lines are as follow:—

"O it is hard to work for God,"

"O Faith, thou workest miracles,"

"O how the thought of God attracts,"—

which I have not met with in different selections; and—

"My God I love Thee, not because

I hope for heaven thereby,"—

in *Hymns, Ancient and Modern*. I should be glad also to know to whom the hymn, "Jesu Redemptor omnium," and that beginning, "O filii et filiae," are attributed. These, together with several other Latin hymns, your correspondent F. C. H. has not given us in his list. Is it because their authorship is too uncertain? Can you tell me whether Faber's Hymns have ever been published by themselves? M. J. W.

CHARLES LAMB'S ALICE W.—Are there any particulars known concerning this young lady? Who was she? Talfourd, in his "Letters" of the poet, hints that Lamb's passion for her was, on his own confession, not very lasting, though the supposition seems hardly consistent with the fond manner in which Alice W—— is mentioned even in the later writings of Elia. Talfourd says:

"A youthful passion, which lasted only a few months, and which he afterwards attempted to regard lightly as a folly past, inspired a few sonnets of very delicate feeling and exquisite music."

In the *Final Memorials*, however, we are told that Lamb's verses were partly inspired—

"by an attachment to a young lady residing in the neighbourhood of Islington, who is commemorated in his early verses as 'The Fair-haired Maid.' How his love prospered we cannot ascertain, but we know how nobly that love, and all hope of the earthly blessings attendant on such an affection, were resigned on the catastrophe which darkened the following year."

Lamb was at this time twenty years of age. I should be obliged for any information about Alice W——, if such is to be had.

ROBERT KEMPT.

MONKS AND FRIARS.—In a recent review of Mr. Froude's *History*, I read:—

"We have observed another inaccuracy, which makes one really doubt whether Mr. Froude has ever read the ecclesiastical history of the Middle Ages, not to say the poets and novelists. He continually speaks of Dominican monks and Augustinian monks. The Dominicans and Augustinians were friars, not monks. Friars were not heard of till many centuries after Europe had been over-spread by monks, and there were no more bitter enemies than the monks and friars. As well might the historian of the Jews speak of the Pharisees and Sadducees as if they were convertible terms."

I wish to ask: 1. What was the distinction between monks and friars? 2. Was the difference as great as the reviewer implies? F. H. M.

NEEF.—Can any one give me the derivation of *neef*, the North Yorkshire for a clenched fist?

EBORACUM.

"THE NEMO," ETC.—There was printed about thirty years ago two literary periodicals edited by students of Edinburgh University, having the titles of *The Nemo*, and *The Anti-Nemo*. As I have been unable to get a sight of these papers, would any reader who may have copies oblige me with the titles of the articles? I believe there were only two or three numbers printed of each periodical. A son of Professor Wilson (Christopher North) was, I understand, one of the editors.

IOTA.

"REVENONS À NOS MOUTONS."—What is the name of the play which gave rise to this saying? what was its date, and who was its author?

I. O. S.

Queries with Answers.

"ROYAL STRIPES," ETC.—On Wednesday, March 30, died Mr. George Daniel, author of *The Modern Dunciad*, but perhaps more generally known as the editor of *Cumberland's British Theatre*. In an obituary notice in *The Era* of April 3, is a list of his works: he published—

"In 1812, *Royal Stripes; or, A Kick from Yarmouth to Wales*, for the suppression of which a large sum was ordered to be paid by the Prince Regent. Ten pounds were advertised and paid for a copy."

I wish to know the evidence on which this not very probable statement rests. Mr. Daniel appears in all his works which I have read to have been a Tory and a rather high churchman.

In a list of the works of Peter Pindar, jun. (Thomas Agg*), on sale by Fairburn in 1816, is "*The R—l Sprain; or, A Kick from Yarmouth to Wales*, 1s. 6d." I once had one, which, estimating at its literary value, I threw away, when selecting from my pamphlets those which were worth binding. I remember only two lines, which may be valuable if a copy really was sold for 10*l.*:—

"Blacks in one moment both his princely eyes,
While from his nose the blood in torrents flies."

The style is not like that of Mr. Daniel. So far as I can recall my impression of the book, it was one of mere stupid ribaldry, and not likely to be bought for suppression while *The Tropicany Post Bag* was in full sale.

Is there any reason to believe that the Prince Regent ever paid for the suppression of a printed book? H. B. C.

U. U. Club.

[The pamphlet inquired after is now on our table, and as it appears to be somewhat scarce, and no copy of it is to be found in the British Museum, we give the title in full:—

"R—y—l Stripes; or, a Kick from Yar—h to Wa—s; with the Particulars of an Expedition to Oat—ds, and the Sprained Ankle: a Poem. By P—— P——, Poet Laureat.

"Loud roar'd the P——e, but roar'd in vain,
L——d Y——h brandish'd high his cane,
And guided ev'ry r—y—l movement;
Now up, now down, now to and fro,
The R——t nimbly mov'd his toe,
The Lady much enjoy'd the show,
And complimented his improvement.

"London: Published by E. Wilson, 88, Cornhill, 1812. Price One Shilling."

The title-page of our copy is indorsed "By George Daniel," in the neat handwriting of a gentleman who has been personally known to the author of *Merris England* ever since he left Mr. Thomas Hogg's boarding-school on Paddington-Green, or from the time that he

* John Agg. Vide *Dictionary of Living Authors*, 1816, and Catalogue of the British Museum.—ED.]

was mounted on a stool as a clerk in the office of Mr. John Cox, Stock-broker, in Token-House Yard. To set the matter finally at rest, Mr. Daniel himself has laid claim to the authorship of this satirical poem in the "Memoir of D. — G.," with his own portrait, both of which are prefixed to George Colman's comic piece, *The Blue Devils*, in Cumberland's British Theatre, 1838. Mr. Daniel says, "In 1811 he published *The Times*; or, *the Prophecy*, a poem. In 1812, a volume of *Miscellaneous Poems*; *Royal Stripes*; or, *a Kick from Yarmouth to Wales*! (for the suppression of which a large sum was given by order of the Prince Regent — ten pounds were advertised and paid for a copy!) — and *The Adventures of Dick Distich*, a novel in 3 vols., written before he was eighteen."

Allusion is also made by Mr. Daniel to this stifled production in some of his subsequent works, *e. g.* in the "*Suppressed Evidence*; or, *R—l Intriguing*, &c. By P — P —, Poet Laureat, author of *R—l Stripes* (suppressed), 8vo, 1813." Again, at the commencement of *Ophelia Keen!! a Dramatic Legendary Tale*, 12mo, 1829 (printed but also suppressed), we read:—

"Come, listen to my lay: I am
The tuneful Bard — you know me —
That sung the whisker'd bold *Geramb*;
What lots of fun you owe me!

"I sung *The Royal Stripes* — Come, listen;
I sing the devil to pay;
Your hearts shall leap, your eyes shall glister:
Come listen to my lay!"

It must be acknowledged, however, that the statements, that "for the suppression of the *Royal Stripes* a large sum was given by order of the Prince Regent," and that "ten pounds were advertised and paid for a copy" — have always excited surprise in literary circles.]

"HYMEN'S TRIUMPH." — Can you tell me who was the author of the tragi-comedy, called *Hymen's Triumph*, written in honour of the nuptials of Lord Roxburghe? I presume this was Habbie Ker, the first Baron and Earl of Roxburghe, who, by the way, was married thrice; and the poem having been published in 1623, it was probably written on or after the noble lord's second marriage, the date of which I, however, don't exactly know. W. R. C.

[*Hymen's Triumph* is by Samuel Daniel, the poet and historian, termed by Headley "the Atticus of his day." This pastoral Tragi-Comedy was presented at the Queen's (Anne of Denmark) court in the Strand, at her Majesty's magnificent entertainment of the King's most excellent Majesty, being at the nuptials of the Lord Roxborough, on Feb. 3, 1613-14, and is dedicated by a copy of verses to her Majesty. It is introduced by a pretty prologue, in which Hymen is opposed by Avarice, Envy, and Jealousy, the disturbers of matrimonial happiness. It was entered on the Stationers' Registers on June 13, 1613-14, and is reprinted in Nichols's *Progresses of James I.* ii. 749. The "magnificent entertainment" was the marriage of Sir

Robert Ker, Lord Roxburghe, to his second wife, Jeane, third daughter of Patrick, third Lord Drummond. She was a lady of distinguished abilities, preferred before all to the office of governess of the children of King James I.]

VISCOUNT CHERINGTON published his *Memoirs, containing a Genuine Description of the Government and Manners of the present Portuguese*. Lond. 2 vols. 12mo, 1782. Who was he? S. Y. R.

[This work is fictitious, and is criticised as a novel in the *Monthly Review*, lxvii. 389. The author was Capt. R. Muller of the Portuguese service, who, having communicated it to a friend, received from him the following laconic acknowledgement:—

"Carissimo Amico,
Se non é vero, é ben trovato.

FRANZINI.

Lisbon, 24th 9bro, 1778."

Which, says the author, when paraphrased into English, is as much as to say:—

"My dear Friend,—Though all the circumstances you relate may not have actually happened or come to pass yet they are descriptive of the people you give an account of as if they really had."

Nothing more is known of Lord Viscount Cherington than that he was born in Brazil. His father, Dr. Castleford, is the hero of the tale; and the principal information relating to this gentleman is, that he was physician to the English factory at Lisbon, and was banished from thence to Brazil by the villanous artifices of a Jesuit.]

POTIPHAR. — In the Septuagint Version, Potiphar is described as being *ὁ εὐνοῦχος ἑτάμων* (Genesis, xxxix. 1). Is this a correct translation of the Hebrew word? MELITES.

[The question is one which the learned have not yet decided. There can be no doubt that the Hebrew word *saris*, סָרִיס, which the Septuagint has here rendered *εὐνοῦχος*, did properly and primarily signify an eunuch, in the strict sense of the word. It has, however, been plausibly maintained that *saris* often implied simply an officer of the court; and, in accordance with this view, it is rendered by our translators *chamberlain* in Esth. i. 10, and *officer* in the passage now before us, as well as in Gen. xxxvii. 36, where they have annexed the marginal note "Heb. *eunuch*. But the word doth signify not only *eunuchs*, but also *chamberlains*, *courtiers*, and *officers*, Esth. i. 10." This, however, has been controverted.

The full discussion of the question is not exactly suited to our pages.]

THE ROBIN. — Can any of your readers inform me whether there is any foundation for the popular belief, that the young robin will frequently fight with and destroy its own father? L. G.

[Yarrell (*History of British Birds*, i. 261) speaks of the robin as one of the most pugnacious among birds, but not as a parricide.]

Replies.

ELEANOR D'OLBREUSE.

(3rd S. v. 11.)

Eléonore d'Esmiers was the only child of Alexandre, Seigneur d'Olbreuse, by his wife Jacobina Poussard de Vandre (also styled by some writers Jacquette, or Jacqueline, Poussard du Vigeau); and was born in March, 1635, at the Chateau d'Olbreuse, near Usseau, in the parish of Mauzé (now in the arrondissement of Niort, and department of Deux-Sèvres), province of Poitou. Her father, the lord of the Castle of Olbreuse, from which he derived his title, was a nobleman of an ancient family in Poitou, and one of the numerous French Protestant families exiled by Louis XIV. On his being sent into banishment, and his property confiscated, he sought an asylum in Holland; taking with him his only daughter, the beautiful young "Marquise D'Esmiers." She was married, morganatically, in September, 1665, at Breda, in Dutch Brabant, to George William of Brunswick Zelle, Prince of Calenberg, who had just succeeded to the duchy of Zelle by his elder brother's death. The newly-married pair took up their residence at Zell, where the lady was known by the title of Lady of Harbourg, or Von Harburg, which she had been created on marriage by her husband. On September 15, 1666, their first child was born, and christened, with great ceremony, by the name of Sophia Dorothea. It was she who became subsequently the unfortunate, if not guilty, spouse of her cousin-german George Louis, then Prince of Hanover, and eventually King of England; through which alliance she was ancestress of our present royal family.

Within the next few years, Madame von Harburg had three other daughters, all of whom died in infancy. And in 1672, she was further ennobled as Lady Eleanora von Harburg, Countess of Wilhelmsburg, from an island in the Elbe, nearly opposite to Hamburg, which was settled on her by her husband.

In August, 1676, the nuptial ceremony was solemnly performed at Zelle; on which she became the acknowledged Consort and rightful Duchess of Zelle; to which rank her previous morganatic union did not entitle her. The rank of Princess of the Germanic Empire was, at the same time, conferred upon her by the Emperor Leopold I.; but it was stipulated that any issue of the marriage should not succeed to the Duchy, but be styled Counts and Countesses of Wilhelmsburg—so strict was the code of laws regarding such alliances at that period. However, by treaty of July 13, 1680, the Duchess Eleanora was allowed the title of Duchess of Brunswick-Lüneburg. Her husband, Duke George William, died August 28, 1705, at the age of eighty-one;

while she survived till Feb. 7th, 1722: her death then occurring at her residence in Zelle, in the eighty-third year of her age.

It is unnecessary here to record the well-known events in the career of her daughter, the Princess Sophia Dorothea of Zelle: it will be sufficient to remark, that her marriage with Prince George of Hanover was dissolved by decree of the Consistorial Court, at Hanover, on Dec. 28, 1694; and she was thereupon imprisoned in the small fortress of Ahlden, with the title of Duchess of Ahlden. Here she was compelled to spend the remaining long years of her sad life in strict confinement, till released by death, after a captivity of nearly thirty-two years, on Nov. 13, 1726. It is recorded that her father never once visited her in the castle of Ahlden; though her aged mother was allowed occasionally to cheer her solitude, and see her at intervals, up to the period of her own death. Her remains were consigned, with proper honours, to the family vaults at Zelle; where her consort, King George I., followed her to the tomb in June following.

The dates of the death of either the Seigneur d'Olbreuse, or of his spouse, have not been ascertained by me from any of the authorities I have consulted in drawing up this reply to Mr. Woodward's query; but the Lady Jacquette, apparently, died before the period of the family quitting France. And it is certain that the banished noble of Poitou survived for some time the marriage of his daughter Eléonore, which was to make him ancestor of so many royal houses of Europe.

A. S. A.

Cawnpore, East Indies.

CIRCLE SQUARING (3rd S. v. 258.)—The book inquired after by T. T. W., is mentioned by Mr. DE MORGAN in his *Budget of Paradoxes* (*Athenæum*, Nov. 14, 1863, p. 646):—

"The Circle Squar'd. By Thomas Baxter, Crasborn, Cleveland, Yorkshire. London, 1732. 8vo."

"Here π = 30.625. No proof is offered."

I think, but am not sure, that I have seen a copy of this book in the British Museum. It is, no doubt, great rubbish. EDWARD PEACOCK.

GEOGRAPHICAL GARDEN (3rd S. v. 173, 248.)—The learned divine John Gregorie, in his *Description and Use of Maps and Charts*, thus speaks of what he calls a "Geographical Garden":—

"It is propounded by a man ingeniously enough conceited, as a Device nothing besides the Meditation of a Prince, to have his Kingdoms and Dominions, by the direction of an able Mathematician, Geographically described in a Garden Platform: the Mountains and Hills being raised, like small Hillocks, with turfs of earth; the Vallies somewhat concave within; the Towns, Villages, Castles, and other remarkable Edifices, in small green mossie Banks, or Spring-work, proportional to the Platform; the

Forests and Woods represented according to their form and capacity, with Herbs and Stubs; the great Rivers, Lakes, and Ponds, to dilate themselves according to their course from some artificial Fountain, made to pass in the Garden through Channels, &c. All w^h may, doubtless, be mathematically counterfeited, as well as the Horizontal Dial and Coat-armour of the House, in Exeter-College Garden."—*Workes*, 4th edit. London, 1684, 4to, Pt. II. p. 328.

Addison refers to this as the actual device of an "Eastern King;" Gregorie speaks of it as the conception of some ingenious essayist, who considered it worthy of "the meditation of a Prince." The question still remains, who is the writer referred to? Let me ask, has this erased passage been restored in any edition of Addison's *Works*? If not, where is the MS. of his *Essay on the Imagination*?

In the work of an eccentric American writer, viz. Owen's *Key to the Geology of the Globe* (Philadelphia, 1857), at p. 240, occurs an interesting notice of Geographical Gardens actually laid out. I am sorry I have not the book, that I might give the passage; especially as, to the best of my remembrance, it is about the only intelligible passage in the whole volume.

EIRIONNACH.

THOMAS GILBERT, Esq. (3rd S. v. 134, 263.)—In the chancel of the little church of Petersham is a tablet, having this inscription:—

"Juxta hunc locum situm est quicquid mortale fuit THOMÆ GILBERT armigeri, ex generosâ et perantiquâ familiâ oriundi, ab annis teneris Scholæ Etonensis alumnus. Poeticæ sitim ibi primo sentiebat, quam ex fontibus utriusque Academiæ postea feliciter explevit. Nec ab his liberalis animi oblectamentis se unquam avelli patiens. Ipse patrio sermone carmina composuit; Quibus nec Græcæ nec Romæ Gratiæ defuerunt. Quid vero hæc? Vir fuit, si quis aliis, Integer, Probus, severe justus, Fidus, ad amicos, ad omnes, ad Deum.

"Sine promissis, sine dissimulatione, sine Superstitione, Firmus, Benevolus, Pius—Obiit anno salutis 1766, ætatis suæ 54.

ΘΗΤΟΣ ΠΑΝΤΑ ΒΙΟΝ Δ'ΗΝ ΕΝΑΙΚΟΣ ΟΥΚ ΕΤΙ ΤΟΤΤΟ ΘΗΤΟΝ ΦΗΣ ΑΡΕΤΑΙ ΚΡΕΙΣΣΟΝΕΣ ΕΙΣΙ ΜΟΡΟΤ."

On the floor is a stone, inscribed:—

"Beneath this stone is interred y^e body of Tho. GILBERT, Esq., who departed this life November y^e 23rd, 1766, in y^e 54th year of his age.

"As also ANN, wife of the above Tho. Gilbert, Esq., who died June the 15th, 1801, aged 75 years. This is inscribed by a person truly grateful for the many acts of generosity and benevolence received from both."

I am not able to give from other sources any account of Mr. Gilbert, nor to assert that he is the person inquired after. But from the fact of his having studied at both Universities, and the date of the B.A. degree (p. 263), when the subject of the epitaph would have been about twenty-one years of age, lead to a conclusion which is confirmed by his seeking the patronage of the Earl of Bute, then a neighbour and all powerful

at Kew; and who, no doubt, procured the permission, referred to in the second letter, for Mr. Gilbert to lay his volume before the Earl's pupil, then become George III.

I do not find Mr. Gilbert's name among the permanent inhabitants at Petersham. From his early death, we may presume his health to have been delicate: and as the letter of May 22, 1759, says that the place of his residence that summer was very uncertain, it is probable that he may, as many since, have chosen Petersham for the peculiar mildness of its air.

The epitaph may be seen in Manning and Bray's *Surrey*, vol. i. p. 442. W. C.

KOHL (3rd S. iv. 166, 239, 402.)—There is no doubt that kohl, or rather *kuhl*, is antimony, or rather sulphuret of antimony, a blackish mineral, reduced to powder, and used as a pigment for tinging the eyelids by native women in the east, who believe that it adds to their beauty: it is also considered to be a preventive of excessive discharge of rheum from the eyes. The word is Arabic, كحل, but

the Persian name, سرصه, is that by which it is always called in Hindostan: I write from personal knowledge and observation. A. S. A.

MARTIN (3rd S. v. 154, 222.)—I am obliged by the information that your correspondent, Mr. BAXTER, has been so kind as to give in answer to my inquiry. From Morant's *History of Essex*, to which he refers me, I learn that Matthew Martin, of Alresford Hall, was, or was supposed to be, descended from the Martins of *Saffron-Walden*. May I hope, either through Mr. BAXTER's further kindness, or that of some other correspondent, to learn something of this elder branch of the family? And in particular I should be glad to ascertain whether any member of it was ever Lord Mayor of London? P. S. C.

CUSTOMS IN SCOTLAND: FIG-ONE (3rd S. v. 153.) I had the opportunity, a few days ago, of mentioning this matter to a near relative of the late Lord Langdale. The reply I received was,—*"Fig-one! oh, there must be some blunder; it was fig-sue, well enough known in the north, where our family came from. I remember"* (my informant went on) *"my uncle expressing more than once his detestation of that abominable fig-sue; he used to laugh and say that when he was a boy he begged that his mother would let him have the figs by themselves; they were good enough."* J. FITZ-R.

SIR JOHN CONINGSBY (3rd S. v. 280.)—What is the authority for the statement contained in the inquiry of G. J. T., that Sir John Coningsby was slain in the barons' wars at Chesterfield, 1266? No such knight is mentioned by Dr. Pegge, in his account of the battle of Chesterfield. W. St.

GARIBALDI.—Can you find room for the following reply to the query, "Why do the English so admire Garibaldi?" which is asked *abroad*, and may be thus answered *at home*?

"When Garibaldi ceased his high command,
And sheathed his sword—that sword a bright and
keen one—
Nought in his pocket put he but his hand;
A mighty hand—and, nobler still, a *clean* one."

ANON.

[We are very glad that our correspondent has given us the opportunity of thus showing our admiration of an HONEST MAN.—ED. "N. & Q."]

Miscellaneous.

NOTES ON BOOKS, ETC.

The Works of William Shakespeare. Edited by Howard Staunton. With copious Notes, Glossary, Life, &c. In Four Volumes. (Routledge.)

In the year 1857, when they determined upon the publication of an Illustrated Shakespeare, Messrs. Routledge, instead of contenting themselves with simply taking up some old edition and adapting their illustrations to it, had the good sense to endeavour to make their edition as perfect as possible by securing for it the services of a competent editor. Mr. Howard Staunton, the gentleman selected by them, was understood to have peculiar fitness for the task in his own long study of the Poet, and to have in addition the advantage of numbering among his friends some able and zealous Shakspearian scholars. The result was, that while the Illustrated Shakespeare exhibited in its pictorial embellishments great attractions for the many, the labours of Mr. Staunton attracted to it the attention of more critical students of the Poet's writings. The work now before us is a reprint of that edition, without the artistic embellishments. It is comprised in four handsomely printed volumes, and forms the most compact edition of Shakespeare, with a large apparatus of critical and illustrative notes, which has yet been given to the public. We regret that, owing to an unfortunate misunderstanding between the publishers, the present impression is necessarily a *verbatim* reprint of Mr. Staunton's first edition, for it contains some sharp criticisms and passages which, under other circumstances, would, we cannot doubt, have been softened, if not altogether omitted.

The Works of William Shakespeare. The Text revised by the Rev. Alexander Dyce. In Eight Volumes. Second Edition. Vol. III. (Chapman & Hall.)

This third volume of Mr. Dyce's scholarlike edition of Shakespeare contains, *As You Like It; The Taming of the Shrew; All's Well that Ends Well; Twelfth Night; and The Winter's Tale.* It exhibits the same thorough knowledge of his subject as the preceding, but is characterised by a somewhat bolder introduction of amendments of the text. Thus, in *All's Well that Ends Well*, when the Steward tells the Countess—"Madam, the care I have had to *even* your content"—which Johnson had satisfactorily explained, "to act up to your desires," and seems so well paralleled by the passage in *Cymbeline*—

"but we'll even
All that good time will give us,"—

Mr. Dyce would read, "*earn* your content." "Win your content," is another suggestion; but both are alike uncalled for. But the edition is a valuable one, and does credit to Mr. Dyce.

Shakspeare; a Biography. By Thomas De Quincey, the *English Opium-Eater.* (A. & C. Black.)

At the present moment, when the attention of all classes is turned in so remarkable a manner to the life and writings of Shakspeare, Messrs. Black have shown considerable judgment in reprinting, in a very cheap and popular form, the Biography of the Poet, written by that subtle reasoner and profound critic, the English Opium Eater.

Shakspeare and Jonson. Dramatic versus Wit Combats. Auxiliary Forces—Beaumont and Fletcher, Marston, Decker, Chapman, and Webster. (Russell Smith.)

The ingenuity with which the writer brings his intimate knowledge of the Old Dramatists to bear upon his views of the literary relations between Shakspeare and Ben Jonson, will interest the reader, though they may not succeed in convincing him.

Shakspeare Jest-Books; comprising Merie Tales of Shelton, Jestes of Scogin, Sackfull of Newes, Tarlton's Jestes, Merrie Conceited Jestes of George Peele; and Jacke of Dover. Edited, with Introduction and Notes, by W. Carew Hazlitt. (Willis & Sotheran.)

This second volume of Mr. Hazlitt's carefully edited series of Elizabethan Jest-Books is a valuable contribution to our knowledge of the wit and humour of the time when Shakspeare flourished, and well calculated to impress us with a higher sense of his matchless wit and humour when compared with that which passed current with his contemporaries.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:—

REMARKS ON THE DRESS OF THE BRITISH ARMY, &c., by Colonel Luard.

Wanted by Dr. Fleming, 37th Regiment, Aldershot.

M. MISON'S TRAVELS OVER ENGLAND, with some account of Scotland and Ireland. London, 1719, 8vo.

BARNES'S (MRS.) POEMS ON SEVERAL OCCASIONS. London, 1726, 8vo.

MISCELLANEOUS OBSERVATIONS ON THE TRAGEDY OF MACBETH, &c. London, 1745, 12mo.

HAYES'S (DANIEL) WORKS IN VERS. London, 1798, 8vo.

BIOGRAPHICAL MEMOIRS OF EXTRAORDINARY PAINTERS. London, 1796, 12mo.

OCTAVIUS: a Dialogue by Marcus Minucius Felix. Edinburgh, 1791, 12mo.

MCDONNORRE'S (LORD) ON THE DANGER OF THE POLITICAL BALANCE OF EUROPE. Dublin, 1790, 12mo.

VILLANUEVA (DR. D. JOAQUIN LORENZO), POESIAS EXCOGIDAS. Dublin, 1835. 12mo.

Wanted by Rev. B. H. Blacker, Rokeby, Blackrock, Dublin.

CHANDLER'S HYMNS OF THE PRIMITIVE CHURCH.

Wanted by J. Masters & Sons, 78, New Bond Street.

Notices to Correspondents.

RITTER. The line "From grave to gay," &c., is from Pope's *Essay on Man*.

W. E. B. is thanked; but the certificate of Bridget Cromwell's Marriages, published in *The Times*, is printed by Noble and Carlyle, and probably by others.

T. H. G. The reprint of *The Gull's Horn-Book* was published by W. McMullen, 10, Hulton Street, Ilington, N.

ERRATA.—3rd S. v. p. 310, col. ii. line 1, for "Benson" read "Bosman;" line 24 omit "earl."

Case for binding the volumes of "N. & Q." may be had of the Publisher, and of all Booksellers and Newsmen.

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"NOTES & QUERIES" is registered for transmission abroad.

LONDON, SATURDAY, APRIL 30, 1864.

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Notes.

SIR WALTER RALEIGH. NEW PARTICULARS.*

I apprehend that the following facts and documents are new in connexion with the biography of Raleigh: they begin at an early period of his history; but before I quote them I wish to observe that, from information now lying before me, it seems not unlikely that George Gascoigne, the soldier-poet, was the person who induced Raleigh, very soon after 1576, to change his profession from the law, for which he was originally destined, to the army, in which he so much distinguished himself. The two were certainly intimate, and in 1576 Raleigh prefixed some stanzas, to which justice has scarcely been done, to Gascoigne's blank verse satire *The Steel Glass*, which are headed, as nearly every body is aware, in the following words: "Walter Raleigh of the Middle Temple, in commendation of the Steel Glass." I do not mean here to enter into any inquiry upon the question, but we know that Gascoigne, who had been himself educated for the law, and was a member of Gray's Inn, had become a soldier in 1573, and engaged in the service of the Prince of Orange: so Raleigh, having taken up his residence in the Middle Temple before 1576, became a soldier under Arthur Lord Grey of Wilton, to whom Spenser was secretary. The first of the

ensuing papers refers to Raleigh's intended service in Ireland; and according to it, he and Edward Denny, the cousin of the Lord-Deputy, had warrants for a then considerable sum, to be applied to the raising of recruits:—

"13 July, 1580. To Edward Deny—C^{ll} and unto Walter Rawley—C^{ll} having the charge of the two hundred souldiers sent from London into Ireland, in preato" } CC^{ll}

[The date of the next document is doubtful, but perhaps anterior to the above; nor can we state for what purpose the fine was levied or paid.]

"Here ensueth the names and summes of the fines severallie charged upon such as are, by order of the most honorabell Lordes of the Councell, appointed to paie the same—

Walter Raleigh	. . . . .	ijij ^{li} hath paid
William Bawdin	. . . . .	ij ^{li} x ^s hath paide
John Penwarren	. . . . .	ij ^{li} hath paide."

[The following fixes the date, hitherto not settled, of Raleigh's return from Ireland, but it was probably only temporary: it is one item out of a longer enumeration of payments.]

"29 Dec. 1581. Item, paid to Walter Rawley, gent., upon a Warrant signed by M. Secretorie Walsingham, dated att Whitehall xxix^o decembr. 1581, for bringinge Letters in poste for her Majesties affairs from Corke in Ireland, the some of xx^{li}."

[Thus we see in what way Raleigh may have obtained an introduction to Elizabeth without supposing, with Fuller, that he owed it to an act of gallantry in spreading his cloak to receive the footsteps of the queen.]

"These whose names are here written which adventured with Sir Humfrey Gilbert in his First Voynage, in mony or commodities, not inhabiting within the towne of Southampton aforesaid, shall in like sort be free of trade and traffick as aforesaid.

The Lord North.
Mr Edmonds of the privie chamber.
Sr Mathew Arrundell.
Sr Edward Horsey.
Sr William Morgan.
Sr John Gilbert.
Sr George Peckham.
Charles Arrundell, Esq.
Mr Mark William, Esq.
Mr Walter Rawley, Esq.
Mr Carrowe Rawley, Esq.
Adrian Gilbert, Esq.
William Weymouth, merchant," &c.

[The list comprises various other names, but none of them of note; and I omitted to make a memorandum as to the source of this information.]

Letter addressed "To the right Honorable Sr Francis Walsingham, Knight, Principall Secretarie to her Ma^{tie}." Indorsed "1582, 7 Feb. Sr H. Gilbert, that he may be suffed to continue his voyage:—"

"Right honorable. Whereas it hath pleased your honor to let mee understande that her ma^{tie}, of her especiall care had of my well doings and prosperous successs, hath wished my stay att home from the personall execution of my intended discovery, as a man noted of noe good happ by sea: for the which I acknowledge my selfe so much bounde unto her ma^{tie}, as I know not how to deserve the leaste part thereof, otherwise than with my

[* Continued from 3rd S. v. 207.]

continuall prayer, and most faythfull and forward service during lyfe.

"And now to excuse my selfe and satisfye your honor touching the objections made of my staye, it may please you to bee advertised, that in my first enterprise I returned with great losse, because I would not my selfe, nor suffer any of my compaignie to doe any thinge contrary to my worde given to her mat^e and your selfe: for, yf I had not farr preferred my credit before my gayne, I needed not to have returned so poore as then I did.

"And touching this my last stay at Hampton, it hath proceeded by Southwest wyndes of God's making and sending, and therefore not my faulte or negligence: but yf I wear giltye of delaye, the principall charge is my owne, and noe losse to any other; for my adventures, as I had them for the most parte in wares, so I have them still without any losse to anye of them. And in truthe the outrage of this winter hath ben a common hyndrance to all men of this realme southwarde bounde. Yea, and the wyndes so contrarye that it hath droven shippes from the yles of the Asores upon this coste without spreading any sayle at all; a thinge, I thinke, never harde of before. And the Kinge of Portingale, beeing at the Tercera, coulde not in all this tyme recover the Maderaes. How farr impossible then had it ben for mee to have performed my jorney this winter, your honor can judge, dwelling so farr to the northwardes of the place intended to be discovered.

"And seeing the Queenes mat^e is to have a fyfthe of all the golde and sylver ther to bee gotten, without any charge to her mat^e, I trust her hyghnes, of her accustomed favor, will not denye mee libertie to execute that which resteth in hope so profitable to her mat^e and crowne.

"The great desyre I have to performe the same hath cost mee, first and last, the selling and spending of a thousand marke land a yere of my owne getting, besydes the scorne of the worlde for conceaving so well of a matter that others held so ridiculous, although now by my meanes better thought of.

"Yff the dowbte bee my wante of skill to execute the same, I will offer my selfe to bee appoyed by all the best navigators and cosmographers within this realme. Yff it bee cowardlines, I seeke no other purgation therof then my former service don to her mat^e. Yf it bee the suspition of dayntines of dyett or sea sicknes, in those both I will yield my selfe second to noe man lyving, because that comparison is rather of hardines of bodye then a boste of vertue. But how little accounte so ever is made ether of the matter or of mee, I truste her mat^e, with her favor for my xxvij yeares service, will allowe mee to gett my livynge as well as I may honestly (which is every subjectes righte), and not constrayne mee by my idle aboade at home to begg my bredd with my wife and children; especially seeing I have her mat^es graunt and lycense under the great seale of Englande for my departure, withoute the which I would not have spent a penny in this action, wherin I am mooste bounde to her mat^e for her great favor, which of all thinges I most desyre; and take comfort in protesting, that noe man lyving shall serve her mat^e more faythfully and dutifully during my life with all the good fortune that God shall bestowe on mee.

"And thus, I truste, I have satisfied your honor of all my intents and proceedings, leaving your honor to the tuition of the Almightye. From my howse in Redcrosse streat, the 7th of February, 1582.

"Your honors most humble,

"H. GILBERT."

[Feb. 7, 1582, was in fact 1583, as the year was then calculated. Sir Humphrey Gilbert not long afterwards sailed to Newfoundland; and on his return his "no good

hap by sea" pursued him, and he was lost with a book in his hand, and exclaiming to his crew, "Courage, my lads! We are as near heaven at sea as on land." The above letter is of the highest interest.]

Letter addressed "To the right honourable my verie good L. the lorde Threr of England." Indorsed by Lord Burghley "17 Junij, 1584, Sec. Walsyngham. Lands, Arden Somerville. Throg. L. Pagett. Charles Pagett:—"—

"My very good L.

"Yesterdays I shewed her Mat^e the note of the landes growing by the attainders of Arden and Sommervyll, whoe at that tyme wylled me to praye your L. that the lyke note might be sent unto her of the landes of the L. Paget, Charles Arundells, and Mr Charles Pagettes, as also soche landes as ar geven unto her by the attaynder of Fra. Throgmorton.

"Yesterdays I moved her Mat^e for the release of the marchantes adventurers' shyppes, which by no meanes she will assent unto, otherwyse then by compounding with Mr. Rauley: when I shewed her the great inconveniences lyke to insue thereby, her Mat^e dyd in a sorte charge me as an incorager of the marchantes to stande in the matter whereof I sought, as I had just cause to cleere my selfe and herein dyd greuously offende her.

"I finde by her she is determyned to over throwghe that compaignie and to rayse up the staplers, as also to restore them of the stylyard to their former lybertyes. I am sorrye to thinke of the dayngerous inconveniences lykely to insue by thes strayinge courses, but I see no hope of redressa. God direct her Mat^e harte to take an other waye of counsell, to whos protection I comyt your L., most heartily takyng my leave. At the coorte the xvij of June, 1584.

"Your L. to command,
"FRA. WALSYNGHAM."

[Edward Arden, distantly related to Shakespeare's mother, was executed for high treason on Dec. 20, 1585; Somerville, who was to have been hanged with him, strangled himself on the day preceding. Francis Throckmorton was executed for the same crime on July 10, 1584. Stow's *Annals*, pp. 1176, 1177, edit. 1605.]

J. PAYNE COLLIER.

Maidenhead.

DON JORGE D'ATHEQUA, O. S. DOM., BISHOP OF LLANDAFF.

This Spanish Dominican, or Preaching Friar, also called "George de Attica, S. T. P.," was Domestic Chaplain and Confessor to Doña Katharine of Aragon; and attended that Princess from Spain to England in 1501, when she arrived to be married to Arthur, Prince of Wales. He was also, doubtless, present at her second, ill-starred, nuptials with King Henry VIII., on June 11, 1509; and continued attached to Queen Katharine until her death at Kimbolton Castle on January 8, 1536; as we find that, when her household was made up, at Kimbolton Castle, in Huntingdonshire, "with some difficulty, the household was made up, and the Bishop of Llandaff, an old Spanish priest, of the name of *Allequa*, who had accompanied Katharine from Spain, was suffered to remain with her." (Strickland's *Queens of*

England, iv. 134.) And when Dr. Abell, her confessor, was removed, the difficulty was to find one agreeable both to Henry and his divorced wife. "The Bishop of Llandaff," writes the king's agent, "will do less harm than any other to tarry and be her glibst father." The reason was, that the old Spaniard was timid and quiet, and had implored the queen to yield to expediency. (Strickland, iv. 135.) It is not recorded whether he held any previous ecclesiastical preferment in England, till raised to the episcopate, through the influence of his patroness and countrywoman, Queen Katharine, on the death of Miles Salley, Bishop of Llandaff, in Wales, in December, 1516. He was, accordingly, provided to that see by Pope Leo X. on February 11, 1517, and consecrated March 8 following, either in St. Paul's Church, London (*Reg. Warham*, fol. 20, in Godwin, *De Præsul.* edit. Richardson, p. 611; and Le Neve's *Fasti*, edit. Hardy, p. 250), or at the church of the Dominicans or "Blackfriars" there (*Reg. Sacr. Angl.* by Stubbs, p. 76, on authority of "*Reg. Warham and Booth*"), by Charles Boothe, LL.D., Bishop of Hereford, assisted by John Young, S.T.P., Bishop of Callipolis, in Thrace (Archdeacon of London, and Suffragan in that diocese), and Francis ——— (?), Bishop of Castoria, in Prævalitana (Achrída). The sees of the two last prelates were in *partibus infidelium*, but of "*Fras. Castoriensis*" I can ascertain no trace in any list of suffragan bishops. The new Bishop of Llandaff received restitution of the temporalities of his see, on April 27, 1517 (*Pat. 9 Hen. VIII.*, p. 1, m. 14), and after an episcopate of twenty years, he resigned the bishopric in February, 1537 (*Pat. 28 Hen. VIII.*, p. 2, m. 2), and a *congé d'elire* issued on March 2, 1537, "*nice* Bishop George, resigned" (*ibid.*), a successor being consecrated to the vacant see on the 25th of that month. The aged D'Athequa probably returned to his native land, as the state of ecclesiastical affairs in England must have become distasteful to him, and the death of Queen Katharine had severed his last tie in that country. My query is, what became of him afterwards, and where or when did he die? Any additional information on the subject will be acceptable.

A. S. A.

East Indies.

FOLK LORE IN THE SOUTH-EAST OF IRELAND.

Having spent some happy juvenile days in the south-eastern parts of Ireland, including parts of Kilkenny, Wexford, Wicklow, Carlow, and Waterford, I had many opportunities of becoming acquainted with the "manners and customs" of every grade of society, from the squire to the peasant, and therefore picked up many of the

"saying and doings" of these districts. One thing struck me as most remarkable, and that was, when any popular custom, tradition, or, I may say superstition existed, there was not the slightest difference of opinion between the educated and the most humble or illiterate persons—all held fast to the same belief, no matter how absurd. I speak of the laity generally, but do not include the clergy of any sect or denomination. For want of a better designation, I give the following jots under the head of "folk lore," although the title may be queried.

When a cat scratches the legs of a table or chair, it is a sign of rain; but if "tabby" transfers her nails to the stump of a tree, it foretells a storm. If this latter be found correct, we have a sort of feline Fitzroy before the "Admiral" was taught to prophesy the "coming storm." The appearance of a rainbow (the *Iris*) at night or evening, is a sign of fine weather; in the morning it is for storm, and at midday storm and rain; and if in autumn, thunder and whirlwinds may be expected to follow. The quacking of ducks in the morning is a sure sign of rain, as is also the chattering of a collection of sparrows in the evening. Should a robin redbreast enter a house, hard weather, snow, frost, &c., may be expected to follow soon. The robin is held in great veneration by every one, and it would be considered a serious offence to kill one willingly. It is almost a domestic bird in the places I mention, and has privileges not accorded to other bipinnated tenants of the grove or hedge.

It foretells a storm to see pigs running about the farm-yard with straws in their mouths; and to hear dogs crying, which they do most horribly sometimes, notifies a death. On this point there is also some curious folk lore about that fabled myth, the "banshee;" but as I have already written an account of "a hunt after a banshee," I shall say no more on that subject.

On the lower or upright portion of the frame of almost every house door—the chief entrance—may be found nailed an old horseshoe, or portion of one, picked up on some neighbouring road. This is said to be very lucky, and prevents fires and fairies from visiting the house. It is considered particularly unfortunate for a farmer or his wife if they should, on a May morning, meet a hare, as that animal is said to take away the milk from the cows, should the master or mistress of the "lowing herd" cross the path of pussy on the morning in question.

I shall continue this subject, but for the present must save your valuable space.

S. REDMOND.

Liverpool.

JAMES FORTESCUE, D.D.

Watt's *Bibliotheca Britannica* contains this curious article:—

"FORTESCUE, J., D.D.—*Essays, Moral and Miscellaneous*; viz. An Introductory Speech from Solomon; with an Ode. A Vision on a Plan of the Ancients. A Sketch of Life after the manner of the Moderns. The State of Man; his Passions, their object and end, their use, abuse, regulation, and employment. With a Poem, sacred to the memory of the Princess [Princes] of Wales and of Orange. Lond. 1752, 8vo. Lond. 1759, 2 vols. 8vo. 10s."

Amongst the publications enumerated in the *Gent. Mag.* for January, 1752, I find—

"*Essays, Moral and Miscellaneous*, by J. Fortescue, DD." 1s. Baldwin.

The *Essays* are noticed in the *Monthly Review* for January, 1752 (vi. 78). [It was apparently from this source that Watt derived his description, substituting by mistake "princess" for "princes."] Twelve lines of poetry are cited, and it is stated that it appeared on the title-page that the pamphlet was only a *first part*.

The *Gent. Mag.* for January, 1755, mentions as a new publication—

"*Essays, Moral and Miscellaneous*, by Dr. Fortescue." 4s. Owen.

This is no doubt the work which, in Dr. Bliss's Sale Catalogue (amongst the books printed at Oxford), is thus described:—

"834. Fortescue (J.) *Essays*, 8vo. J. Fletcher, 1754."

"*Pomery Hill*," a poem humbly addressed to his Royal Highness the Prince of Wales, appeared in 8vo, 1754. This was by Dr. Fortescue, and was afterwards included in his collected works (Gough's *British Topography*, i. 321; Cat. of Gough's Collection in the Bodleian, 106).

Amongst the books printed at Oxford, in Dr. Bliss's Sale Catalogue, we have—

"849. Fortescue (Dr.), *Dissertations, Essays, and Discourses in Prose and Verse*, 2 vols. cuts, 8vo. W. Jackson, 1759."

This work is also mentioned in the late Mr. James Davidson's Supplement to *Bibliotheca Devonensis* (a mark being appended to denote private library). This note is subjoined—

"This work comprises three descriptive poems,—one of them on Devon, and two on Castle Hill."

The *Monthly Review* (xxi. 291) gave a contemptuous article on the work, naming Dodsley as the publisher. Extracts are given from a *Dissertation on Man*, and a poem on "Contemplation;" whilst "The Oak and the Shrubs," a fable, and "To my Taper," an ode, are extracted *in extenso*.

It thus appears that the first part of Dr. Fortescue's *Essays* appeared in 1752, at a shilling; that other *Essays* by him were published in 1754 at four shillings; and that an extended edition (including "Pomery Hill," which had been first published anonymously,) came out in two vols. in 1759 at ten shillings.

A few particulars of this now-forgotten author, whose Christian name was James, are subjoined. He was a Fellow of Exeter College, Oxford, B.A. Oct. 14, 1736; M.A. June 22, 1739; Senior Proctor of the University, 1748; B.D. April 11, 1749, and D.D. Jan. 20 1749-50. He held the rectory of Wotton, in Northamptonshire—a benefice in the gift of Exeter College, but I do not know at what period he was instituted. His death occurred in 1777, and his library was sold in 1779.

I cannot ascertain to what branch of the Fortescue family he belonged, but it would seem probable that he was a Devonian. I may add, that a search for Dr. Fortescue's works in several extensive public libraries has been unavailing.

S. Y. R.

UNPUBLISHED LETTER OF CHARLES LAMB.—To the many admirers of dear Elia, the following characteristic letter from his pen, hitherto unpublished, will be welcome. *The Athenæum* says:—

"We are indebted to a friend for the following Unpublished Letter, written many years ago by Charles Lamb to a bookseller, on receipt of two books of verse,—one being *The Maid of Elton*, by Allan Cunningham, the other Barry Cornwall's *Songs and Dramatic Fragments* :—

"'Thank you for the books. I am ashamed to take thythe thus of your press. I am worse to a publisher than the two Universities and the Brit. Mus.—A. C. I will forthwith read. B. C. (I can't get out of the A. B. C.) I have more than read. Taken altogether 'tis too Lovey—but what delicacies! I like most 'King Death'—Glorious 'bove all 'The Lady with the Hundred Rings'—'The Owl'—'Epistle to what's his name'—(Here may be I'm partial)—'Sit down, sad soul'—'The Pauper's Jubilee' (but that's old, and yet 'tis never old)—'The Falcon'—'Felon's Wife'—Damn 'Mad^{me} Pasty'—but that is borrowed—

Apple pie is very good,
And so is apple pasty,

But ———

O Lord! 'tis very nasty.

—but chiefly the *Dramatic Fragments*—scarce three of which should have escaped my Specimens, had an antique name been prefixed. They exceed his first.—So much for the nonsense of poetry; now to the serious business of life. Up a court (Blandford Court) in Pall Mall (exactly at the back of Marlbro' House, with iron gate in front, and containing 2 houses), at No. 2, did lately live Leishman, my taylor. He is moved somewhere in the neighborhood—devil knows where. Pray find him out and give him the opposite. I am so much better—tho' my hand shakes in writing it—that after next Sunday, I can well see F. and you. Can you throw B. C. in?—Why tarry the wheels of my Hogarth?"

R. K.

THE EASTERN ETHIOPIANS.—I am of opinion that the Eastern Ethiopians were colonies of Hindooists planted on both sides of the Faropamisus by Osiris on his expedition for the conquest of India. On this expedition, to which ample testimony is borne by many ancient writers, he is said to have been accompanied by Apollo and Pecht. Osiris is the same as Brama, Apollo as Rama, and

Pecht is the Hanuman of Hindoo tradition; they figure conspicuously in the conquest of India, as related by native historians. The Eastern Ethiopians, or Hindooists, resemble the ancient Egyptians in customs, physiognomy, architecture, religion, and names.

When I visited the tombs of the kings at Thebes, and the tombs at Beni-Hassan, I saw that the paintings on the walls thereof were accurate representations of the customs of the Hindoos. I have seen many Indians, whose physiognomies and colour were the same as those found in Egyptian sculptures and paintings. As to identity in architecture and religion, I need only remark that the sepoy of the British expedition to Egypt from Bombay, declared that the Egyptian pagodahs were their pagodahs, and the images of gods in them their gods, before whom they performed poogah or the ceremonies of their religion.

Sir Walter Raleigh, in his *History of the World*, says, "I see no reason to doubt that Osiris was Misraim." If we concur with Raleigh, and pursue this idea still further, we shall find that the personages of the Hindoo trinity—viz. Brama, Rama (or Vishnu), and Seva, are the remembrances of Misraim, Rama, and Seba of Genesis.

I give one example of similarity in names—Rhamasameo is the well-known name of an Egyptian king. Ramasamee is a common Hindoo name.

H. C.

ACROSTIC.—In looking over an old MS. book the other day, I found the following acrostic on "Christ," which you may, perhaps, think not unworthy of insertion:—

"C ome unto me all ye that mourn,
H ere is refreshment from the Spring;
R emember I for you was born—
I am your Saviour, Lord, and King.
S alvation solely is in me.
T e Deum laudamus, Domine!"

R. W. H. NASH.

AN OLD TALE WITH A NEW TITLE.—An old Irish story has been recently passed upon *The Standard's* "Own Correspondent" (Manhattan) as a new American. The other day, he tells us, a Southerner, being about to accept a bill for some purchases, inquired the cost of a protest; and, when answered, a dollar and a half, directed the clerk to add that sum to the bill, as it was sure not to be honoured.

The story is not Transatlantic, for it is a Dubliner. Neither is it new; for (as MR. REDMOND will perhaps vouch), on *hearsay* at least, it has passed its grand climacteric. My old acquaintance and brother-chip, Joe L——, had, somehow or other, persuaded a goodnatured tradesman, who nevertheless had his misgivings on the subject, into cashing his bill. "Now, Counsellor," said he, pushing the gold over the counter, "you will settle this little matter?" "Settle it!" re-

plies Joe, "to be sure and I will, and the protest too." E. L. S.

CURIOUS PASSAGE IN ST. AUGUSTINE.—Julian the Pelagian had put forth the following charge against St. Augustine:—

"Dixerat: Non esse sine voluntate delictum. Et respondisti: Sed per unius voluntatem esse delictum. Numquid concinit superiori definitioni, quæ ablativi casus præpositione munitur, secuta responsio per præpositionem accusativi casus illata."

To which the holy Father returned the following playful answer:—

"Utinam tu potius istorum Christi piscatorum retibus tenaciter salubriterque capiaris: tum accusativum casum, quo ipse a te ipso es accusatus, et ablativum, quo de Ecclesia Catholica es ablatum, correctus melius declinabis. Præpositiones autem si recte atque integre sequeris, cur non istos doctores Ecclesiæ (Hilarium et Ambrosium) tibi, deposita elatione, præponas."—*Contra Julianum*, lib. iv. § 97.

F. C. H.

Queries.

ABRAHAM BROOK published "*Miscellaneous Experiments and Remarks on Electricity, the Air-Pump, and Barometer*, Norwich, 4to, 1789." He was a bookseller at Norwich (Nichols's *Lit. Anec.* iii. 672.) More concerning him is much desired.

S. Y. R.

MRS. MARGARET BRYAN, who kept a school at Margate, published *Lectures on Natural Philosophy*, 4to, 1806. There are two portraits of her after Shelley, one engraved by Ridley, and the other, in which her children are also represented, engraved by Nutter. The latter is esteemed a fine work. I am desirous of ascertaining when she died.

S. Y. R.

DANISH COIN.—Will any correspondent of "N. & Q." state the designation and value of a Danish coin which bears the following inscription?—"Tolf Skilling Danske, 1711, C. ♥ W."; and having on the obverse, "Dei G. Rex Dan. Nor. V.C.;" also a crown and a kind of monogram comprising two F's crossing each other, and two Js, one on each of the F's.

J. H. D.

JOSEPH DOWNES.—There was published, in 1823, *The Proud Shepherd's Tragedy*, a scenic poem, edited by Joseph Downes. Can any one inform me who was the author?

IOTA.

DUMMERRE.—Does this mean one who pretends to be dumb?

"A great temptation to all mischief, it [Poverty] compels some miserable wretches to counterfeit several diseases . . . We have *dummerers*, Abraham-men," &c.—Burton, *Anat. Mel.* 1, 2, 4, 6.

J. D. CAMPBELL.

HEMING OF WORCESTER.—Can your correspondent H. S. G. (3rd S. v. 268) kindly inform

me what crest and motto were borne by John Heming, Mayor of Worcester in 1677? I believe the former was a lion gules, statant, gardant, on a cap of maintenance, but the latter I have not been able to trace. G. G. H.

THOMAS HOPKIEK, residing at or near Glasgow, published several botanical works. The last I have seen noticed appeared in 1817. I shall be glad of any information respecting him.

S. Y. R.

LANGUAGE USED IN THE COURTS OF THE ROMAN PROCURATOR IN PALESTINE, AT THE TIME OF OUR LORD. — What was the language in which the trials, in the Court of the Roman Procurator, were conducted in Palestine at the time of Our Lord? Also, was it the custom of the Romans, when they conquered a new country, to use their own language in their law courts? or did they adopt that of the conquered people? I shall be obliged by any references to works which will afford information on this subject. A. T. L.

"THE LITERARY MAGNET," 1824. — In this periodical (pp. 200, 407), are two extracts from a play on the subject of Virginius by G. A. From a note it would appear that the author had written his tragedy during a year's residence in Italy, and went to Venice to show it to Lord Byron. Who was the author? IOTA.

MARROW BONES AND CLEAVERS. — Searching amongst some old papers a few days ago, I found the following, which was written in the year 1816 to a gentleman residing at Pentonville, upon the marriage of one of his daughters: —

"HONOURED SIR.—With submission, we the Drums, Fifes, and Marrow-bone and Cleaver Men present our respectful Compliments to you on the Happy and Honourable Marriage of your Amiable Daughter. Wishing Health, Happiness, and Long to Live— Hoping for to receive the usual Gratuity given by Gentlemen on these Joyful and Happy occurrences,

"Sir, from your most ob^d Serv^t,
"Waiting your pleasure."

Can you inform me whether it was in those days usual for marrow-bones and cleaver-men to attend at marriages. H. S.

Lincoln's Inn.

THE MOLLY WASH-DISH. — I am rather anxious to introduce a little friend of mine to public notice; and, at the same time, to ascertain whether his somewhat curious habits are peculiar to himself, or common to his race?

Early in last spring, my windows were suddenly assailed by a series of very rapid and pertinacious tappings: nor was it long before we discovered— for, indeed, he made no attempt to conceal himself—that they were the work of a certain pied-wagtail, called, I believe, by the learned, *Motacilla Yarellii*; and by the unlearned, at any rate in

these western parts, with utter recklessness as to gender, Molly Wash-dish.

His mode of proceeding was to pick out a certain pane, or panes of glass, in some particular window, and to fly frantically at it from a neighbouring bough; making a peck at it at every assault, and leaving a labyrinth of little sticky marks upon the glass, which seemed to be effected by the protrusion of the tongue.

Generally speaking, I fancy I have been able to perceive the cause of these visitations in certain minute gnats within the window; but sometimes, I think, the force of habit has carried him on without any such inducement.

Beginning at daylight, he maintained the war day by day throughout the summer; and when scared away from one window by the deterring influence of a book or newspaper placed against his *point d'appui*, he was pretty sure to be heard in a few minutes tapping away at another, perhaps on the opposite side of the house; and occasionally prosecuting his labours upon the glass front of a rain-guage on the green.

Winter came, and we heard no more of him; but now, with returning spring, here he is at work again every fine day, "from morn till dewy eve"—tap, tap, as persevering, as impudent, and, shall I say? as tiresome as ever.

I fear it may be considered somewhat condemnatory of my powers of observation; but I have not yet been able to make sure, whether our visitant is singular or plural; but, if the former, he certainly makes the best of his time, and seems to manage sometimes, like Sir Boyle Roche's celebrated bird, to be in two places at once. Is it possible that he can be a transmigrated spirit-rapper?

C. W. BINGHAM.

THE CHRISTIAN NAME, MURTHA. — Amongst old Irish families the above Christian name is generally found, but it is fast fading away. I understand it is Englished into "Mortimer." I want to know something of its derivation and origin as a baptismal name, as I have met it out of Ireland, and not amongst those of Irish offspring.

S. REDMOND.

Liverpool.

REV. W. NICOLS. — Through the kindness of a friend, there has fallen under my notice a very interesting work, entitled "*De Literis Inventis Libri Sex*. Auctore Gulielmo Nicols, A.M. Londini, MDCCXI." with a frontispiece engraved by Gribelin, representing, as I suppose, the author sitting in his library. It is a Latin poem in hexameters and pentameters addressed to Thomas Herbert, Earl of Pembroke, and extending over nearly three hundred pages. It is illustrated by many valuable notes, which display the varied learning and extraordinary research of the writer, and is furnished with copious indices of authors

cited and subjects treated. From internal evidence, it appears that Mr. Nicols was a native of Llandaff or the neighbourhood, a student of Christ Church, Oxford, when Fell was Dean, and afterwards rector of Stockport, in Cheshire. It would be interesting to know something more of such a very learned man. I imagine the work must be of rare occurrence, as I have no remembrance of having seen it in any bookseller's catalogue.*

E. H. A.

PREACHING MINISTERS SUSPENDED.—On the 30th of April, 1605, Norden, rector of Hamsey, near Lewes, and nine other "preaching ministers," in the diocese of Chichester, were deprived by the Archbishop of Canterbury, on his metropolitical visitation at East Grinstead. What was the offence for which these clergymen were so deprived? The bishop of the diocese does not possess the required information.

WYNNE E. BAXTER.

QUESTION OF POPULATION.—Cobbett, in his *Rural Rides* (p. 352), thus writes of the Vale of Avon:—

"I had never been at Nether Avon, a village in this valley; but I had often heard this valley described as one of the finest pieces of land in all England. I knew that there were about *thirty* parish churches, standing in a length of about *thirty miles*, and in an average width of *hardly a mile*; and I was resolved to see a little into the reasons that could have induced our fathers to build all these churches, especially if, as the Scotch would have us believe, there were but a mere handful of people in England *until of late years*."

After describing the beauties of the Valley, and showing that the land, from its great riches, is capable of maintaining a large population, which it does not now, Mr. Cobbett proceeds:—

"It is manifest enough, that the population of this valley was, at one time, many times over what it is now; for, in the first place, what were the twenty-nine churches built *for*? The population of the twenty-nine parishes is *now* (1823) but little more than *one half* of that of the single parish of Kensington; and there are several of the churches bigger than the church at Kensington. What, then, should all these churches have been built *for*? And besides, where did the *hands* come from? And where did the *money* come from? In three instances, Fifield, Milston, and Roach-Fen (seventeen, twenty-three, and twenty-four,) the *church porches* will hold all the inhabitants, even down to the bedridden and babies. What, then, will any man believe that these churches were built for such little knots of people?"

Will any of the readers of "N. & Q." do me the favour to answer Mr. Cobbett's several inquiries? And in answering them, I particularly wish the causes of the twenty-nine churches being built to be stated at length; the date of the erection of each church; and desire to be informed do the local histories afford any information on

[* For some notices of the works of this learned divine, consult Nichols's *Literary Anecdotes*, i. 493, and Freytag, *Adparatus Litterarius*, 1753, ii. 1031—1037.—ED.]

the subject? Where the hands and the money came from, I am anxious to learn.

FRA. MEWBURN.

EPISCOPAL SEAL.—Figure of a bishop with crosier and mitre, under canopy, his right-hand raised. Below, a smaller figure of the same, hands joined and upraised. Inscription—"S. Thome . dei . gracia . episcopi . manuensis." To what see does this belong?

C. J.

STORY, NORFOLK.—Can any one inform the inquirer what were the arms and pedigree of the Rev. William Armine Story, who, about 1750, was rector of Barnham-Broom, vicar of Kimberley, and chaplain to Lord Wodehouse? It is supposed that the family migrated to Norfolk from some northern county.

OXONIENSIS.

TAMAR, IN DEVONSHIRE.—Can any Devonshire antiquary inform me of the situation and present condition of the ancient manor house of Tamar, or Uptamer, in Devon? That it was a place of considerable importance in the thirteenth and fourteenth centuries is evident, from the fact of license to crenellate it having been granted; and though De la Pole, at p. 51 of his *Hist. of Devon*, says it was, in the reign of "King Edw. I., the seat of Sir Wm. Cole, Knt." (whose family was afterwards settled at Slade, in Cornwood), he does not state in what parish it was, nor give any clue as to its locality. Lysons's *Devon*, and the other topographical works on the county which I have consulted, afford me no assistance in my attempt to identify Tamer.

J. E. C.

ZAPATA: SPAIN.—Are there any records or traditions of any members of this famous family having settled in this country under a name equivalent to the English translation of their Spanish name? Do any such cases of translation of foreign names occur among English surnames?

S. G. R.

Queries with Answers.

THE PITT DIAMOND.—Can any one inform me what were the circumstances which induced King George IV. and his ministers to send to the Shah of Persia, for his acceptance, the valuable Pitt Diamond? It was like sending "coals to Newcastle," as, perhaps, there was no other potentate who possessed, previously, so large and valuable a collection of diamonds.

LABAY.

[Our correspondent's authority for this notice of the Pitt diamond is probably Mr. Edward B. Eastwick, who, in his recently published work, informs us, that "Among the Shah's rings is one in which is set the famous Pitt diamond, sent by George IV. to Fath Ali Shah." (*Journal of a Diplomat's Three Years' Residence in Persia*.) Governor Pitt, as is well known, sold this famous diamond to the Duke of Orleans for 2,300,000 crowns (92,000*l.*), and we believe it still belongs to the regalia of France.

"The Regent, or Pitt diamond," says Madame de Barre, in her interesting work, *Gems and Jewels*, 1850, p. 272, "pawnee by Napoleon I., stolen by a band of robbers, made by Talleyrand a bait to seduce Prussia, passed unscathed through half a dozen revolutions, still pertains to France. The first Emperor wore it mounted in the hilt of his state sword; it is now (1850) set in the imperial diadem." It must be borne in mind that Governor Pitt reserved the fragments taken off in the cutting of his diamond, and which made several fine diamonds, worth several thousand pounds sterling. Probably it is one of these fragments that is set in one of the Shah's rings.

"TONY'S ADDRESS TO MARY."—I met with the following amusing lines in MS. the other day. Can you tell me who wrote them?—

"TONES AD RESTO MARE.

"O Mare avia si forma,
Formæ ure tonitru;
Iamquecum as amandum,
Olet Hymen prompta.
Mihi is vetas anne æ,
As humano erebi;
Olet mecum marito te,
Ore eta beta pi.

"Alas! here ure rigidi,
Mi ardor vel uno,
Tollet mediis nautæ, pol!
Solet me beabo!
Ah me, ve ara seilicet!
Vi laudi vimen thus?
Hiatu as arandum sex,—
Illic tonitus.

"Heu sed heu vix en imago,—
Mi misis mare sta;
O cantu redit in mihi
Hibernas arida?
A veri vafer heri si,
Mihi resolves indue;
Totius olet Hymen cum,—
Accepta tonitru."

W. I. S. HORTON.

[These lines appeared in *Bentley's Miscellany* of 1840 (vol. vii. p. 365), and signed S. W. P. The commencement of the second stanza has a different reading:—

"Alas plano more meretrix,
Mi ardor vel uno;
Inferiam ure artis base,
Tolerat me urebo."]

FARDEL OF LAND.—The following extract, relating to a "farndel of land," occurs at p. 310 of the second edition of Atkyns's *Gloucestershire*; and as the term is so unusual, and I do not find it in such glossaries as I have access to, I venture to ask the contributors to "N. & Q." to inform me of its meaning:—

"Edw. Lord Stafford, Duke of Buckingham, was seized of the manor of Olviston, and by his attainder it came to the crown; whereupon the M. (except a messuage called a farndel of land, and the passage called Framilody, and excepting all woods) was granted to Thomas Heneage, and Catherine, his wife, for life, 23 H. VIII."

J. E. C.

[The correct reading is Fardel of Land (*fardelle terre*), which is generally accounted the fourth part of a yard land; but according to Noy (in his *Compiant Lawyer*, p. 57) it is an eighth part only: for there he says that two fardels of land make a nook, and four nooks a yard land. For an explanation of these terms, see Cowell's *Interpreter*, and Tomlins's *Law Dictionary*.]

CRIBBAGE.—Can any one throw any light upon the antiquity or origin of the game of cribbage?

H. L.

"Cribbage was formerly known under the name of Noddy, as we learn from an interesting paper on "Card Playing" in Chambers's *Book of Days*, ii. 779. "Noddy," says the writer, "was one of the old English court games, and is thus noticed by Sir John Harrington:

"Now Noddy followed next, as well it might,
Although it should have gone before of right;
At which I say, I name not any body,
One never had the knave, yet laid for Noddy."

"This has been supposed to have been a children's game, and it was certainly nothing of the kind. Its nature is thus fully described in a curious satirical poem, entitled *Batt upon Batt*, published in 1694:

"Show me a man can turn up Noddy still,
And deal himself three fives too, when he will;
Conclude with one-and-thirty, and a pair,
Never fail ten in Stock, and yet play fair,
If Batt be not that wight, I lose my aim."

"From these lines, there can be no doubt that the ancient Noddy was the modern Cribbage—the Nob of to-day, rejoicing in the name of Noddy, and the modern Crib, being termed the Stock. Cribbage is, in all probability, the most popular English game at cards at the present day. It seems as if redolent of English comfort, a snug fireside, a Welsh rabbit, and a little mull'd something simmering on the hob."]

BARLEY.—MacLaymore, in the 10th Scene of *The Reprisal*, says, in answer to O'Clabber:

"Never fash your noddle about me; conscience! I'll no be the first to cry Barley."

As it is there used, it is evidently synonymous with "Desist!" or "Hold, enough!"—that is, it expresses a wish to escape the consequences resulting from further opposition. Children, when at play, often use the word when they want a moment's respite; and if uttered sufficiently loud to be heard by their comrades, they are fairly considered withdrawn from the game until further notice. How has the word obtained this signification? Is it a corruption of the word *parley*?

A. E. W.

[Jamieson, in his *Scottish Dictionary*, s. v. suggests that this exclamation might originally have reference to *Burlaw*, *Byrlaw*, q. v. Germ. *Bauerlag*; as if the person claimed the benefit of the laws known by this designation, but considers it more natural to view it as derived from the French *parler*, whence the English *parley*.]

Replies.

THE TINCLARIAN DOCTOR.

(3rd S. v. 74.)

As some little interest attaches to the lucubrations of this exceedingly odd personage, and as the rarity of his productions is undoubted, the following additions to the bibliographical information on the subject may not be unacceptable, especially to your correspondent J. O.

Mitchell, previous to the year 1713, collected together the tractates originally published separately by him in a volume, small 4to, with the following title:—

"The whole works of that eminent Divine and Historian Doctor William Mitchell, Professor of Tinklarianism in the University of the Bowhead. Being Essays of Divinity, Humanity, History, and Philosophy. Composed at various occasions for his own Satisfaction, Reader's Edification, and the World's Illumination.

"Together with the History and Misterie of Divil and Devils, Popes and Pagans, Priests and Prelats, with a Chronology of the most famous Persons in the World, and a Description of the Devil's Regiments and his own Orthodox Religion, &c. Edinburgh: Printed in the year 1712."

1. The first of these extraordinary brochures is "The third Addition of the Tinklar's Religion, enlarged, with a Discription of Sixteen of the Devil's Regiments." It commences with a notice, that those who "desire to have my Testament, let them come and have a part of it at my shop at the Head of the West Bow in Edinburgh. Those that buy my whole works shall have them at an easie rate."

2. Is an Introduction to the first part of the Tinklar's Testament, dedicated "to the Queen's most excellent Majestie by William Mitchel, Tine-Plate-Worker, in Edinburgh. Edinburgh, printed by John Reid, in Bell's Wynd, 1711."

In the dedication to Queen Anne, her Majesty is informed that—

"Many of the Ministers of North Britaine call me a fool; I confess I have not so much wit as the Reverend Lord Bishops of England have. Yet I have as much wit as some of the ministers can pretend to, and when your Majesty sees these books, ye shall find it so."

It must be admitted that some of the printed north country sermons of the time warranted the affronted Tinklar in his censure. This tract consists of title, dedication, and thirty-six pages.

3. Then comes—

"A part of the first part of the Tinklar's Testament, which is dedicated to the Present Presbyterian Ministers in Scotland. Having dedicated my Introduction to the Queen's most sacred Majesty, on whom I rely, [who] will protect me, and allow me as much money as will carry on my work."

"1 Cor. chap. i. v. 26, 'Not many wise men after the flesh, not many mighty, not many noble, are called.' By William Mitchel, Tinklar, in Edinburgh."

This is also printed by Reid, and consists of twenty-eight leaves.

4. "The Tinklar's Speech to the most Loyal Countryman, the Honourable Laird of Carnwath." It has no title-page, and is dated January 1, 1712. Pp. 16. This gentleman was George Lockhart, of Carnwath, whose Memoirs of the affairs of Scotland are well known to Scotch historical students. The Tinklar tells Mr. Lockhart that he cannot but commend Dr. Pitcairn and the Queen's two Advocates, and some of the Lords of Session, and Provost Blackwood, "for giving me money for carrying on my work, because they are men of sense beyond all others." Pitcairn was the well-known Jacobite wit of that day, and author of that very clever but indelicate comedy *The Assembly*, in which the ruling clergy in Scotland are castigated in the most exemplary manner.

5. Next comes—

"The great Tinklarian Doctor Mitchel, his speech to the Commendation of the Scriptures, being a part of his Testament, dedicated to them that confuse themselves with business, and take not time to read the Bible; and to the General Assembly of the Church of Scotland, especially to Sir James Beard of Saughtoun-Hall, the worst among us all; he desires not to be commended, although I could to an high degree." No date or place. Pp. 16.

We have, 6thly, "The Great Tinklarian Doctor Mitchel, his fearful Book to the Condemnation of all Swearers, dedicated to the Devil's Captains." This issued from Reid's press, 1712, and consists of thirty-two leaves. The preceding are all in small 4to.

7. The Doctor next appears as a civic reformer, in a Broadside of one leaf, folio, entitled "The Tinklar's Proposal for the better Reformation of the city of Edinburgh, together with his Serious Advice to the Magistrates."

8. Is entitled "Great News, Strange Alteration concerning the Tinklar, who wrote his Testament long before his death, and no man knows his heir." In this folio broadside of one leaf, he proposes to be made—

"Captain in the Town-Guard. The Captain ye keep has been a 100 pounds Scots out of my way, for none should have that post but them that have sense to give reason for it; for when the fire was entering my shop, I having lost my key by confusion at the fire, he ordered his Souldiers not to let me break open my shop door till my new clock and most part of my work were burnt."

Undoubtedly a good riddance of rubbish, in the opinion of the magistracy. This wholesale burning may explain the present rarity of these strange effusions. It consists of one leaf, folio.

9. Is dated Oct. 19, 1711, and is the "Petition of William Mitchel, White-Iron Smith, in Edinburgh," to Queen Anne. The Doctor tells her Majesty—

"I have little time to spare but when I should sleep, because I have many tender children to provide for, and I have but a poor employment, called a White Iron Man, out of their ignorance."

He continues in the following strain:—

"I had a post to give light to some people for twelve years, but some of the Council of Edinburgh took it from me; because I was not like themselves. After that I got another post by an inward Call from the Spirit, to give light to the Ministers, and I wrote much to them from the Scripture and reason, to Reform them, and now I find I have no success; they will not hear me, so as to reform either practice or preachings; and more, they give me as little Omage as Mordecai gave to Haman; they go by me and comes by me, and never lifts their hats, although your Majesty's letter to the Archbishop of Canterbury and my Books jumps to a straw.

"However, now I am clear of their Blood, and I shall hold them as obstinate; I am now to let your Majesty know, that there is two posts vacant in North Britain; the one is the Lord Mare Provost of Edinburgh, the other is the Governor of Blackness Castle, ten miles from Edinburgh; where is a hundred men keeps a cairn of stones, and although there were no man there, no man would take away one stone, because the stones is wealthie in that place. Now I believe your Majesty may know that there will be no need of me as Governour there."

To remedy existing evils, the Doctor proposes that her Majesty should make him, or any other honest tradesman, Provost of Edinburgh, a city where the need of a respectable ruler was much needed. There were many tradesmen "worthie of the honour" he assures the Queen:—

"The Tradesmen of Edinburgh is mightilie oppressed by the Merchants there. When a Merchant comes to have as much wit as to ask ten Shillings for an Ell of Cloath, that they might sell for a crown, and when Gentlemen and honest Tradesmen comes to buy it, they give it because they mind no evil, and so the Merchant turns Rich, and made a Magistrate in the Town, and the Great Deacon Convener over all the Tradesmen in Scotland, goes behind them like a Gentleman's Man, that carries his Master's Cloke, although he had more wit then Ahithophel. The Merchants will not suffer a Tradesman to be a Magistrate except they deny their trade. Judge ye if that be reasonable. And some of them grow so proud, that they deny their Trade to be made a Baillie, so to get fines, or a share of the Town's revenues, or common good. But the honest Tradesman, although he bears a great part of the burden by paying stent and annuitie, they will not get so much of it as a Drink of a cup. They will send soldiers to take my goods, if I want money, but they will not give me so much satisfaction as to tell me what they do with it. I had a small sallerie to light the Town Lamps; they took it from me, because I lost near all that I had the year before by a dreadful fire; they laid on a load above a burden upon me, and by this your Majesty may know what sort of stuff we have for Magistrates; and if it please your Excellent Majesty to look upon our poor and opprest condition, and send relief according to this Petition."

10. Is a similar Petition to the Queen—a folio broadside of one page—upon the subject of the provostship then vacant. The date is 1711.

11. Another address of four pages. At the end the Doctor exclaims:—

"Go tell her Majesty that if she wants money to pay her soldiers, give the Clergy less wages, and lay more duty upon Goulf Clubs, and then fewer of them will go to the Goulf; and keep fewer Pensioners, for I know there are in Edinburgh gets it, that does not need it."

12. "The Tincklarian Doctor Mitchel's Speech against the Bishops and the Book of Common Prayer." Four leaves, 4to. In concluding, the reader is desired to beware "of the Devil and George Lapslic in the Bowhead, for the Devil came roaring out of his mouth against me before Mr. Webster." The last-named individual is undoubtedly the Presbyterian clergyman, some of whose productions are as strange as those of the extruded lamplighter.

13. Commences thus:—

"Frankly and Freely dedicated to her Majesty Queen Ann, the Tincklarian Doctor Mitchel, his Speech, to James, (me) and all the Royal Family, July 2^d, 1712."

What is meant by "me" is not very intelligible.

14. Contains—

"The Tincklarian Doctor Mitchel's Speech concerning Lawful and unlawful Oaths. Dedicated to all those that hath tender Consciences, but not the Wool Merchants at the Bow Head. I reckon some of them hath none. Some of them said before many witnesses, I could not write these twelve books without the help of Doctor Pitcairn; and they have no more convictions than a Natural Bruit Beast for their lies. And although Doctor Pitcairn be a wise man in his own trade, I would rather see him hanged before I seek his help to write Books, or any other Man's; and if they make any more lyes upon me, I shall anger them worse than Doctor Pitcairn did Mr. Webster for taking away his Good name. And I think it is more a Minister's Dutie to Reprove their Paroch for Lying, than to call any Man an Aitheist, and cannot prove it; but now to the purpose."

This reference to the Webster controversy is especially curious. It arose in this way: Dr. Pitcairn was present at a book auction in Edinburgh, at which *Blount's Translation of Philostratus* and a fine copy of the Scriptures were put up for sale. For the former there was great competition, and the life of the impostor realised a considerable sum, whilst for the latter there were no bidders. Whereupon the Doctor remarked, this was quite natural, "for is it not said, *Verbum Dei manet in eternum*?" Webster having heard this witticism, said the Doctor was a professed Deist. This led to a law-suit, which ultimately came before the Court of Session, when their Lordships held, that as Webster was willing to give reasonable satisfaction, it should be amicably settled out of court.

The argument in this amusing squabble is very graphically given by Lord Fountainhall in his *Decisions*, vol. ii. p. 756,—a work which, from being considered a mere law book, is seldom looked into; but one which Sir Walter Scott used to esteem as one of the most curious and valuable historical records in relation to Scottish affairs after the revolution, extant. The judgment

of the Court in Webster's case is dated July 16, 1712. He did not long survive this judicial award, as he died on October 13, 1713. Pitcairn was a staunch Episcopalian, and an untiring opponent of Calvinism. There is a poem of much wit and humour by him called "Babel," which, after remaining more than a century in MS., was privately printed for the Maitland Society by G. R. Kinloch, Esq., 4to, 1830. It is hardly necessary to observe that the Presbyterian leaders are very severely handled in it.

Mr. James Webster was amongst the most popular preachers of his time. Some of your readers have perhaps seen that strangest of all preachments, *Row's Pockmantly Sermon*, of which many editions appeared during the earlier period of last century, and which was included in the very scarce *Memorials of the Family of Row*, small 4to, Stevenson, Edinburgh. It was printed from an original cotemporary MS. Mr. Webster's Sermons are somewhat similar, and so were those of many of his cotemporaries which have been quoted in the *Scottish Presbyterian Eloquence Displayed*. One of Webster's sermons is before me, called "An Action Sermon preached by him in the Tolbooth Kirk on Sabbath, March 7, 1714, in which at the outset he says that Christ made a Testament, leaving "the Father to be Tutor and Curator to the Poor Orphans," "The Holy Ghost to be Exequitor, and leaves all he has to the Bairns of the House." He was one of the ministers of the Tolbooth Church, Edinburgh, and died on May 17, 1720.

15. Is called the seventh, eighth, ninth, and tenth Petition.

"The Great Tincklarian Doctor Mitchel to Her Majesty Queen Ann, of Scotland, England, France, and Ireland, Defender of my Faith, and his Faith. Amen.

"Now most mighty Princess, Queen Ann, I must speake to you: As for the rest of the world, they are not worth my pains. Now Excellent and Sackred, Great, and Gracious, Queen Ann. Your Majesty must know that I am the only well-wisher of your Majesty, and your Royal Father's Familie, altho ye take little notice of me.

"But, however, I am not offended, because I live much upon faith, as I told your Majesty the first Petition I wrote to your Majesty; for what ye have not done, I know ye will do. And this makes me content. Amen." Eight pages, quarto.

The 16th and last article is, "The Tincklarian Doctor Mitchel's Lamentation, dedicated to James Stuart, one of the Royal Family." 4to, four pages.

I am not aware that Mitchel ever attempted to collect his subsequent productions into a volume. These are very numerous, and for the most part in the shape of broadsides (folio). Of such of these as are in my library I propose at a future period to give some account. His duodecimo volumes are not so numerous. One of them is a sort of autobiography, written a few years before

his death. The only copy of it that has come under my notice was in the Library of Principal Lee, and was subsequently acquired by me from Mr. Braidwood, Bookseller, George Street, who had discovered it in a bundle of pamphlets. J. M.

PUBLICATION OF DIARIES.

(1st S. xii. 142; 3rd S. v. 107, 215, 261, 303.)

I refer to the last article of the above by its lines: there are sixty lines in a column.

(Lines 45-125, 157-159). The matter now stands thus. Reuben Burrow, an able mathematician, but a most vulgar and scurrilous dog, left a diary, and notes in some of his books, containing much cursing, obscenity, and slander. An extractor from his diary tones him down into an able but "somewhat excentric" mathematician, and gives some of his little imputations upon other mathematicians, without giving a sufficient notion of the dirt which was left behind. This is exposed, for the sake of history. The extractor declares that he has given a proper notion of the man, and produces his own account of what he had said. The reader is now to compare the lines above-mentioned with the account in 3rd S. v. 107, and he is then to judge the case for himself. The extractor does not impeach the correctness of the additional statements and quotations of his critic. And I, in my turn, testify that the extractor has given his account of himself correctly enough, in the main. There is (96) a slight strengthening of what he had said. His quotation from Swale is, "his heart was good, although his habits had not been formed by the hand of a master"; this is not nearly so strong as "yet his habits were not justifiable," the rendering substituted for part of the quotation. And (157-159) the final description of Reuben Burrow as a "somewhat excentric but able mathematician"—which of itself is enough to establish my case—is not repeated, because I had given it: so more space is given to the announcement that no repetition was wanted than would have contained the repetition itself. He has swelled his list by inserting the merest trifles: for instance, one of his proofs that he gave his readers a sufficient account of Burrow's defects is, that he added Dr. Hutton's name in italics, in explaining a sarcasm of Burrow's.

(25-34, 135-140.) The question is not about Burrow's opinion of naval efficiency, &c., but whether the man who, in a case in which we can judge, called Lord Howe a cursed rogue, and either a cowardly scoundrel, or bribed by the enemy—to say nothing of other cases—is a man to be trusted when he attacks other characters. The reader will observe how carefully this, the real issue, is avoided by the extractor.

(133.) It is laid down that there is "some excuse" for the imputations which were deliberately committed to writing. Let the reader look at the excuse for the foul language and deliberate slander which the extractor veils under "harsh expressions." (125.) Let the reader also judge this probability.

(189—194.) That the profits of authors, &c. would be diminished, is no justification of any omission which is necessary to correct judgment. And if those whose diaries cannot be published in a proper way were to prohibit such publication, all the better.

(124.) The extractor thinks that dots at the end of a paragraph sufficiently indicate a suppression at twelve lines above that end.

This is all I need say about the main point, from which the extractor frequently wanders, and I wander after him.

(180—182.) A "maze of special pleading and a world of verbiage," should have been a world of special pleading and a maze of verbiage. Wordiness may produce confusion, but special pleading tends to discrimination. Those who use *special pleading* as a cant term may need to be told that it ought to be applied to the mode of introducing facts or making distinctions, and may be either sound or unsound. If the extractor will learn the meaning of a *special plea*, and produce a case in which I have used one, I undertake to defend it. Verbiage is a new accusation, as applied to me: it means unnecessary number of words. Required an instance. If the extractor only picked up a couple of epithets out of the dictionary of dyslogisms, I can only say that I "hold him no philosopher at all" (182.) I invite an explanation of the words in marks of quotation.

(19—21.) A misuse of a simile. When I looked into the quiver, I found arrows which the extractor ought to have discharged, but did not. Out of this neglect I made other arrows, which I used. The extractor wrote to tell me where the quiver was, in the same note in which he expressed disapprobation (*surprise*) at my having sent one arrow his way. What could he have meant but to invite my criticism?

(156.) To "cover a position" is a military phrase: it is done with infantry, artillery, intrenchments, &c.; never with an umbrella. Voltaire's traveller quieted the oriental sovereign who was afraid of an invasion from the Pope by telling him that the Papal troops mounted guard with umbrellas. (154.) Logic and common sense are never at fault: a person who tries to use them may be so; either the extractor is so, or I am.

(166.) Something is left to me to explain: I cannot do it. I know no process of "logic" by which quotations are found. This word is never

used by the extractor without a misconception: if he would put it into his head, he would not put his foot into it. He has also a confusion of this kind. I said I would give all I could, and he might find more if *he* could: on this he asks how *he* is to find more, when *he* has found all he could? I am sure I do not know.

(34—38.) Apelles is very well brought in, but with an incongruity. How came the Greek painter to talk Latin to the Greek cobbler? The extractor should have noted that though Pliny, telling the whole story in Latin, made Apelles say *ne sutor* &c. to the cobbler, it is grotesque to make him still talk Latin when the rest of the story is in English. Delambre says that Alfonso satirised the Ptolemaic system with *Si Dieu m'avait consulté*, &c.; but who would make the Portuguese king talk French when the story is told in English? The extractor would have been fortunate if he had hit upon the other story of the same kind, also told of Apelles; namely, that he recommended Alexander of Macedon, who talked art in his studio like a king, to hold his tongue, lest the boys who were grinding the colours should laugh at him. I digress to make a note. It flashed across my mind that I had seen a picture of this scene; and at last I remembered that it was in a very early number of the *Penny Magazine*. There is an old design, said to be Roman, I think, representing a painter, a grand lord, and boys grinding colours. If I remember right, the accompanying article did not give a hint of the meaning, nor state that it was known. But the picture has also a pupil looking round in surprise, a pair of amateurs making quiet remarks to each other, and a goose, or at least a bird, who is evidently quizzing the whole.

(100—105.) Burrow may be excused his eccentricities, because another genius makes puns with fine points. Poor punsters have often been abused, but never was anything so hardly said as that a diarist who deals in cursing, obscenity, and slander, may have these exhibitions palliated by the parallel case of play on words with a fine point. On reading this passage, I came to the conclusion that, though a genius is spoken of, I am the person satirised. I looked through my article, and not a pun could I find. But as my points require a microscope, I took a powerful one, and still nothing could I find except that I had said Lord Howe knew "how to manage." But really I meant no pun: had I descended as low as this, I should not have missed saying that Reuben *burrowed* in filth. At last I found what may be the thing; but the power I had to put on was very high. In the same number in which the extractor read my article, is another about Cromwell's head. Is it possible the extractor suspects me of *manœuvring* with the Editor to get the two articles into one number, that I

might imply a controversy was in progress in "N. & Q." as to which was most genuine, Cromwell's head or Burrow's tale; adding, perhaps, that the articles are as like as Macedon and Monmouth, for there are Wilkinsons in both? All I can say is that it was not my doing, but that of the editor, who, I observe, has put the two things absolutely next to each other in the number now before me. Is it possible that he intended to make the above pun in private life? If so, Mr. T. T. WILKINSON and I have spoiled his market; that's one comfort.

Mr. T. T. WILKINSON was presented, but not even by name, as an instance of a very common and "innocent" feeling among biographers, undue tenderness towards their subjects. This was done that certain imputations which a very foul-mouthed man had cast might not be quoted by those who could not know what manner of man had made them. This he treats as a "charge" and an attack, and an offence, and an arraignment: and he replies, over and above his answer to the matter, by a description of myself, as a verbose, special-pleading, pun-with-fine-point-making, great-gate-to-small-city-builder. All this I take in good part, especially considering how great a gate he has opened for me out of this small controversy. He says I have been "attempting to create matter for further discussion": I reply that he shall not get one word more out of me, unless he will give me, with obvious knowledge of what the words mean, one instance of special pleading, and one instance of verbiage. But, with the verbiage, I challenge him to show how the same thing should have been said in fewer words.

(*Ante*, p. 215.) I have gone beyond the bounds of "legitimate criticism" in imputing motive, namely, tenderness on the part of a biographer towards his subject. What I imputed was bias, not motive; and I called it "innocent." But even imputation of motive is "legitimate"; it may be wrong, but the right or wrong must be settled by the manner in which the imputation is supported. The killing of men in open fight is "legitimate" warfare; but it is wrong in those of the wrong side. Mr. WILKINSON's mode of reply is legitimate; I mean his descriptions of myself: these descriptions are not supported, but he has a right to them, if he think them true. And such descriptions are not only legitimate, but in Mr. WILKINSON's case are also right: whatever the wrong side does to put itself in the wrong is right.

Here I end. I have done the good I intended to do, and have had most effectual help.

A. DE MORGAN.

PRE-DEATH COFFINS AND MONUMENTS.

(3rd S. v. 255.)

Your correspondent A. J. has mentioned some curious instances of eccentricity relating to pre-death coffins. I can add a remarkable case coming within my own knowledge. Dr. Fidge, a physician of the old school, who in early days had accompanied the Duke of Clarence (afterwards William IV.) when a midshipman, as medical attendant, possessed a favourite boat; and, upon his retirement from Portsmouth Dock yard, where he held an appointment, had this boat converted into a coffin, with the stern piece fixed at its head. This coffin he kept under his bed for many years. Though eccentric, the Doctor was a most benevolent and sensible man, and lived to an old age. I could mention many of his quaint sayings, but they would be out of place here. Amongst other things, however, he often related with much pride that his mother was one of the last descendants of the Pendrill family, the protectors of Charles II.

The circumstances of the Doctor's death were very remarkable. The late Sir Stephen Gaselee and my father were his executors. Feeling his end approaching, and desiring to add a codicil to his will, he sent for my father. On entering his chamber, he found him suffering from a paroxysm of pain, but which soon ceased: availing himself of the temporary ease to ask him how he felt, he replied, smiling, "I feel as easy as an old shoe;" and looking towards the nurse in attendance, said, "Just pull my legs straight, and place me as a dead man; it will save you trouble shortly." Words which he had scarcely uttered, before he calmly died. Probably there are few cases on record of such self-possession when in *extremis*.

In regard to pre-death epitaphs, inscriptions are sometimes placed upon tombs in anticipation of the decease of the person to be commemorated. An estimable prelate of the English Church (may his death be far distant), has the inscription he desires incised upon his tomb, wanting only the date of his decease to be filled in!

BENJ. FERREY.

The practice of having a monument erected to one's memory before death would seem to be at least as old as the times of the Stuarts, if the following account is to be believed. It is copied from a *New Guide to the City of Gloucester*, published about 1816:—

In the cathedral, "near the great door, at the bottom of the body of the church, is a marble monument for John Jones, Esq., dressed in the robes of an alderman, painted with different colours. Underneath the effigy, on a tablet of black marble, are the following words:—

"John Jones, Alderman, thrice Mayor of this City; Burgess of the Parliament at the time of the Gunpowder

Treason; Registrar to eight several Bishops of this Diocese.'

"He died in the sixth year of the reign of King Charles, June 1, 1680. He gave orders for his monument to be erected in his life-time: when the workmen had fixed it up, he found fault with it, by remarking that the nose was too red. While they were altering it, he walked up and down the body of the church. He then said that he had himself almost finished: so he paid off the workmen, and died the next morning."

H. B.

In John Dunkin's *History of Dartford*, p. 94, is an account of the discovery of a Roman stone coffin in 1822 in a field, the property of Mr. Landale. It was the intention of Mr. Landale to be himself buried in that coffin, and for that purpose he sent it to a Mr. Watson, a stonemason, to have the lid repaired; but, as the coffin weighed above two tons, the stonemason, wishing to improve upon his Roman predecessor's labours, very elaborately pared the outside, and excavated the interior, until, to the great annoyance of Mr. Landale, he had destroyed the whole of the archaeological character of the coffin. I need not add that Mr. Landale was not buried in this sarcophagus.

A. J. DUNKIN.

Dartford.

An instance of this is given in my note on Job Orton, of the "Bell Inn," Kidderminster, in the First Series of this work, viii. 59. His tombstone, with an epitaphic couplet, was erected by him in the parish churchyard (where it may still be seen), and his coffin was used by him for a wine-bin until it should be required for another purpose.

CUTHBERT BEDE.

JUDICIAL COMMITTEE OF PRIVY COUNCIL (3rd S. v. 267.)—As your correspondent says, the prelates were only *assessors* in the Gorham case: it is clear from the preamble to the judgment that the judgment was that of the lawyers, which was sent to the prelates to *read*. It is equally clear, that in the recent cases the prelates were members of the Committee, and parties to the judgment. All the cases come under the same acts of Parliament, by which bishops are distinctly added to the Committee in cases of heresy. How came the bishops to be only assessors in the Gorham case?

A. DE MORGAN.

CONSONANTS IN WELSH (1st S. ix. 271, 472.)—I beg to state, that having long been convinced of the opinion expressed by Professor Newman and Mr. Borrow on the pronunciation of the Welsh *ll* is erroneous, I have solicited the judgment of a Welsh friend, which I now propose to subjoin to extracts from the writers above referred to:—

"The Rev. Mr. Garnett, who has so profitably and seasonably directed attention to the Welsh language as a

great source—which had been sneered down, because of the too warm enthusiasm of Welsh etymologists in past ages—denies that *ll* has any known equivalent in other tongues; and says that it is to our *l*, as our *th* to *t*. (*London Philolog. Soc.*, vol. ii. p. 258, year 1846.) I can only say that, again and again, when I have pronounced Llangollen, and various other Welsh words, to natives of North Wales, giving to *ll* exactly the utterance which the Greeks give to *χλ*, I have been assured that my pronunciation is *perfect*, and could not be distinguished from that of a native. Nor does my ear detect the slightest difference between the native Welsh utterance of *ll*, and the native Greek of *χλ*. But possibly there is some variety among the Welsh themselves."—F. W. Newman, *Classical Museum*, vi. 330.

I have not access at present to Mr. Borrow's *Walks in Wild Wales*, but it will be sufficient to mention that, in illustration of his utterance of the *ll*, he instances Machynlleth, "pronounced as if spelt *Machyncleth*."

"Any theories that make the Welsh *ll* equivalent to *χλ* in Greek, or that make it in any other way a compound sound, are I believe essentially mistakes. The test of its being correctly pronounced, is, that the sound is not compound, but simple and one: 'Servetur ad imum Qualis ab incepto processerit.' In Shakspeare, we have the labial aspirate joined to *l*, as in a recent author we have the guttural suggested. In my own experience, the dental *th* is more frequently prefixed to *l* by English strangers. But the fact that the sound is a compound sound, is its condemnation. The etymological relations between Welsh and Latin are very curious as regards *ll*; but they involve too many features of a language little known to the readers of 'N. & Q.' to be properly developed at length in a communication to that most valuable periodical.

"It is a little curious that Mr. Borrow, who has done a Welsh book the honour of translating it into English, has entirely misapprehended the meaning of its title. He calls it, I believe, 'The Sleeping Bard.' The Welsh of which word is not 'y Bardd Cwsg,' but *y Bardd yn Cysgu*. Ellis Wyn took the odd title of an old poet, to whom he refers in the Second Vision, 'The Bard Sleep,' or *Vates Somnus*."

BIBLIOTHECAR. CHETHAM.

P.S. In my last communication, "The Earth a Living Animal," when referring to Maximus Tyrius, *Dissert.* viii., I should have added, in some editions *Dissert.* xxxviii. *Pro Théologie de l'Eau lege Hydrotheologie Sciagraphia*.

COMET OF 1531 (3rd S. v. 114.)—The following is the allusion of Luther to this comet, to which H. B. refers:—

"Apud nos cometa ad occidentem in angulo adparet (ut mea fert astronomia) tropici cancri et coluri equinoctiorum, cujus cauda pertingit ad medium usque inter tropicum [et?] urssæ caudam. Nihil boni significat. Christus regnet, Amen. 18 Augusti, MDXXXI." [To Wenscealaus Link.]

LÆLIUS.

KING CHARLES II.'S ILLEGITIMATE CHILDREN (3rd S. v. 211, 289.)—Barbara, Duchess of Cleveland, is accurately designated by her maiden surname Villiers (instead of Palmer, that of her husband). In the patent creating her Baroness Nonsuch, Countess of Southampton, and Duchess of Cleveland, for life, she is so called. Neither is it strictly correct to account (No. 7) Anne, Countess of Sussex, as one of the king's children. This lady, born Feb. 29, 1661, is described as Anne Palmer in her marriage settlement; and was a daughter by adoption only, whom the king acknowledged in public, but not in private.

HENRY M. VANE.

SWALLOWS (3rd S. v. 259.)—It is generally believed in many parts of Greece and Turkey, by the lower class of the people, that a death will undoubtedly happen to one or more members of that family on whose house swallows build their nest, a few hours before their migration, and that the spirits of the departed will go away with them; for which reason they are considered as holy birds. According to another tradition, the hair of the person who kills one of them will fall from his head.

RHODOCANAKIS.

ENIGMA (3rd S. v. 309.)—In reply to your correspondent F. C. H., there can be no doubt that the lines are hexameters; perhaps intended for rude leonines, and should read thus:—

"Quinque sumus fratres, sub eodem tempore nati,
Bini barbati, *bini* sine crine creati,
Quintus habet barbam, sed *tantum* dimidiatam,"—

which is an exact description of the rose in question. *Bini* often means *two* simply, especially in such loose Latin as this. I never heard of *bini* meaning *four*, as F. C. H. wishes to make it. Its proper meaning is, two each, or, two in each case; and not two and two, in the sense of two + two. In the line cited by F. C. H. from Terence's *Phormio* (v. 3, 6)—"ex his prædiis bina talenta"—does not mean "two talents from each of two farms," but "two talents every year from that property." There is nothing about "two farms" expressed in *bina*. But I hope F. C. H. will see that the second line, as emended, means "two with hair, two without;" and not that "two and two, i. e. four have beards, but were born without hair."

Allow me, in addition to what I have said above, to bring Virgil as an instance of using *bina*, not as "two and two," but as *two each*:—

"Pars spicula gestat
Bina manu."—*Æn.*, vii. 687.

F. C. H., I suppose, would say this means that each man carries *four* darts, two in each hand; but there can be no doubt it means, that each soldier carried two in his hand.

ALFRED TUCKER.

Blackheath.

"AUREA VINCENTI," ETC. (3rd S. v. 297.)—I think there can be no doubt that the inscription—

"Aurea vincenti detur mercede corona;
Cantat (*cantet*?) et æterno carmina digna Deo,"—

is derived from chap. iii. v. 21 of the Apocalypse of St. John, which stands thus in the Latin Vulgate:—

"Qui vicerit, dabo ei sedere mecum in throno meo: sicut et ego vici, et sedi cum Patre meo in throno ejus."

F. C. H.

STUM ROD (3rd S. v. 299.)—To *stum*, is to put ingredients into wine to revive it, and make it brisk. Burton, then, probably meant that the old scholar could show a rod, as his instrument for making his scholars brisk at their studies, and reviving their slumbering capabilities.

F. C. H.

FONT AT CHELMORTON (3rd S. v. 299.)—I am inclined to interpret the mysterious letters thus:—

† σ τ ς ρ θ ς ι μ ρ.

* O Trinitas sancta et benedicta semper laudatum mysterium, *or* laudabilis mundo.

But, with the Editor of "N. & Q.," I regret that no rubbing has been given; and the more as, in the *Ecclesiologist* (vol. v. p. 264), the letters were differently arranged, no initial cross prefixed, and a letter added after the *s*. To ask a solution without giving the puzzle correctly, is as trying as the king of Babylon's demand, and would require a second Daniel.

F. C. H.

POSTERITY OF CHARLEMAGNE (3rd S. v. 270.)—The paper of HERMENTRUDE appears to me to leave the question still involved in some degree of obscurity. Mézeray is quoted as speaking (in a somewhat doubtful manner) of two sons of Charles, Duke of Lorraine, by his second wife—their names being Hugh and Louis. It is to be collected that this *Hugh* has sometimes had the name of *Charles* attributed to him. And, in Koch's *Genealogical Tables* (1780), I find two sons given to Charles, Duke of Lorraine—*Louis* and *Charles*; with a note, however, to the following effect: "On ne connoit point le sort de ces deux Princes." Capital names these, one would think, for an expert genealogist to lay hold of to stick at the head of a pedigree. It appears, however, by what HERMENTRUDE says, that there has been commonly assigned to Charles, Duke of Lorraine, another son (not mentioned by Koch), *Wigerius* by name; whose son, Baldwin Teutonicus, is represented as being the common ancestor of the families of Warrenne, Mortimer, and De Courcy. I should, however, be glad to know what authority there is for the existence of such a person as *Wigerius*, son of Charles, Duke of Lorraine.

MELETES.

HYMNS BY JOHN HOY (3rd S. v. 238.)—With reference to A. G.'s remarks as to the authorship

of certain *Hymns*, printed by Galbraith of Edinburgh in 1777, it seems to me that he is quite right in attributing the work to the pious John Hoy, of Gattonside village. I have an earlier edition now before me, 1774, and can see nothing in it to indicate that the Duke of Roxburghe had any share in their composition. The hymnologist's son, John Hoy, jun., as A. G. states, also wrote poetry—a posthumous volume of his bucolics, and other poems, having been published in 1781; but, during his life, the juvenile Hoy had issued some of his poetry, which I suppose was well received, and warranted his friends in trying the posthumous volume; to which are appended the names of upwards of two hundred subscribers, some of great note; but I do not find the Duke of Roxburghe's name in the list, which it probably would have been had his grace been connected with the Patriarchal Hoy's work.

The celebrated book collector and collator of the Black Acts of 1566, was the Duke, at the time the Hays wrote, and for some time afterwards; but I never heard that his grace was a poet, though in his library, sold in 1812, were some very curious and scarce old poetical works which brought almost fabulous prices.

W. R. C.

THOMAS MORE MOLYNEUX (3rd S. v. 298.)—In Manning and Bray's *History of Surrey* (vol. i. pp. 97, 98), this gentleman is called Thomas More Molyneux, and not Sir Thomas More Molyneux, as he is called in Brayley and Britton's *History* (i. 415), cited by S. Y. R. According to Manning and Bray (vol. i. p. 68), his epitaph in St. Nicholas's Church, Guildford, is as follows:—

"Sacred to the memory of THOMAS MORE MOLYNEUX, second son, and (by the death of his elder brother James) heir of Sir More Molyneux, Knt., by Dame Cassandra his wife. He was a Colonel and Major of the Third Regiment of Foot Guards; represented the Borough of Haslemere in four several Parliaments; and, having served his country in the Senate and Field with unblemished integrity and honour, died 3 Oct. 1776, in the fifty-third year of his age."

This epitaph is not mentioned in Brayley and Britton's *History*. Perhaps the prefix *Sir* is an error. It seems most likely that the epitaph would mention Thomas More Molyneux's real rank.

W. J. TILL.

Croydon.

ROYAL CADENCY (3rd S. v. 213, 310.)—John III. de Dreux, (Le Bon) Duke of Brittany and Earl of Richemont, died at Caen April 30, 1341 (not 1342.) See *Dom. Morice*, liv. iv.; D. Lobineau, liv. viii.; Moreri. Bretagne-Pierre (Maulcerc) de Dreux bore—chequy or and azure, a canton ermine, bordure gules (1230). John II. a shield ermine (1297).

W. H. P.

DE FOE AND DR. LIVINGSTONE (3rd S. v. 281.) H. C. "thinks it nearly certain that the former must have been acquainted with some traveller

who had crossed the southern part of the African continent, and had seen the Victoria Fall."

This is probable, because I am informed by a scientific friend and voyager, who, many years ago, when at Fernando Po, on the west coast of Africa, learnt that it was not very uncommon to meet there with a person who had traversed the African continent.

On the return to England of Dr. Livingstone, a needless fuss was made about his having passed from Loanda on the Atlantic, to Quilimane on the Indian Ocean; this, no doubt, was worthy of much praise, and more gratification for his having effected it in safety. I believe, however, before him, by two years, a Portuguese merchant, named Silva Perto, made a like journey. He set forth from the West Coast at Benguela, about 4° of lat. south of Loanda, and arrived at the eastern coast, at Cape Delgado. His route is described by Mr. James Macqueen in vol. xxx. of the *Journal of the Royal Geographical Society*, and from the accompanying map, his line of march with his Arab companions—who had previously come to Benguela on the Atlantic, from the coast of Zanguebar—can be compared with the late journey of Dr. Livingstone.

De Foe, as he most likely founded his story of bold Capt. Singleton's adventures in Africa on some facts, made his hero pass over that great continent from the Indian Ocean in about 12° 35' south lat. to the coast of Angola on the Atlantic. The author also takes the Captain to "a great waterfall, or cataract, enough to frighten him," which H. C. suggests may be the Victoria Fall, recently described and figured by Livingstone. This discovery may have been then made known, i.e. in 1720, by the report of some Portuguese or Arab traders from Africa; although De Foe may have had the Falls of Niagara, or other great cataract, in his mind, when he wrote his novel. Moreover, the author mentions "the Great Lake, or inland of the sea, which the natives call Coal-mucoa, out of which, it is said, the river Nile has its source, or beginning." I may add that it is extremely likely that, about 1710—20, some recent notice of the wonders of the central portion of Africa had arrived in this country from the Portuguese settlers, and which De Foe made the foundation of his natural and interesting descriptions.

VIATOR.

A BULL OF BURKE'S (3rd S. v. 212, 267.)—If LORD LYTTELTON's citation from Bishop King be remembered, namely, that Burke's speeches were printed from bad notes, confused and illegible, there is no difficulty. The point which arises is one which I have treated elsewhere, but few of your readers will have seen what I have written. Burke gave himself a complete education in logic and metaphysics; and the first we hear of him, after leaving Trinity College, Dublin—in which

logic was studied then, as now—is as an applicant for a professorship of logic at Glasgow. Probably he gave something a little more technical than his reporter could easily follow. If for *integral* we read *component* there will be no difficulty. The word *part* has always been used in two senses. First, there are parts which are aggregated into a whole, as twelve inches into a foot, or several different species into a genus. In these cases the schoolmen said there were *partes extra partes*. Secondly, there are parts which I affirm are more correctly said to be *compounded* into a whole: thus, a bar of iron has bulk and weight among the parts of the notion; the notion *man* has *animal* and *rational* for parts. To this day the logicians speak of a compound notion as the *sum* of its components; and thus they foster modes of speaking which Burke may have adopted, modes of speaking which a reporter may easily misunderstand.

The illustration which Burke uses is a correct one according to the law of his day, which took every man to be of the State form of religion, non-conformity being only tolerated. On this assumption the Church and the State are one and the same, just as the thing which has bulk and the thing which has weight are one and the same bar of iron. Call the space occupied by a particle a portion of the State, and its weight a portion of the Church, and the parallel is very complete. To make his meaning visible, he is obliged to remind his hearers that "Church" and "Clergy" are not convertible terms, but that the laity are part of the Church. And here he is very properly made to say that the laity are an "essential integral part" of the Church. The word *for* is probably the reporter's doing. The sentence which it begins does not apply to what precedes as a whole; but merely corrects a misapprehension which might obscure a part of it. Even in our day, writers on the "Church" are obliged to remind their readers that the lay body forms a part of the Church; a thing the laity have nearly forgotten. When a man takes orders, he is said to "go into the Church," and "churchman" is, in historical writing, a synonyme for "priest," or "clergyman."

A. DE MORGAN.

JEREMIAH HORROCKS (3rd S. v. 173.)—The point has received some attention. A few years ago, an addition was made to the church at Hoole in which Horrocks officiated, with a memorial window. The Rev. Rob. Brickel, rector of Hoole, the chief promoter of the subscription, took all pains to collect facts connected with Horrocks, but did not succeed in fixing the period of his birth. He suggests "1616 or 1619," and 1616, as the latest date, has almost unanswerable reason.

It is hardly possible to doubt that Horrocks was an officiating curate in 1639, which he could not have been at twenty years of age. He describes

himself as obliged to leave his telescope on the morning of Sunday, Nov. 24, 1639, at the moment when he was watching for the transit of Mercury over the Sun, which he had predicted, and which no human eye had ever seen. The transit might have occurred—though it did not—while he was at church. He describes himself as "*ad majora advocatus quæ utique ob hæc pererga negligi non decuit.*" A mere parishioner would have stayed away: a new astronomical phenomenon, and a thing of once in scores of years, would have been sufficient excuse. He must have been the officiating clergyman at that time, as he certainly was afterwards. He had no particular connexion with Hoole before he was ordained to its curacy; and the mere fact of his residing there at any given date is a strong presumption of his being then in orders. Mr. Whatton remarks that the bishop were not so strict about the age of ordination two centuries ago as they are now. But Horrocks had no particular interest or influence; and it is far easier to believe that a 6 should have been inverted by a printer than that as much as three years should have been remitted by a bishop, even in that day.

To this may be added that Horrocks had an amount of astronomical *reading* which is wonderful enough in a youth of twenty-three, but almost incredible in a youth of twenty. A. DE MORGAN.

REV. DAVID LAMONT (3rd S. iv. 498; v. 22.)—The Rev. David Lamont, D.D., minister of the parish of Kirkpatrick-Durham, in Dumfriesshire, died on the 7th of January, 1837, in the eighty-fifth year of his age, at Durham Hill. With reference to his having been Moderator of the General Assembly of the Church of Scotland, in 1822, during the year of King George IV.'s visit to Scotland, and preaching before that monarch, I recollect a clerical *jeu d'esprit* current at the time, and which was told me many years afterwards by one who had heard it himself. It was a pun on the Rev. Doctor's name; and also, I fancy, on his character in some way: for the expression used was, that "he was a *lamentable* Moderator!"

A. S. A.

Cawnpore, East Indies.

ORIGINAL UNPUBLISHED LETTER OF THE FATHER OF THE AUTHOR OF "THE GRAVE" (3rd S. iv. 426—427.)—In the above Note, the writer has fallen into a few errors with regard to the dates of the deaths of both Sir Hugh Campbell of Cawdor, and of his son Sir Alexander. The latter predeceased his father, dying August 27, 1697, at Islay; and the former survived till March 11, 1716, at his seat of Cawdor Castle, in Nairnshire, N.B. Sir Alexander married, in 1689, Elizabeth, only daughter of Sir John Lort, first baronet (so created July 15, 1662,) of Stackpoole Court, Pembrokeshire, by his wife Lady Susannah Holles (who died in 1710), fourth daughter of John,

second Earl of Clare; which lady eventually became heir to Sir Gilbert, second and last baronet; who died unmarried Sept. 19, 1698, aged twenty-eight, when the title became extinct; but the estates passed to her, and are still in the possession of her descendant, the present Earl Cawdor. Lady Campbell was alive in the end of the year 1715, as appears by a letter from old Sir Hugh. George, not "John," fourth and youngest son, was a Captain in Lord Mark Ker's regiment; married Ruth Pollock; and fell at the battle of Almanza, in Spain, April 14, 1707. These corrections are made chiefly from "*The Book of the Thanes of Cawdor*;" a Series of Papers selected from the Charter Room at Cawdor, 1236—1742," which was edited by Mr. Cosmo Innes, and printed for the Spalding Club in 1859. To this work, apparently, J. M. had no opportunity of reference.

A. S. A.

Cawnpore, East Indies.

SENECA'S PROPHECY (3rd S. v. 298.)—Your correspondent C. P. wishes to know the supposed prophecy of Seneca about the New World. He will find it in the *Medea*, Act II., at the close of the choral songs; it runs thus:—

" . . . Venient annis
Secula seris, quibus Oceanus
Vincula rerum laxet, et ingens
Pateat tellus, Tiphysque novos
Detegat orbes, nec sit terris
Ultima Thule."

Or, as Wheelwright profusely renders it:—

"Lo! as the unborn years arise,
What triumphs swell the voice of Fame!
What notes of glory rend the skies,
And hymn the fearless Pilot's name!
Taught by his art, what vessels roam
Unnumber'd o'er the yielding foam,
To search in earth anew:
Bounded no more by Thule's coast,
Lo! the drear realms of op'ning frost
Unfold their worlds to view."

E. C.

ERRONEOUS MONUMENTAL INSCRIPTIONS IN BRISTOL (3rd S. v. 289.)—After reading the account in the *Gentleman's Magazine*, referred to by DUNELMENSIS, I am inclined to believe he is in error as to the identity of Colonel John Porter with the individual there mentioned. If, therefore, he will kindly furnish corroborative evidence of his statement, he will confer a benefit on the readers of "N. & Q." The person who died in Castle Rushen was named John B. Porter, and there is not the slightest allusion to his having been in the army; while the name on the Bristol tablet is Colonel John Porter, without any notice whatever of a second Christian name. From the remarks of your correspondent, we are to believe that the Colonel was a merchant in the West Indies, just previously to Nov. 18, 1811. If so, how came he to die in Castle Rushen? where it

appears that John B. Porter had been confined an insolvent debtor for "two years and a quarter; (and) when he died (says the *Magazine*), he was not possessed of a single shilling, and his widow was obliged to sell her bed to get him a coffin." Surely the Porter family, who were in good circumstances, would not have allowed their brother to die in such abject poverty in a prison!

In the Baptist Meeting-house, Broadmead, in this city, is a tablet inscribed to the memory of "The Rev. Hugh Evans, A.M., Pastor of this church twenty-three years, died March 28th, 1781, aged sixty-four." This inscription, as far as regards the age, is evidently incorrect; as will be seen by the following translation of his epitaph, inscribed on a tomb erected to his memory in the Baptist burial ground, Redcross Street:—

"Sacred to the Memory of
HUGH EVANS, M.A.
He was justly esteemed
An excellent and eminent Divine.
In his public Discourses
He was Copious and Eloquent.
In all the Duties of his Sacred Office
Faithful, Laborious, and Successful.
An Able and Affectionate Tutor.
To every Office of Piety
Ever Ready and Forward.
A most excellent Husband, Father, Friend,
in one word,
A True Christian.
He died much lamented,
March 28th, 1781,
In the sixty-ninth year of his age."

On the title-page of a Sermon, preached on the occasion of his death, and afterwards published—a copy of which is in my possession—he is also said to have "departed this life in the sixty-ninth year of his age."

GEORGE PRYCE.

City Library, Bristol.

ARCHBISHOP HAMILTON (3rd S. v. 241, 310.)—There is an account of the Swedish Hamiltons, descended from the Archbishop of Cashel, in Burke's *Peerage* for 1864, art. "Hamilton." But it is assumed that he was Malcolm Hamilton, who died in 1629: whereas it appears, from Lodge, that it was from Archibald Hamilton, who succeeded Malcolm in the see, that the Swedish family derive.

Was this Archibald an Irishman, or a Scotchman?

The article in Burke says he claimed descent from the first Lord Paisley. But in Burke's *Extinct Peerage* (art. "Glenawly"), and in Lodge (art. "Beresford, Earls of Tyrone"), he is made the second son of Sir Claud Hamilton of Cocho-nogh, in Scotland, and brother of Sir Claud Hamilton of Castle Toome, co. Antrim.

In Lodge (art. "Hamilton, Lord Limerick,") this family, seated at Ballygally, is said to descend from Thomas, younger son of Sir John Hamilton of Cadzow, circa 1400.

The same author (art. "Strabane") makes Sir Claud Hamilton, of Castle Toome, to be a son of the first Lord Paisley; and in describing his descendants he names two brothers, Claud and Archibald; but it is clear that they are different from the Archbishop and his brother, as their father was born in 1604, whilst the Archbishop was aged eighty when he died in 1659. Nevertheless, I presume it is from this similarity of names that the Archbishop has been assumed to descend from Lord Paisley. All these genealogical puzzles must be solved before we make the Archbishop either Irish or Scotch. In accordance with MR. DE MORGAN's suggestion, I enclose my name.

S. P. V.

"THE CHURCH OF OUR FATHERS" (3rd S. v. 297).—The song, commencing as above, was written by Robert Story, a Conservative poet; some of whose spirited productions were attributed to the late Lord Francis Egerton, the authorship of which was disclaimed by that nobleman in complimentary terms. Mr. Story was originally parish clerk, and schoolmaster of Gargrave in Craven, Yorkshire; and afterwards, for many years filled an appointment in the Audit Office, Somerset House. He died recently, having a short time previously issued a collected edition of his poems, got up in a costly style, and dedicated to his kind patron the Duke of Northumberland.

WILLIAM GASPEY.

Keswick.

ZOAR (3rd S. v. 303).—"Mediæval East," should be "*medial East*," referring to place, not to time: contrasting Syria, Arabia, &c., with the *terminal East*—India, &c.

J. L.

Dublin.

WITTY CLASSICAL QUOTATIONS (3rd S. v. 310.) I think that there are two errors in the article quoted from *Blackwood* for January, 1864, on "Winchester College and Commoners," by your correspondent, E. H. A. *Tom Coriate* was not educated at Winchester College, but at Westminster School, and could not have been alive at the time of Queen Elizabeth's visit to the former seminary in 1570, for he was born in 1577, so the anecdote must be assigned to another. He is thus mentioned in the second part of the *Complete Angler*, by Walton and Cotton:—

"*Viator*. Well, if ever I come to London, of which many a man there, if he were in my place, could make a question: I will sit down and write my *Travels*, and like *Tom Coriate*, print them at my own charge. Pray what do you call this bill we come down?"—Major's edition of the *Complete Angler*, 1824, part II. chap. II. p. 283.

The following interesting and amusing explanatory note is appended, p. 283:—

"*Like Tom Coriate*. This eccentric son of the Rev. George Coriate was born at Odcombe, in Somersetshire, in 1577. He was educated at *Westminster School*, and at Gloucester Hall, Oxford; after which he went into the

family of Henry Prince of Wales. He travelled almost all over Europe on foot, and in that tour walked nine hundred miles with one pair of shoes, which he got mended at Zurich. Afterwards he visited Turkey, Persia, and the Great Mogul's dominions; proceeding in so frugal a manner, as he tells his mother, in a letter to her, in his ten months' travels between Aleppo and the Mogul's Court, he spent but *three pounds sterling*, living reasonably well for about two pence sterling a day! He was a redoubted champion for the Christian religion against the Mahometans and Pagans, in the defence whereof he sometimes risked his life. He died of the flux, occasioned by drinking sack at Surat, in 1617, having, in 1611, published his *Travels* in a quarto volume, which he called his *Crudities*," &c.—Pp. 403-404.

OXONIENSIS.

I beg to inform E. H. A. that the writer of the article on "Winchester College," in *Blackwood*, January, 1864, is indebted to my *William of Wykeham and his Colleges* (published in 1852, and quoted by the Public School Commissioners) for the anecdote cited from that Magazine, beside every other important fact in the article, although without acknowledgment, I regret to say. The author, I am told, is no Wykehamist; if so, his many misapprehensions are explained, and the expression "ungrateful of the *Wykehamists*" goes to prove the belief.

MACKENZIE E. C. WALCOTT.

BEECH-DROPPINGS: EPIPHEGUS VIRGINIANA (3rd S. v. 297), better known to medical men as *Orobanche Virginiana*, broomrape, or cancer-root, is an extremely nauseous astringent and bitter tonic, formerly much employed as a remedy for dysentery and as a detergent in chronic ulcerations. It formed the chief ingredient in the famous powder known as Martin's Cancer Powder. Its virtues are mentioned in the *Pharmacopœia Universalis*, 1833, and in Lindley's *Vegetable Kingdom*, but more at large, doubtless, in American works on *matéria medica*.

GEO. MOORE.

THE LATE ROBERT DILLON BROWN, M.P. (3rd S. iii. 369; v. 270.)—W. D. has fallen into one error at least on the subject; and, as I originated the question relative to my late lamented and gifted friend, Mr. Brown, pray give me space to correct W. D. Error the first is, that W. D. calls a quotation, with which Mr. Brown often finished some of his really fine orations, "a song." If W. D. had looked at my note, he could not have fallen into such an absurd mistake. I happen to know something relative to the *honour* paid to the Blessed Virgin Mary, both in France and Ireland, by Catholics, and can assure W. D. that there is no hymn of the sort he alludes to; so that his Irish Catholic friend must have considered him *verdant* to credit such a story. The sneer conveyed about Mr. Brown being a joint in O'Connell's "flexible tail," should have come under the charitable adage "*De mortuis*," &c., if W. D. had considered what he was writing.

Robert Dillon Brown was a man of superior natural gifts, and one of the best and most ample scholars of his day; but this is not the place for such points.
S. REDMOND.
Liverpool.

CURMUDGEON (3rd S. v. 319.) — The derivation I have always heard for this word is *cœur méchant*.
LYTTELTON.

JOSEPH ASTON (2nd S. xii. 379.) — MR. CROSSLEY has given an exceedingly interesting note on this Manchester poet and "punctuator." Like many greater geniuses of the same period (among whom might be mentioned Southey, Montgomery, Cobbett, and Burdett) his political life began with revolutionary principles, and ended in conservatism.

The object of this note is to say that Aston was a confidential friend of James Montgomery for many years after the French Revolution; and many letters and much information, illustrating the life of Aston, will be found in the earlier volumes of the *Life of Montgomery*, by Holland and Everett. The interesting anecdote related by MR. CROSSLEY of an eminent author who said, "Mr. Aston, in consequence of your admirable punctuation, I now, for the first time, begin to understand my own book," very probably relates to Montgomery, whom I had the honour to know, and who was full of that species of innocent quiet humour.
W. LEE.

Miscellaneous.

NOTES ON BOOKS, ETC.

Omitted Chapters of the History of England, from the Death of Charles I. to the Battle of Dunbar. By Andrew Bisset. (Murray.)

Some people will find fault with the title of Mr. Bisset's book, and will let him understand that they are surprised to find that the trial of Lilburne, the defeat and death of Montrose, and the Battle of Dunbar, are "omitted chapters of the History of England." Many others will call in question the author's judgments passed upon the characters of the persons with whom his history deals. A large proportion of his readers will doubt whether "the base cur which then sat on the English throne" is a just or gentlemanly description of James I.; whether Cromwell was quite the melo-dramatic villain who is here painted; or whether Charles I. lacked "brains" for the performance of the acts of perfidy, treachery, and breach of trust, which are here stated to have been designed by him? It is not for us to enter upon these questions. Mr. Bisset has written a book which is built upon materials which have been little, if at all, used by preceding writers; and his work will, therefore, assuredly take its place among the historical authorities for the period. He has written also with a free pen, and after great inquiry and consideration. What he has written is fully entitled to consideration, even if critics should ultimately come to the conclusion that he lacks some of the many qualities which are essential to the formation of true and sound historical judgments. His volume is the first instalment of a History of England, from the death of Charles I. to the Restoration of Charles II.

Shakspeare's Garden, or the Plants and Flowers named in his Works described and defined. With Notes and Illustrations from the Works of other Writers. By Sidney Beisly. (Longman.)

That he who found "Sermons in stones, and good in every thing," had a keen appreciation of the beauty of flowers, and of the powerful grace that in them lies, it were needless to argue. Every one of his matchless dramas gives abundant proof of this; and Mr. Beisly has produced a very pleasing volume by combining, with the instances of Shakspeare's use of flowers, much curious matter illustrative of such use, culled from the writings of his contemporaries.

The Chandos Portrait of Shakspeare. (Chapman and Hall.)

The Trustees of the National Portrait Gallery having given special permission to their Secretary, Mr. George Scharf, to make a tracing of the Chandos portrait for the purpose of publication, it has been carefully lithographed; so that the admirers of the poet may now,

"With reverence look on his majestic face,"

with the full confidence that they are looking on a perfect copy of the only picture which has been handed down to us, with satisfactory evidence that it is a portrait of Shakspeare. The print, which is of course of the size of the original, is of great interest, and certainly forms one of the most satisfactory memorials of the great poet which his Tercentenary has called forth.

THE QUARTERLY REVIEW, No. CCXXX. — The new *Quarterly* contains fewer articles than usual, and, as is perhaps natural just now, a large proportion of them are political. These are—"Prospects of the Confederates," "Our Foreign Policy," and "The Privy Council Judgment." The other papers are, a biographical one on "Sir William Napier;" an interesting sketch of "Pompeii;" a good view of the condition, prospects, and resources of "Mexico;" and an ingenious and well-timed paper on "Shakspeare and his Sonnets."

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Notices to Correspondents.

DYCE'S SHAKSPERE. We have received a note from the Rev. A. Dyce complaining that, in our notice of his third vol. (anth. p. 350), he is stated to have altered "even" to "cur" in the passage quoted from All's Well that Ends Well. It certainly is an error, and which a turning back to the text in which "even" is printed, would have prevented; but from the manner in which the note on the passage is printed, and its tone, the writer of the notice may, we think, well be excused for mistaking the "I" of such note for Mr. Dyce, instead of Mr. Williams.

F. P. (Seal.) Our space will not allow of our availing ourselves of our Correspondent's kind offer.

CANTAN. "Tyro," according to Johnson and Webster.

Ein FRAGER. "Multiplepointing" is explained in Bell's Dictionary of the Law of Scotland, as meaning "Doublepointing or doubledistress, and gives name to an action which may be brought by a person possessed of money or effects which are claimed by different persons pretending rights therein, &c."

*** Cases for binding the volumes of "N. & Q." may be had of the Publisher, and of all Booksellers and Stationers.

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LONDON, SATURDAY, MAY 7, 1864.

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Notes.

BISHOP ANDREW KNOX OF RAPHOE.

He was a younger son of John Knox of Ranfurly, or Griff Castle, in Renfrewshire, an ancient Scottish family, which had been settled there since the thirteenth century, and from which the celebrated Reformer John Knox was also descended. Educated at the University of Glasgow, where Andrew Melville was then Principal, and was "laureated" there in 1579 as "Andreas Knox" [*Annales Fac. Art. Glasguen*]; his birth may, therefore, be placed about the year 1560, as the usual age of entering college was then fifteen, and the course of academical studies occupied four years, 1574-1579.

Having entered the ministry, his first ecclesiastical preferment was the parish of Lochevinnoch, in his native county of Renfrew, and diocese of Glasgow, to which he was appointed about 1586. In a few years afterwards he was translated to the more important charge of the town and abbey church of Paisley, in the same county and diocese, 159—; but he does not seem ever to have had more than Presbyterian ordination, for the necessity of receiving that rite from the hands of a duly consecrated bishop was not then deemed absolutely requisite or expedient, when episcopal ordination could not be obtained conveniently, and consequently none of the Scottish prelates, of what was called the "Spottiswoode Succession" (1610-

1639), passed through the intermediate orders of deacon and priest.

On the restoration of episcopal government by King James VI., in Act of Parliament of July 9, 1606, the "Parson of Paisley," was nominated to the long vacant see of "The Isles," having been already designated bishop in the preceding year, and by letters patent under the Privy Seal of April 2, 1606, he was also made Abbot of Icolmkill or Hy, on the same day, according to Keith [*Scottish Bishops*, p. 308]; but this ancient Cluniacensian monastery was annexed to the bishopric of Argyll in 1617. In March, 1608, he was appointed one of the commissioners for settling affairs in the Western Isles, which were comprised in his remote diocese; and, on his measures having been approved of by the Privy Council of Scotland, he was sent to London in June to report to the King; and he was again summoned to the English court early in 1609, returning to Edinburgh in June of that year. In July he held a court on the island of Iona, where the "Statutes of Icolmkill" were enacted for the government of the isles on August 23, 1609, and received the royal approval June 28, 1610. In July following the bishop was created "Steward and Justice of all the North and West Isles of Scotland" (except Orkney and Zetland), and also "Constable of the Castle of Dunyreg, in Isla," in August of the same year, 1610.

His consecration appears to have taken place on February 24, 1611, in the parish church of Leith (together with that of John Campbell, Bishop elect of Argyll); the officiating prelate having been his metropolitan, the Abp. of Glasgow, assisted by the Bishops of Galloway and Brechin.

By patent of June 26, 1611, he was nominated to the bishopric of Raphoe, in Ireland (then vacant by the resignation of another Scottish Bishop, George Montgomery); but he was certainly non-resident for several years subsequently, and as he remained in Scotland, must have continued to retain both sees. The reason of his translation to an Irish bishopric is said to have been because "King James considered him to be a very fit person to undertake the charge of a diocese in Ulster at this time."

In April, 1614, the Castle of Dunyveg, which had been garrisoned by him for the government for upwards of three years, was surprised by a hostile chief, and the bishop proceeded from Edinburgh to attempt its recovery in September; but he fell into a trap, and was obliged to leave as hostages his son Thomas and nephew John Knox, of Ranfarlie, on which he was allowed to depart. The hostages were subsequently liberated in November following, on conditions never fulfilled, and the castle stormed on February 3, 1615.

By a statute of the Scottish parliament in June,

1617, a new chapter was established for the See of the Isles, as the ancient writs of the bishopric had been lost, and a new foundation was consequently necessary. It must have been shortly after this that Bishop Knox finally resigned his connection with his island diocese, as he received "Letters of denization" in Ireland, on Sept. 22, 1619 [*Rot. Pat.*]; and about the same time was called into the Privy Council of Ireland. He had a pension of 100*l.* a year from King James, which was withdrawn in May, 1620, "on the eve of his removal to Raphoe." [*Rym. Fœd.* vol. viii. part 3, p. 147.] Keith states, that "he was translated in the year 1622," and "died the 7th of November, 1632;" but both these dates are incorrect, as shown above. His episcopal residence as Bishop of Raphoe was at Ramullen, near Lough-Swilly, which he preferred to Raphoe, as there was a garrisoned castle there. When the Royal Visitation of the Province of Armagh was made in 1622, the bishop was resident in his diocese, and laid many grievances before the commission; among others, the entire loss of the diocesan records there, and the want of a cathedral, of which the walls only were standing, though a new roof, which had been two years in preparation, "was to be set up this summer at the bishop's and parishioners' charge." As might be expected from his antecedents, he was extremely lax in ordaining clergymen, allowing many irregularities, and giving "a free entry into the ministry" to Presbyterian candidates for benefices in his diocese. In short, Bishop Knox's character was more that of a politician than a churchman, as exemplified by his proceedings in the Western Isles; and though he is stated to have been "a good man, who did much within his diocese by propagating religion," yet we must have regard to the whole tenor of his career, and, if unwilling to give entire credence to the accusations of intolerance and persecution brought against him for his treatment of the Romanists in Ulster by the historians of that body, there is sufficient evidence of his having been anything but a mild or tolerant prelate, or a faithful member of his own church.

Bishop Knox died on March 17, 1633, when he had attained the age of about seventy-three, and in the twenty-third of his episcopate, dating from his consecration in 1611, and, according to Ware's *Bishops*, "in the twenty-second year after his translation." Place of death and interment not recorded; but the former was probably at Ramullen Castle.

The authorities for the above sketch are Ware's *Bishops*, edit. Harris; Cotton's *Fasti*, iii. 351, where the date of the bishop's death is "March 17, 1623," a clerical error apparently for 1633; but it is not corrected in vol. v. of *Illustrations*, &c. Mant's *History of the Church of Ireland*; Keith's *Scottish Bishops*, edit. Russell; Grub's *Ecclesia-*

tical History of Scotland; Lawson's *Epis. Church of Scotland*; Gregory's *Hist. of the Western Highlands and Isles of Scotland*; Mc Crie's *Life of Andrew Melville*; Booke of the *Universall Kirke of Scotland*; Brenan, O'Sullivan, Porter, and *Hibernia Dominic.*, &c. A. S. A.

CONTRIBUTIONS FROM FOREIGN BALLAD LITERATURE.

BY JAMES HENRY DIXON.

The Birth of Merlin, an Ancient Popular Ballad of Lower Brittany, France.

The original of this curious production is in the Armoric, and may be seen in various Breton chap-books, also in —

"Barzaz-Breiz, Chants populaires de la Bretagne, recueillis et publiés avec une Traduction Française, une introduction, &c., et les melodies originales." Paris, 1861. Didier & Co.

Also in "Myrdhinn, ou l'enchanteur Merlin, son histoire, ses œuvres, et son influence." Paris, 1862. *Idem.*

Both works are the erudite and interesting compilations of the Viscount Hersart de la Villemarqué, Member of the Institute of France, &c. So much has been written about Ambrosius Merlin*, that it is unnecessary to enlarge upon the subject. The ballad is *believed* to be very ancient, and I see no reason to doubt it. The Viscount says: —

"Le voici dans sa rusticité et la simplicité primitives tel que les nourrices, ces conservatrices de la poésie populaire de toutes les nations le répètent pour endormir les enfants."

His "traduction" is in prose. In my translation I have endeavoured to preserve such rusticity and simplicity. I have adopted the two-line stanza of the original, and have made very trifling deviation from the phraseology. Indeed, such deviation has only been where the idiom of our language rendered it absolutely necessary. The burden is repeated after each verse.

"I slept in the forest all alone —

I slept till a year and a month had flown.

Hun eta, va mabik, va mabik!

Hun eta, tostouik lalla! †

"A fair bird perch'd on the greenwood tree,
And he caroll'd sweetly and merrily.

"It was like the rippling of a rill
At even-tide when the breeze is still.

* Villemarqué indulges in conjectures on the derivation of Merlin, and after going over the various forms of the name, such as Marthin, Myrdhinn, Marzin, Meller, Melziar, &c., remarks that "Tous les lexico-graphes Bretons s'accordent à traduire marz par 'merveille.'" But may not Merlin be the diminutive of the Celtic word *merle*, and so signify a little bird, in reference to his miraculous birth and origin?

† I. e. "Sleep now, my infant, my infant!
Sleep now, my little darling!"

"Such the spell of the soothing lay,
It wafted my very soul away!
"Aye! and wherever the fair bird went,
Thither, alas! were my footsteps bent.
"This was the little bird's charmed lay—
'Thine eyes are pearls on the hawthorn spray!
"Th' earliest glow o' the morning light,
Meets a gleam more pure and bright:
"The Sun up-springing from eastern sea,
Says, This royal virgin my bride shall be!
"Little bird! little bird! hush that strain—
Thy notes of flattery fall in vain.
"Prate not to me of the earliest streak,
Tinging with splendour the mountain peak;
"Tell not of pearls on the hawthorn spray,
If I am below'd by the God of Day!
"And sweeter and wilder the notes became,
Till a trance stole over my wearied frame.
"I slept where an oak its branches flung—
It was the tree whence the fair bird sung.
"I dream'd I was in a lonely grot,
And a little Duz 'twas who own'd the spot.*
"The grot was nigh to a fairy spring;
And the tiny waves aye were murmuring:
"The walls were diamonds and emeralds green;
The trellis'd gate was of crystal sheen:
"Softest moss was beneath my tread,
And cowslip and violet odours shed.
"And the little Duz who own'd the grot,—
Joyous was I, for I saw him not.
"And there came the coo of a turtle-dove,
As he flew 'mid the spreading trees above.
"Never was bird more fair withal;
And he flap'd his wings 'gainst the diamond wall.
"He tapp'd at the portal crystalline;
Alas, my poor heart! that I let him in:
"Round he flew, as if seeking rest;
He perch'd on my shoulder, and kiss'd my breast;
"Three times kiss'd he my cheeks so red;
Then away and away to the greenwood fled.†
"He merrily coo'd, and he seem'd right glad,—
I curs'd my fate, for my heart was sad.
"And my tears flow'd fast by night and day,
While my infant's cradle I rock'd away.
"I wish'd his sire in the icy cell,
'Mid chilling snows, where the dark sprites dwell.‡

* The Duz or Duzik (*vide* "Barzaz Breiz") was a gnome, dwarf, or fairy, who presided over springs and grottos. Some archaeologists argue that he is identical with the frolicsome domestic spirit called by the different names of Lutin, Puck, Hob, Wilfrey, Pam, &c. &c. One thing, however, is quite certain—we moderns have not forgotten him, and occasionally ask him to take obnoxious individuals! As the Duz had the power to assume various forms, animate and inanimate, the Bretons argue that he was the *turtle dove* of the ballad.

† The "greenwood" is in the original. No terms are more universal in European ballad literature than "greenwood" and "greenwood tree."

‡ The Celtic tribes believed in a species of purgatory, but the place was amidst ribs of ice, and in caverns of eternal snow. This pagan superstition has been engrafted on Christianity. The Rev. S. W. King, in his most interesting and valuable work, *The Italian Valleys of the Pennine Alps* (London, Murray), says, in his account of the Val di Bours, "A singular superstition is current

"My infant open'd his eyes and amil'd,
And this was the song of my new-born child,
'*Hun eta, va mabik, va mabik!*
Hun eta, toutouik lalla!
"Dry be thy tears! all joy be thine!
Weep not my mother! the grief be mine!
"Thou would'st at my sire in the icy cell,—
The chilling snows, where the dark sprites dwell.
"Mother! my father dwells afar,
Between the moon and the morning star.
"And the light of the sun and the moon is dim
To the glorious lustre surrounding him.
"Heaven! preserve him from the cell,—
From chilling snows where the dark sprites dwell.*
"It is he who succours the heart oppress—
It is he who gives to the weary rest.
"Bless the hour that gave me birth;
For my country's weal was I sent on earth.
"All mystic things shall to me be known,
And my fame shall over the world be blown.
"And the spirits that rule the air and sea
Shall own my power, and my subjects be.
"Then round her neck were his small arms slung—
(Tale more wond'rous has ne'er been sung.)
And the descant flow'd from the infant's tongue,
'*Hun eta, va mabik, va mabik!*
Hun eta! toutouik lalla!' "†
Florence, Italy, Dec. 31, 1863.

with regard to the wild glaciers which wreath the round the bases of these icy summits. Strange wails and mournful cries are often heard issuing from their awful fissures, which are believed to be the moans of lost souls, condemned to expiate their sins in the bowels of ice. So fixed is the belief, that often many persons in a year have been known to make a weary and dangerous pilgrimage on the lonely glacier; where on their bare knees, they have offered long and earnest prayers for the liberation of the unhappy souls, and also for their own deliverance from such a fate; imagining that either in life, or after death, they must expiate their sins by visiting these dread regions."

The Val di Bours is a portion of Celtic Piedmont, and the belief has no doubt been handed down traditionally. But such an idea is not confined to a Roman Catholic valley—it prevails in the Protestant Canton de Vaud, Switzerland, and the awful fissures on the glaciers of the Dent de Morcles called the "glaciers of Plan-nève," are believed to be inhabited by lost souls. As the Vaudois peasant does not believe in Purgatory, he regards the icy caverns of his canton as a place of punishment where sinners are confined without hope of relief. The Canton de Vaud is a portion of Celtic Switzerland.

As connected with this subject, Wordsworth's

"Marble belt

Of central earth, where tortured spirits pine
For grace and goodness lost;"

and Moore's—

"Ere condemn'd we go

To freeze 'mid Hecla's snow,"

will occur to the poetical reader.

* The expression rendered "dark sprites" is in the original "*black sprites*."

† For the better understanding of the ballad, we may observe that it is a nursery song, sung by a Breton nurse to her child. The nurse uses the first person, and assumes the character of Merlin's mother, until the last verse, which is sung by the nurse in *propria persona*.

CERTIFICATE OF CONFORMITY, 1641.

"George, by God's providence Lorde Rushopp of Hereford, To all to whom these presents shall come greetinge in our Lorde God everlastinge: knowe yee that Roger Letchmore, of the pishie of fflownehope, within the Diocet of Hereff, Gent., havinge byn formlye indicted and convicted for a Recusant, appeared psonally before the right worth John Kyrle, Barronett, and Ambrose Elton, Esquire, beinge twoe of his Ma^{ties} justices of the peace within the Countye of Hereff., upon the nyneteenth daye of June last past, at the pishie of Much Marcle, in the Countye of Hereff.; and then and there did willinglye submitt hym selfe to the state and Church of England, and in pfeession of his Conformitye to the sayd State and Church, did then and there take the oathe of allegiance and supremacye to the kinge's most excellent Ma^{tie}, and faithfullye prmysed and ptested the same daye before the sayd Barronett Kyrle and Ambrose Elton (as I am crediblye informed by certifiat remainynge in my custodie under the hands of the sayd Barronett Kyrle and Ambrose Elton), from thenceforth accordinge to the lawes and statuts of this Realme to continue such his Conformitye in his due obedience to the Kinges Ma^{ties}, his heyres and successors, to his lyves ende: and I have received as well a Certificat, under the hande of Robert Gregorie, clark, vicar of fflownehope, aforesayd, bearinge date the twentieth day of June last past, testifyinge that the sayd Roger Letchmore, for the space of more than one whole yeare last past, conformed hym selfe; duringe w^{ch} tyme hee hath usuallye frequented his pishie church of fflownehope aforesayd; and there did religeouslye demean himselfe during the tyme of dyvyne Service reade, and sermon preached, and at the feast of Easter last past the Sacrament of the Lorde's Supper administered, then and there alsoe the sayd Roger Letchmore (amongst other of the Congregation there p^{se}nt) receaved and tooke the holye Sacrament, administered unto hym by the hands of the sayd Mr Gregory, as in and by the sayd certifiatt remainynge in my custodie more at large y^t doth and may appeare.

"In wittnesse whereof, I have sett to my hande and Episcopall Seale, the thirteenth day of June, in the seventeenth yeare of the raigne of our sov^{er}igne lorde Charles, by the Grace of God Kinge of England, Scotland, France, and Ireland, Defender of the ffaith, etc. Anno que dui, 1641.

(L.S.) "GEO. HEREFORD."

The above is preserved among the muniments of Sir Edmund Lechmere, Bart., at Severn-End, in the county of Worcester; and may be interesting to the readers of "N. & Q." as a certificate of Conformity, granted by the Bishop of Hereford (George Coke) to a member of the ancient family of Lechmere, of Fanhope (a younger branch of the Lechmeres of Hanley), in the year 1641.

E. P. SHIRLEY.

Lower Eatington Park.

WORDS AND PLACES IN DEVONSHIRE.

1. Among other examples of the Celtic root *dun*, "a hill fortress," Mr. Taylor (p. 235, and again p. 402,) gives South Molton as representing the ancient *Melidunum*. His authority is Baxter (*Glossarium*, s. v. "Melidunum"). But Baxter was guided solely by a similarity of sound. There

is not the slightest reason for fixing a Roman station at South Molton. No Roman remains have ever been found there. The town is, of course, named from the river Mole on which it stands; and it is unnecessary to look for the Celtic *dun* here, any more than in North Molton, or in North and South Tawton, on the river Taw. Baxter, it may be added, places South Molton wrongly, "ad Tavum amnem;" meaning, apparently, on the Taw, into which the Mole runs.

2. Mr. Taylor asserts (p. 255) that, "in Devon the ancient Cymric speech feebly lingered on till the reign of Elizabeth; while in Cornwall, it was the general medium of intercourse in the time of Henry VIII. What authority is there for the former statement? I know of none whatever. The Saxon border had been driven some way down into Cornwall at an early period; and although there may be little doubt that the villains on many of the Devonshire manors were of Celtic blood, there is no evidence, so far as I know, that the "Cymric speech" lingered in Devonshire at any period after the Conquest.

3. "On the frontier between the Celts of Cornwall and the Saxons of Devon stands the village of Marham" (p. 279). In the word "Marham," Mr. Taylor finds the Saxon *Mark*, "boundary." Marham church is dedicated to St. Morwenna (locally "Morriner"), as is that of Morwenston on the adjoining coast. The saint's name has probably been Saxonised into Marham.

4. "The Stannary Court of the Duchy of Cornwall is an assembly which represents, in continuous succession, the local courts of the ancient Britons. The court was formerly held in the open air on the summit of Croken Tor, where the traveller may still see concentric tiers of seats hewn out of the rock. The name of Croken Tor evidently refers to a deliberative assembly; and Wistman's Wood, in the immediate neighbourhood, suggests the wisdom traditionally imputed to the grave and reverend seniors who took part in the debates."—P. 308.

The Cornish Stannary Court was never held on Crockern (not Croken) Tor, which is on Dartmoor. A general court for the regulation of the tanners of Devon and Cornwall was held on Hengstone Hill (in Cornwall, just across the Tamar), until, in the reign of Edward I., that for Devon was removed to Crockern Tor. It is possible—but of this there is no direct proof—that before this division a local court may have been held on Crockern Tor; but that the name, "evidently refers to a deliberative assembly,"* is, at least, uncertain. It is pronounced "Crökern," and not "Cröken," as Mr. Taylor apparently supposes. There is a village called "Crökern Well," on the

* "We have the Welsh word *gragan*, 'to speak loud,' whence comes the English verb, 'to croak.' . . . The creaking of a door, and the name of the corn-crake, are from the same root. Compare the Sanscrit *kruc*, 'to call out'; the Greek, *κρόκεω*; and the Latin, *crocire*."—Taylor, p. 309 (note).

road between Oakhampton and Exeter; and "Cröker," the name of one of the oldest Devonshire families,—

"Croker, Cruwys, and Coplestone,
When the Conqueror came, were found at home,"—

may perhaps be connected. Pryce (*Cornish Vocabulary*, 1790) asserts that Chrecken, or Chrocken, in Cornish and Brezonec, signifies "a little hill;" and Crockern is the lowest of three or four neighbouring Tors.

No tradition has ever connected Wistman's Wood (it is properly Whishtman's or Wishman's Wood) with Crockern Tor. Mrs. Bray (*Legends of the Tamar and Tavy*) was the first to find wisdom in its name; and to connect it with the lore of older "wise men"—Druids. I believe the "whishtman," to whom the wood belongs, to be the master of the "whish" hounds,—an unearthly pack with fiery mouths, which hunts over Dartmoor. Wúsc, or Wisc, seems to have been one of the names of Odin (Kemble, *Saxons in England*, vol. i. p. 345); and "whishtness" is the common Devonshire word for all supernatural beings and dealings.

RICHARD JOHN KING.

SIMILAR STORIES IN DIFFERENT LOCALITIES.—At Belmont, near Lausanne, Switzerland, we have the old stories of hedging in the cuckoo; of the farmer who built a wall round his turnip-field to keep the flies off; and also of the coats beneath the church. This last story is the same as the Essex (Coggleshall) version. Some Belmonsters had an idea that *their* church would be all the better if moved three yards to the west; so they marked the distance by leaving their coats. They then pushed against the eastern wall. A thief stole the coats, and the peasants found they had pushed too far! A "seedy" Belmonter is sure to be told to "have a push at the church!" The Belmont people also have a moon of their own, quite different to the one at Lausanne! As a proof of the simplicity of the Belmonsters, they tell a story that a stranger who came to reside there was pounced upon for *two permis de séjours*. "Two!" said the Frenchman; "why I am *garçon*, and by myself!" "No!" said the tax-gatherer; "you have a *little boy*, who must pay." The boy was a tame monkey!

I am not aware that we have any joke resembling the last. Happily, we have no such thing as a *permis de séjour*; that is an exaction peculiar to *free* and republican Switzerland, where I may observe there is more petty tyranny exercised towards strangers resident, than there is in even Austria and the Roman States.

S. JACKSON.

FRENCH BIBLE.—Whilst looking over a book, containing some curious and quaint old facts, I

came upon a history of a "French Bible," printed by Anthony Bonnemere, at Paris, in 1538; wherein is related the following facts:—

"That the ashes of the golden calf, which Moses caused to be burnt, and mixed with the water that was drunk by the Israelites, stuck to the beards of such has had fallen down before it; by which they appeared with gilt beards, as a peculiar mark to distinguish those which had worshipped the calf."

This idle story is actually interwoven with the 32nd chapter of Exodus. And Bonnemere says, in his preface, this French Bible was printed in 1495, at the request of his most Christian Majesty Charles VIII.; and declares further, that the French translator "has added nothing but the genuine truths, according to the express terms of the Latin Bible; nor omitted anything but what was improper to be translated!" So that we are to look upon this fiction of the gilded beards as matter of fact; and another of the same stamp, inserted in the chapter above mentioned, viz. that—

"Upon Aaron's refusing to make gods for the Israelites, they spat upon him with so much fury and violence, that they quite suffocated him."

THOMAS THISELTON DYER.

King's College.

CAPTAIN NATHANIEL PORTLOCK, whose voyage round the world with Capt. George Dixon, was published in 1789, and an abridgement of which appeared in 1791, died Sept. 12, 1817. As to him see Lowndes's *Bibl. Manual*, ed. Bohn, 1930; *Annual Register*, xli. 307.] 36; *Gent. Mag.* lxxvi. 1075; lxxxvii. (2) 379; Bromley's *Cat. of Engraved Portraits*, 473; and James's *Naval Hist.* ed. Chamier, ii. 344, 345. He is surely better entitled to a place in our Biographical Dictionaries than many who appear there.

S. Y. R.

AN ANCIENT CRAFT.—The following cutting is taken from a New England journal. May not the old craft have a remembrance in "N. & Q.?"—

"The vessel recently discovered buried in the sand on the eastern coast of Orleans, Cape Cod, was 35 feet in length, had a tonnage of 40 to 50 tons, and was called the Sparrowhawk. She is supposed to be the first transport sent with provisions to the Pilgrims after their landing. Six years after the landing on Plymouth Rock—237 years ago—she attempted to get out of Potomac harbour, as it was then called, but ran upon a sand-bar and bilged, and in the constant changes in the coast there she was entirely buried in ten or fifteen years, and so she has remained until a few weeks ago, when some sand was washed away, and she was discovered.

"The deck was gone, and the floor below the deck was strewn with staves and heads of barrels, and among them a large quantity of bones—some of beef, some of pork, and some of mutton. The hoops of the barrels had mostly disappeared; they may have been of iron, and so dissolved by the action of the sea water.

"All the bolts and spikes and iron used in the construction of the vessel had also disappeared, or so mingled with the sand as to form a kind of reddish stone, quite

hard; while the ribs and planks and trunnels, of good old English oak, still remain quite sound. Memento hunters are hacking away at her in such numbers that soon there will be nothing left. The early records of Plymouth colony contain references to the loss of the Sparrowhawk."

Malta.

AUSTIN FRIARS' CHURCH.—One can hardly doubt that the able architect, under whose care this venerable relic of Old London is being restored, will detect, in the course of his work, the curious mistake which has been for many years allowed to remain on its façade, just over the great window. The date, in large Roman numerals, stands thus, A.D. MCCLIII. J.

Queries.

BALLAD QUERIES.—Can any one inform me where I can procure a ballad commencing thus?

"It was the Knight Sir Aage,
He to the island rade;
He married the ladye Else,
Who had been so long a maid.

"He married the lady Else,
All with the gold so red—
Ere a month had pass'd and gone,
The lady Else was dead."

The ballad is Scandinavian, Danish, or Norse, and was inserted in a periodical called *The Portfolio*; but whether it was an original translation, or copied, I know not. *The Portfolio* does not appear in the Museum Catalogue, nor can I find it elsewhere.

I also should like a copy of a ballad called "Lord Malcom," written in the Lewisian stanza, i. e. in that of "Alonso the Brave." It was often quoted by Horsley Curteis, Charlotte Dacre (Rosa Matilda), and the romance writers of the Minerva school. I remember a part of a verse—

"The chill dew is falling—damp, damp is the night;
The ruins are lonely—Oh God! for a light.
Lord Malcom! and thou art death cold."

Miss Jane Porter wrote a ballad called "Lord Malcom," but it is not the one inquired after, and is in a different metre.

I also wish to know who wrote the ballad of the "Lists of Naseby Wold, or the White-armed Ladye's Oath." It appeared in *Friendship's Offering*, and has been inserted in Mr. J. S. Moore's interesting work published by Bell & Daldy. I had heard that Mrs. Howitt was the author, but that lady assured me that she was not, and had no idea who was. It is one of the most beautiful of modern ballads, and was a particular favourite with the late James Telfer, the author of "Our Ladye's Girdle," &c., inserted by Mr. Moore in his *Book of Ancient Ballad Poetry*. S. JACKSON.

The Flatts, Yorkshire.

W. W.

BURNETT AND OTHER FAMILY QUERIES.—Wanted particulars of the family of Burnett, who lived in Rotherhithe early or in the middle of the eighteenth century. Also particulars of one George Burnett, who lived in Horsleydown, 1734, and was a cornfactor, 1738. Can any one tell me who was one Robert Burnett, secretary of New Jersey, America, 1733? Who was Richard Bristowe Burnett, of Exeter Court, Strand, who died 1795?

Who was Benj. Burnett, living in Austin Friars, 1789? Who was Noel Burnett, who died 1736, a Spanish merchant, living in Gracechurch Street? Who was Thos. Burnett, stockbroker, died 1768? Who was John Burnett, who died 1790; and John Burnett, ob. at Fulham, 1689; William Burnett, born 1685, died 1760 at Croydon; also, Alexander Burnett, born at Croydon, 1718, aged ninety-nine? Who were the Burnetts living at Chigwell, Essex? What became of those Burnetts, descended from Burnett of Leys: Duncan, Robert, Thomas (a doctor at Norwich), Alexander, and Gilbert—all brothers? Any particulars of any one of these persons, would be thankfully received.

Particulars wanted of the family of Gibson of Kirby Lonsdale, Westmoreland. One Elizabeth married Edward Bainbridge, 1740. Also, who was the wife of one Henry Bainbridge, living at Barton, near Kirby Lonsdale, about the end of 1600—say 1680, and upwards?

Particulars also wanted of a family called Barons, living at Watford early in 1800, before and afterwards; also, particulars of a family called Church; also, of a family called Waters, relations of the celebrated Sir John Waters, born in Glamorganshire; and also, of a family of the name of Swann, living in Berks some eighty years ago.

H. A. BAYNBIDGE.

Euston Square.

THOMAS BENTLEY OF CHISWICK OR TURNHAM GREEN.—I am anxious, for genealogical purposes, to ascertain whether Thomas Bentley, who lived at Turnham Green and died in 1780, left any family, and if so, their present whereabouts. Bentley was in early life of Manchester and of Liverpool, &c. Can any reader of "N. & Q." give me this, or any other information concerning him or his family?

L. JEWITT.

Derby.

"THE BLACK BEAR" AT CUMNOR.—Some years ago, passing through Cumnor, I was surprised not only to find an inn called "the Black Bear" in the village, but that the name of one of the minor characters in Scott's *Kenilworth* was painted at the bottom of the sign-board; it was either Giles Gosling or Michael Lambourne, I forget which, but should like to know. Did Scott take his sign and the name of the publican from what he saw

when he visited Cumnor, or were the sign and the publican's name humorously borrowed from the novel? Visiting Cumnor church I found from a monument that the celebrated Tony Forster was not the surly domestic presented by Scott, but a gentleman of high repute. I afterwards learnt from a tablet in Aldermaston church in the adjoining county of Berks, that the Forsters had formerly resided there. In this church is a very fine altar tomb of white marble, to the memory of a knight and his lady of this family. Was Anthony Forster, of Cumnor, of the same family as the Forsters of Aldermaston? H. C.

CATHARINE OF BRAGANZA.—In Carte's *Life of Ormonde* it is stated that the retinue of this princess, on arriving at England, was composed of 252 persons. Are there any documents extant which give either their names or their subsequent history? OXONIENSIS.

CHES.—Does the 20th epigram of Martial (book xiv.) describe the game of chess?—

"Insidiosorum si ludis bella latronum,
Gemmeus iste tibi miles et hostis erit."

Does it mean that the knights on either side should be made of gems?

A French commentator translates the epigram thus:—

"Si tu joues au jeu d'échecs, qui représente les embûches de la guerre, voilà des soldats et des ennemis enrichis de pierres."

If not chess, what game was this? D.

SIR THOMAS DELALAUNDE.—Information respecting the above person, who forfeited his life in the insurrection instigated by Sir Robert Wellez, is requested. Are any of his descendants now alive? JOHN BOWEN ROWLANDS.

THE DOWNS LANDS IN HAMPSHIRE.—Cobbett, in his *Rural Rides* (p. 538), informs his readers, a *chalk bottom* does not suffer the surface to burn, however shallow the top soil may be. And, he adds:

"It seems to me to absorb and to retain the water, and to keep it ready to be drawn up by the heat of the sun—at any rate, the fact is, that the surface above it does not burn; for there never yet was a summer, not even this last (1825), when the Downs did not retain their greenness to a certain degree; while the rich pastures, and even the meadows (except actually watered) were burnt so as to be as brown as the bare earth."

Will any of your readers do me the great favour to inform me the cause why a chalk bottom does not suffer the surface of the soil above to burn? And if he can refer me to any work in which the subject is discussed at length, I shall feel greatly obliged. FRA. MEWBURN.

Larchfield, Darlington.

ENGRAVING BY BARTOLOZZI.—I have before me an engraving of Bartolozzi's, from a picture by

R. L. West: size, about 5 inches by 4; date, 1801. The treatment is admirable. The subject is a starving man, on a wretched bedstead. Two rats are on the floor, and an empty dish and spoon. The feet, hands, and face, are painfully true; and the light is streaming through the broken portion of an otherwise dull window. The print puts me so much in mind of Wallis's "Death of Chatterton," that I am anxious to know if any history or anecdote appertains to it, and whether R. L. West was a painter of any note. P. P.

ESQUIRE.—In Clark's *Heraldry* are mentioned, as having a right to the title "Esquire," "Bachelors of Divinity, Law, and Physic." Are the two degrees in Arts excluded; and also, those of Doctor of Law and of Physic? K. R. C.

"FAMILY BURYING GROUND."—The following are in my note book as the words of Edmund Burke:—

"I would rather sleep in the southern corner of a little country churchyard than in the tomb of all the Capulets. I should like, however, that my dust should mingle with kindred dust. The good old expression, *family burying-ground*, has something pleasing in it, at least to me."

Wanting these words for a particular purpose, may I ask you in which of Burke's writings they are to be found? ABHBA.

SIR EDWARD GORGES, KNT.—Can any of your readers inform me who were the father and mother of Sir Edward Gorges, Knight, of Wraxall, Somerset, whose will, a copy of which is in the Wells Registry, is dated February 6, 1565, proved 1566, and who bequeathes "the residue of my goodes" unto Edward Gorges, "my cousin and heire apparent," whom he makes his sole executor to see his body "brought unto the earth." His signature is witnessed by *Ann Gorges*, widow, and *Francis Gorges*. Apparently from this he died unmarried and *sine prole*. His said cousin seems to have died the following year, as in Doctors' Commons there is a copy of a will of Edward Gorges of Wraxall, dated 10th of Elizabeth, 1567, proved 1568, in which he mentions his mother, Ann Gorges, and his brother Francis, and his two young sons, Edward and Ferdinando; the latter being, I suspect, the celebrated Sir Ferdinando Gorges, who was concerned in the Essex rebellion in the reign of Elizabeth. F. BROWN.

Nailsea Rectory, Somerset.

INFIDEL SOCIETIES AND SWEDENBORGIAN.—In Nichols's *Literary Anecdotes*, vol. ix. p. 518, a book or pamphlet, entitled *The Rise and Dissolution of the Infidel Societies*, is described as containing "a genuine account of the origin of the Swedenborgians in this country." Can any one give me the date of this publication, the name of its author, or any other particulars concerning it?

HARDY CLARKE.

LANCASHIRE WILLS FOR THE SIXTEENTH CENTURY.—I read, in Baines's *History of Lancashire* (vol. i. p. 215), that —

"Until the Institution of the Bishopric of Chester, at the period of the Reformation, Lancashire lay within the dioceses of Lichfield and Coventry; and wills proved from this county at that time were deposited at Lichfield, where these wills now remain."

I find that no Lancashire wills are now at Lichfield. Can any of the readers of "N. & Q." inform me where, and to what place, they were removed?
H. FISHWICK.

MONCKTON FAMILY.—Did Marmaduke Monckton, of Cavil, co. York, who married in 1571, have any issue besides Philip, John, and Frances? Was the Rev. Christopher Monckton, who was born 1579, and died vicar of Hayes and rector of Orpington, Kent, 1652, a son of the above? if not, can any reader give his parentage? I give my address to prevent the intrusion of purely personal matters in your pages.
W. I. S. HORTON.

Rugeley.

EDWARD WORTLEY MONTAGUE ran away from Westminster School and entered on board ship. Can any of your numerous readers inform the writer in what year this event took place? if so, they will oblige the grandson of the captain of the ship.
ANON.

JOHN MOLESWORTH, Esq., late of Peterhouse College, Cambridge, and of the Inner Temple, published:—

1. "Proofs of the Reality and Truth of Lottery Calculations, with Observations on the Museum and Adelphi Lotteries, and a Table showing the Value of Insurance each Day during the Drawing of the Latter; likewise, a Plan, by pursuing which, Two out of Three Adventurers will be successful; and a Specimen of Numbers, which will be valuable both as to their Chance for Prizes and the Manner in which they will be drawn, insomuch that considerable odds may be laid upon an equal Chance, with a Certainty of gaining. London. 4to. 1774."

2. "Lots and Numbers of the Adelphi Lottery advantageous to Insure; with a Hint to the Speculators in Tickets, by which there is a Certainty of gaining, demonstrated in a Manner clear to every Capacity. London. 8vo. 1774."

In the second of these works he stated that, when a child, he could calculate the number of seconds in fifty years by mere strength of memory, without pen and ink; and that he could then read and retain 150 octavo pages in an hour. It seems that there are two engraved portraits of him: one in mezzotint, taken 1773, in his twenty-second year; and the other, taken in his twenty-fourth year. Bromley calls him a lottery broker, and Evans a celebrated calculator. We shall be thankful for further information respecting him.

C. H. & THOMPSON COOPER.

"PLAY UPPE 'THE BRIDES OF ENDERBY.'"—I have read, with much pleasure, Jean Ingelow's

interesting poem, "The High Tide on the Coast of Lincolnshire, 1571," and am desirous of knowing whether it is still customary for the "Boston bells" to "play uppe" that tune on the occasion of any sudden calamity, such as the one alluded to in the poem, and why? If a Lincolnshire correspondent of "N. & Q." will kindly furnish the tradition connected with it, I shall be obliged.

A. F.

QUOTATIONS.—Who are the authors of the following lines?—

"No spot on earth but has supplied a grave,
And human skulls the spacious ocean pave;
All's full of man; and, at that dreadful turn,
The swarm shall issue, and the hive shall burn."

A. T.

"The shadowy realm where Mind and Matter meet"

JULIA CECILIA NORMAN.

Goadby Hall.

"Green wave the oak for ever o'er thy rest,
Thou that beneath its crowning foliage sleepest,
And, in the stillness of thy country's breast,
Thy place of memory as an altar keepest.
Brightly thy spirit o'er her hills was poured,
Thou of the lyre and sword.

"Rest, bard, rest soldier; by the father's hand
There shall the child of after years be led;
With his wreath-offering silently to stand
In the hushed presence of the mighty dead;
Soldier and bard, for thou thy life hast trod
With freedom and with God."

PEMBROKE.

"Where'er a human heart
Hath struggled to be free
To choose the better part,
Against its own wild will;
Where tears and prayers unknown
Have with its passions striven,
Unseen, unmarked, alone,
'Neath the clear glance of Heaven,
Greatness was there!"

ANN IRBIP.

"As if, instead of 'How d'ye do?' he'd say,
'Sweet Sir, or Madam, how's your soul to-day?'"

The above are all I remember of some lines describing a popular preacher of thirty years ago.

J. R.

"That man who concentrates his ends to make them meet in self,
Success is sure to shun and fortune fail to friend."

INCERTUM.

"There beamed a smile
So fixed and holy from that marble brow,
Death gazed and left it there; he dared not steal
The signet ring of Heaven."

W. C. JUN.

"This boke,
When brasse and marble fade,
Shall make thee loke
Fresh to all ages."

A. F. M.

SHEEN PRIORY.—In the latest edition of the *Monasticon*, under this head it is stated (vol. vi. p. 30), that a representation of it, in its ancient state, is comprised in one of the views of Richmond Palace, drawn in the time of Philip and Mary, by Anthony van Wyngaarde, the publication of which is speedily intended by Messrs. Harding and Lepard. Vol. vi. is dated 1830. I wish to know if this intended publication ever took place; if not, where Van Wyngaarde's drawings now are. I have reason to think they are in the Bodleian Library, but am not certain. W. C. Richmond.

REV. SAMUEL SLIPPER, CHAPLAIN TO THE DUKE OF NORFOLK IN 1681.—A friend has informed me that he has found stated in some journals that the above was the descendant of a Spanish family who came over to this country about the time of Charles II., and translated their name into its English equivalent. Can any one inform me where this statement is to be found, and what is its authority? ZAPATA.

UPPER AND LOWER EMPIRE.—Authors seem to differ respecting the application of the terms Upper and Lower Empire to the two divisions of the Roman world after the death of Theodosius; for instance, Sir Walter Scott, in the last chapter of *Count Robert of Paris*, speaking of the Eastern Empire, remarks,—

“and at length was terminated the reign and life of Alexius Comnenus, a prince who, with all the faults which may be reputed to him, still possesses a real right, from the purity of his general intentions, to be accounted one of the best sovereigns of the Lower Empire;”

while Mr. Humphreys, in the *Coin Collector's Manual*, chap. xxv., says,—

“But as the Byzantine coins are of a distinct class from those of the kingdoms of modern Europe, and closely allied to those of the Lower Roman Empire of the West,” &c.

When and by what historian were the terms Upper and Lower Empire first used, and does the application of such expressions to two provinces depend upon geographical position, or upon territorial extent and preponderance of population? H. C.

Queries with Answers.

MRS. MARY DEVERELL, who resided in or near Bristol, published *Sermons*, Bristol, 8vo, 1774; London, 8vo, 1777 (third edition); *Miscellanies in Prose and Verse*, London, 2 vols. 8vo, 1781; *Theodore and Didymus*, an heroic poem, 8vo, 1786; and *Mary Queen of Scots*, an historical tragedy, 8vo, 1792. Was she the Mrs. Deverell, relict of John Deverell, Esq., who died at Clifton, August 26, 1806; or Mrs. Deverell, wife of Richard Blake Deverell, Esq., who died there June 29, 1810? The *Biographia Dramatica* terms

her a lady of Gloucestershire, as does the *Biographical Dictionary of Living Authors*, 1816. I need hardly say that I cannot consider the insertion of her name in the latter work as proof that she was living at that period. S. Y. R.

[Mrs. Mary Deverell was the daughter of a clothier, residing near Minchin Hampton, in Gloucestershire. It is stated in the *European Magazine* (ii. 199) that “this lady (in 1782) is unmarried, and is between forty and fifty years of age.”]

CHARADE.—I should feel obliged to any of your readers if they could communicate the answer of the following Charade, which has been published in *Verses and Translations* by C. S. C. [Calverley]:—

“Evening threw soberer hue
Over the blue sky, and the few
Poplars that grew just in the view
Of the hall of Sir Hugo de Wynkle:
‘Answer me true,’ pleaded Sir Hugh,
(Striving to woo no matter who,)
‘What shall I do, Lady, for you?’

‘Twill be done, ere your eye may twinkle.
Shall I borrow the wand of a Moorish enchanter,
And bid a decanter contain the Levant, or
The brass from the face of a Mormonite ranter?
Shall I go for the mule of the Spanish Infanter—
(That r, for the sake of the line, we must grant her)—
And race with the foul fiend, and beat in a canter,
Like that first of equestrians Tam O’Shanter?
I talk not mere banter—say not that I can’t, or
By this my first—(a Virginian Planter
Sold it me to kill rats)—I will die instantler.
The lady bended her ivory neck, and
Whispered mournfully, ‘Go for—my second.’
She said, and the red from Sir Hugh’s cheek fled,
And ‘Nay,’ did he say as he stalked away,
The fiercest of injured men:
‘Twice have I humbled my haughty soul,
And on bended knee I have pressed my whole—
But I never will press it again.’”

W. F. S.

Christ Church, Oxford.

[We are indebted to a friend for the following response in verse:—

“From ‘Sir Hugo de Wynkle’
I’ll borrow a wrinkle:—
When, for courtship inclined,
My dearest I find,
Perhaps reading Tupper
Half an hour before supper,
In an easy arm-chair by the fireside reclined,
My bandana, so brilliant with blue, green, and red,
On the DRUGGET in due preparation I’ll spread,
Then on both my knees drop,
Squeeze her fingers, and—pop!”]

SUTTON COLDFIELD: “HENRY IV., PART I.,” Act IV. Sc. 2.—In several editions of Shakspeare I find this town called “Sutton-Cop-Hill.” Will any reader inform me on what authority?

In the charter, granted the town in the 20th Henry VIII., it is styled “Sutton Coldefeld, in our county of Warwick, otherwise called Sutton

Colvyle, otherwise Sutton Coldefyld, otherwise Sutton." J. WETHERELL.

Middlesbro'-on-Tees.

[The town is called Sutton-Cop-hill on the authority of all early copies of Shakspeare. The more recent editors (Mr. Knight and Mr. Dyce excepted) alter the name to Sutton-Colfield.]

ST. ANDREW'S, HOLBORN.—Is there any account of the monuments in the old church, many of which were probably destroyed when it was pulled down? A monument was erected in it, about 1720, to a relative of mine. I can now find no traces of it. R. C. H. H.

[Some notices of the monuments in the old church of St. Andrew, Holborn, may be found in Strype's *Stow*, book iii. p. 248; Malcolm's *Londinium Redivivum*, ii. 225; and the *New View of London*, 1708, i. 115. The new church was erected by Wren in the year 1686.]

DR. TRAPP'S TRANSLATION OF MILTON.—I have just received a translation of the *Paradise Lost*, by Trapp, published MDCCXL. I wish to know whether there are any other translations by the same author. I think he published a version of the *Regained*, and *Samson Agonistes* also. Any information will greatly oblige E. C.

[A chronological list of Dr. Joseph Trapp's numerous works, drawn up with great care, is given in Chalmers's *Biographical Dictionary*, xxx. 13, where the only poem by Milton translated by him is the *Paradisus Amissus*, 2 vols. 4to, 1740-4.]

MONOGRAMS OF PAINTERS. — Can any of your readers inform me what painters used the two following marks? The first is *R*, which appears to be the initials of some name, composed of L. P. and R. The second is formed thus, *P*. The painter who uses this mark is supposed to have lived in the reign of Henry VIII.

J. DALTON.

[The first monogram is that of Lucca Penni, born at Florence about 1500. After painting some pictures for the churches at Lucca and Genoa, he visited England in the reign of Henry VIII., and painted several pieces for the king and others. The second is that of Lucas Cornelisz, called "the Cook," an old Dutch painter, born at Leyden in 1493. He visited England in the reign of Henry VIII., and was made his majesty's painter. His chief performances extant in England are at Penshurst. For other notices of these artists, consult Walpole's *Anecdotes of Painting*, and Bryan's *Dictionary of Painters and Engravers*.]

Replies.

THE NEWTON STONE.

(3rd S. v. 110, 245.)

As the Newton stone is of importance in an ethnological point of view, allow me to defend myself from the Rev. B. H. COWPER's severe attack.

He strangely states that I suppose a medley of five languages on the Newton stone. No such thing; I distinctly say that the character is Arian, and the language Hebraic, with Chaldaic admixture: one word being in the ancient Sanscrit character, which also appears with Arian on coins and inscriptions found in Afghanistan—the ancient Ariana. As well say an English inscription in Roman letters, with one word in German text, represented English, Latin, Greek, Phœnician, and German, because the letters may be traced into such connections. His remarks are unfair.

It is absurdly trifling to assert that I change the order of the letters on the stone, simply because I write their equivalents from right to left, as modern Hebrews do. Surely Mr. COWPER can scarcely mean to say that Hebraic words always were, and must be, written from right to left.

Mr. COWPER should have ascertained the number of letters actually in the inscription before he objected to my exceeding that number in their Hebrew equivalents. He does not know that, of the forty-three letters in the more correct copy of the inscription, six are double; thus accounting for the forty-nine in modern Hebrew letters.

Had Mr. COWPER been disposed to think without prejudice, he would have seen that theory could not have influenced me in a plain matter of fact as to the character and value of the letters on this stone. In giving their equivalents in Hebrew letters, I did what scholars generally do. And I could not do better, since I saw the inscription was in an oriental and a Semitic character.

In giving the English letters, as any Hebraist would see, I did not mean to represent the pronunciation of the Hebrew words, but only what appeared to me the value of the vowel marks in the inscription. Had I desired to make good Bible Hebrew of my transliteration, it could easily have been done; and that it was not done ought to weigh as evidence in my favour. Hebrew was spoken in many dialects before the Bible was written; but those who from education and habit interpret all Hebrew words in a theological and conventional manner, are apt not to see without their own coloured spectacles.

Mr. COWPER thinks my first word is not Hebrew; and then he proceeds to show that a word

of similar consonants does mean a hill, mound, or tumulus; and that another, from the same root, means a vault. He ought, therefore, to have given me credit for an equal amount of knowledge when I suggested tumulus, mound, or vault, as the meaning of the word. There is a doubt about the *a* at the end. The Arabic root is *gábá* (جَبَا), gather together. נָבָא is Chaldee for hill of any kind; and this, with the ב, reads *begabeba*. נָבָב is mound, in Job xiii. 12, though translated body. The reference is to the memorial of the persons mentioned.

MR. COWPER knows that "to liken," or "to destroy," are secondary meanings of דָּמָה, and that "to be silent and at rest" is the primary meaning. *Vasto* translates דָּמִיתִי, no doubt, just because it means "I produce silence and cessation of activity." I do not warrant the grammar of the Newton stone.

Every one who has heard of *Beth-el*, is aware the *beth* means "a house, a home." Hebraists also know that the *yod*, in בֵּית, is not sounded in the construct state; and that the word, in the plural at least, is written without the *yod*.

Zuth is the contraction of a word which I did not invent—I discovered it. I give MR. COWPER the benefit of my discovery.

I translated מֵאֵלֵינוּ, and it reads very well; but proper names of this class are so common, that there is no absurdity in supposing this may be one. "Father of a people" is not more awkward than *Ab-ram*, "father of height"; or *Abraham*, "father of a great multitude." Father as honorary appellation of priest or prophet, is nothing new.

MR. COWPER is perverse on the word מִנְּךָ. The ך does not appear in my transliteration, because I did not see it in Dr. Wilson's engraving of the stone; but I knew the word was incomplete without it, and, therefore, I looked for it in a more perfect copy of the inscription, and found it. MR. COWPER will find the word as I render it (Is. xix. 14). מִן and מִי, fully written, make *min*; and I may inform MR. COWPER that the *n* is only indicated on the inscription by a mark on the *i*; but I was bound to present the word in full, though I knew, as indeed the Arian letters showed, that the *n* was silent.

MR. COWPER is right to read *pi*, as he was taught; but it does not follow that sculptors, more than two thousand years ago, were equally well taught. In Arian writing, the *p* and *ph* are often interchanged in like case.

Pi certainly signifies, mouth of; but that would mean little, if it did not also signify that which proceeded from the mouth—as word, command, doctrine, &c.—according to the occasion implied.

My critic grants that *Nesher* is Hebrew. Well, this Hebrew word is unmistakably found in ancient Sanscrit letters on the Newton stone; and

my critic had better account for *that*, before he cavils at the idea that it may be a proper name fit for a Buddhist priest.

In the inscription the word *man* (מָן) is so written as to distinguish it from any other word having the same letters. MR. COWPER should not trust to Gesenius alone. He ought to know the word means a sacred vessel that could be desecrated by Belshazzar as a wine-cup. (Dan. v. 2, iii. 23.) Then the word מָשַׁע, signifying abundance, may agree with it. I complain that he has separated the words, gratuitously, to make nonsense for me. He finds מָשַׁע, in Deut. xxxiii. 9, where it means abundance. Let him read מָשַׁע־מָן, "vessel of abundance," if he pleases: what is that in plain English but what I render the words—"overflowing vessel"?

MR. COWPER complains that he gets, in the last line, eleven Hebrew letters for nine in the inscription. How does he know? I can tell him that there are two double letters, and so we get the eleven. He says *joati* means "counsellors." Not in this form, which expresses the infinite or abstract idea of being apt to counsel; properly indicated by the word I employ in brief to represent it—wisdom.

He also says, that הוֹרֶה, "glory," applies only to personal appearance. How then does it apply to God Himself! The word is in Daniel x. 8; and there is most untowardly translated "comeliness," though standing in contrast with moral defilement.

My critic seems puzzled by my use of *h* to represent *ayin*—a letter not in our alphabet. I have done what more learned men have done in this case.

He thinks all the words except one are Chaldaic or Hebraic, but not exactly as he would have written them. The words graven on the Newton stone were not intended for him, and all scholarship does not lie in his line; but I value his evidence.

He asserts that the inscription is Celtic. If so, it is surprising that Celtic scholars cannot read it. I am charged with having a theory. Why not? But what has theory to do with reading this inscription? The question is, What are the characters and what their powers?

Three copies of the inscription lie before me, but in the forms of four letters they do not quite agree. I, therefore, wait for a photograph of the stone; on the receipt of which, I expect to be able to demonstrate to any unprejudiced inquirer the value of every letter and every word, and to prove that the stone is a Buddhist memorial.

I was not aware, when I hastily sent my remarks to "N. & Q.," that there were tumuli in the neighbourhood of the stone; but the fact that there are so far sustains my notion that the inscription is an epitaph. Vapid it may be, but no more so than such things in general.

It is a recorded fact, that many thousands of Buddhists were in the west, *cir.* 500 B.C.; and, therefore, it is not impossible that many were in Scotland at an early period. Buddhistic superstitions and symbols have prevailed there from pre-historic times.

The Newton stone must have been erected amidst people who could read the inscription on it; and I engage to prove, in due time, that the characters on it were familiar in north-western India 500 B.C.

Alas! MR. COWPER was not able to appreciate my poor book as some scholars have done: so with perturbed spirit he flings it in my face, and warns the readers of "N. & Q." that I am not an Œdipus.

I am thankful to be respected, but sorry to be distrusted by MR. COWPER. Not being personally known to him, it is especially kind in him to repeat that I am amiable. Does he mean thereby to confirm his decision, that I am also a fool? Such a mode of argument would be unnatural in a clergyman, and unbecoming in a scholar and a gentleman. It may console him to know that on first reading his remarks, however foolish, a strong sense of indignation at the wanton subtilty of their spirit made me feel anything but amiable. If, as he suggests, I wished to glorify myself, I certainly have adopted very unwise means to accomplish that end. As to my experience, it has been long and large enough to teach me that some ripe scholars are very crude reasoners; and that many pass for learned, as poor rogues sometimes pass for rich—by showing a handful of flash notes. Though I think MR. COWPER has been too hasty in inflicting correction on me, I yet really thank him for the useful lesson he has so cheaply given me; and I hope, ere long, to offer more work for his kindly craft.

G. MOORE.

Hastings.

MESCHINES.

(3rd S. v. 310.)

MR. CAREY has come upon a place in English genealogy, which, having now been mentioned in "N. & Q.," may, I hope, have some more light thrown upon it. This is the pedigree of Toden. By the statement in Banks (*Dormant and Extinct Baronage*, vol. i. p. 182), it appears that Robert de Toden received the lordship of Belvoir from William the Conqueror. "For what reason," says Banks, "William his successor assumed a surname different from his father, does not appear." He mentions, however, the conjecture, that the new surname arose from William de Toden's great devotion to St. Alban; and says that—

"This seems more probable, because he is often written William de Albany as well as William de Albini, with the

addition of *Brito*, as a contradistinction to another great baron William de Albini, called Pincerna."

He then mentions that this William had issue a son and successor, who, besides Brito, was also called Meschines. MR. CAREY has pointed out that this surname of Meschines "does not imply any relationship with the Earl of Chester." My inquiry is, what are the arms of the family known as De Toden, De Belvoir, De Albini?

Dr. Wright, in his edition of Heylyn, says (p. 548), that he had inspected "a fine copy of Dagdale's *Baronage* which is in the library of Caius College, Cambridge, in which the arms are accurately delineated in their proper colours;" and by this he corrects his list of the arms of the English barons. In his corrected list (p. 549), he gives to Toden, gu. an eagle displayed within a bordure argent. Albini, or, two chevrons within a bordure gu., and other Albini coats which are not to my purpose. Banks gives to Toden gu. an eagle displayed within a bordure argent. Guillim (ed. 1660, first issue), in the shield of Villiers, Duke of Buckingham (p. 435), gives, topaz, two chevrons, and a border ruby to Trusbut; having given the quarter immediately preceding, "saphire, a Catherine wheele topaz," without assigning any name. My copy of Guillim has, in an old hand, the name *Belvoir* added to this "Catherine wheele" coat; and Gibbon, in his *Introduction ad Latinam Blasoniam* (1682) also gives this coat to Belvoir, (p. 135). *Notitia Anglicana* (1724), among the quarterings of the Duke of Rutland, gives the Catherine wheel coat, and assigns it to Belvoir. It also assigns the two chevrons and a bordure to Trusbut.

All the authorities which I have cited, even Guillim, are at best second-hand, and merely show an opinion. It might be hoped that at Haddon, for instance, all might be cleared up. Robert de Roos, great-grandson of Everard de Roos and Rose Trusbut, died in 1285. He had married Isabel de Albini de Belvoir, heiress of her house.

In the reign of Edward IV., Sir Robert Manners married Eleanor de Roos: and Sir John Manners, second son of Thomas, first Earl of Rutland, married Dorothy Vernon of Haddon, who died in 1584. They, Sir John Manners and Dorothy Vernon, were grandfather and grandmother to John, the eighth Earl, in whose line the peerage continued. She was heiress of Haddon, and brought it into the family of Rutland.

In the great gallery at Haddon, the first window on the right as you enter from the staircase shows, in glass, a large shield surrounded by renaissance scrolling. Below the shield is the date 1589. It is per pale, baron and femme. The baron side has sixteen coats, 4, 4, 4, 4: 1. Manners; 2. De Roos; 3. Espec, gu. three Catherine wheels argent; 4. Azure, a Catherine wheel or. Then follow the rest till we come to—15. Gu., an eagle

displayed within a bordure argent, which is the coat given to Todeni; 16. Argent, two chevrons, and a bordure gu., which is given to Albini and to Trusbut. The femme is Vernon, with quarterings. The same Manners' quarterings are repeated in the centre window of the gallery. They do not seem to me to answer my inquiry. Duplicate coats can scarcely be called uncommon. Hussey had two, given quarterly, as an example, by Guillim; Molyneux had two; Botreaux had two. None of them being, as far as I know, what are now called coats of augmentation. It is possible and probable that the family which was De Todeni originally, De Albini by devotion, De Belvoir by territorial title, used two. But whence comes the confusion, if it is a confusion, between De Albini and Trusbut?

According to the modern theory of marshalling, Trusbut certainly ought to stand where the single Catherine wheel does stand in the windows at Haddon. But why do the coats assigned to De Todeni and De Albini stand 15 and 16 after other coats which came in before them? I have long thought that the exact arrangement of quarterings, which has been practised for more than two hundred years, is not always to be found in quartered shields of an earlier date.

Guillim indeed gives examples of coats marshalled quarterly. But it will be seen by anyone who consults him for rules of marshalling coats of successive matches by the heirs, that he gives very little guidance, and leaves the manner of arrangement almost untouched. Having given his own paternal coat, impaling as femme *Hatheway*, he says, "the heir of these two inheritors shall bear these two hereditary coats of his father and mother to himself and his heirs quarterly;" and gives a second shield with Guillim first and fourth, *Hatheway* second and third. But he says nothing against any arbitrary arrangement of quarterings. I hope that some of the able genealogists and heralds who read "N. & Q." will not think it lost time to give their attention to the inquiry which I have brought to their notice. D. P.

Stuarts Lodge, Malvern Wells.

WOLFE, GARDENER TO HENRY VIII. (3rd S. v. 194.) — I regret that I cannot afford S. Y. R. any information respecting Wolfe, gardener to Henry VIII., beyond what is contained in the following passage of Hackluyt (*Collection of Voyages, &c.*), vol. ii. p. 165, ed. 1599, which, however, answers one of his queries:—

"And in time of memory things haue bene brought in that were not here before, as the Damaske rose by Doctor Linaker, King Henry the Seuenth and King Henrie the Eight's Physician; the Turkey cocks and hennes about fifty yeres past; the Artichowe in time of King Henry the Eight; and of later time was procured out of Italy the Muske rose plant; the plumme called the Perdigwena, and two kindes more by the Lord Cromwell after his

trauell; and the Abricot by a French Priest, one Wolfe, Gardener to King Henry the Eight."

AIKEN IRVINE.

Fivemiletown, co. Tyrone,

MISS LIVERMORE (3rd S. v. 35.) — I met Miss Livermore in July, 1862, when on her way from Jerusalem to the United States, where she is still residing, or was a few months ago.

This aged lady certainly went to Jerusalem on four different occasions; and remained, including all her visits, for several years. Whether Miss Livermore was successful in converting the Jews, the only object of her mission, I am indeed unable to say; but LÆLIUS could very possibly obtain this information by communicating with the bishop of the Protestant church in Jerusalem, who always assisted this venerable lady in the hours of her trial when living in that city—a kindness she has frequently mentioned.

Miss Livermore is descended from an old and highly respectable family in Massachusetts; but whether her grandfather held the high position, or obtained the distinguished honours mentioned by your correspondent, I cannot certainly answer, though I think it is true. A BOSTONIAN.

THOMAS SHAKSPEARE (3rd S. v. 339.) — The Shakspeare Bond here given is certainly curious and interesting as connected with one who was, in all probability, a relative of the poet; but your contributor is not correct in believing, as he does, this Thomas Shakspeare, of Lutterworth, to be "a Shakspeare who has hitherto escaped the industry of Shakspearian investigators." As far back as the year 1851 I discovered, amongst the MSS. of this borough, a letter addressed, in the summer of 1611, by certain leading inhabitants of Lutterworth, to the mayor of Leicester, respecting the plague, which was then very prevalent here. The letter (which, amongst other things, records the fact of a Leicester man having been turned out of his lodgings to die in the fields of the plague,) bears the signatures of five of the leading inhabitants of Lutterworth, "Thomas Shakspeare" standing at the head, and it is countermarked by the two constables of the town.

The discovery was mentioned in the same year in a paper on the "Ancient Records of Leicester," which I read before our local Literary and Philosophical Society; and which was printed in the volume of the Society's *Transactions* in 1855. The fact was also communicated to Mr. Halliwell at the time.

This Thomas Shakspeare is noticed in a volume of *Shakspeariana* which I have in the press, and which was announced in your advertising columns of last week.

WILLIAM KELLY.

Leicester.

JUDICIAL COMMITTEE OF PRIVY COUNCIL (3rd S. v. 267, 364.) — I believe MR. DE MORGAN has

somewhat incorrectly stated the law and the facts, when he says, "all the cases come under the same Acts of Parliament, by which bishops are distinctly added to the Committee in cases of heresy," and that the rectification of this error will answer his query.

The first Act of Parliament, in recent years, entrusting the Judicial Committee with jurisdiction in ecclesiastical cases, was the Act constituting that Committee in 1833.

Ecclesiastical cases were not specifically mentioned, and only passed under that jurisdiction along with others; and it has been stated by Lord Brougham, the author of the Act, that it was, *per incuriam*, that cases of doctrine were allowed to come before that new tribunal.

In 1840, Parliament seems to have felt that it was rather too great a change from the ancient law, which left the decision of doctrinal matters wholly to spiritual persons, to one which wholly excluded them; and, in tinker-like fashion, proceeded to cobble the Act by adding to the Committee certain prelates; but only to the members of the said body when the cases arose under the same Act which so added them—commonly called the Church Discipline Act of 1840.

The Gorham case did not arise under that Act, but was prosecuted by the Bishop of Exeter from his own Diocesan Court through the Court of Arches. The prelates, therefore, could not sit as members of the tribunal; but of course, being Privy Counsellors, they might be allowed to sit extra-legally as assessors "by direction of Her Majesty."

The other cases arose under the Act of 1840.

For all the above, see Joyce's *Ecclesia Vinidicata*, pp. 23—27, 59, 74—80, 81—85.

LYTTELTON.

MOTHER GOOSE (3rd S. v. 331.)—The Oxford "Mother Goose" was an old woman, who sat by the "Star Inn" in the Corn Market, and sold nosebags from a basket in her lap. Her lineaments have been abundantly preserved for posterity in at least three engravings—1. Folio, coloured by Dighton; 2. Folio, three qrs. by Cardon, with the inscription "Ob. æt. 81;" 3. Full-length, small 8vo, engraved by "T. W., Oxon," published in *The Young Travellers*; or, *a Visit to Oxford*, by a Lady, 1818, in which a very brief account of Mother Goose is also given. In the "Advertisement" to the work, it speaks of "a little work which it is in contemplation shortly to publish," which was to "contain correct likenesses of the curious characters here referred to, with some biographical or other accounts of them." The plate of Mother Goose is given as a specimen of those that would accompany the forthcoming volume. Query, Was it ever published?

Concerning the "Mother Goose" of pantomime, an anecdote will be found in the *Illustrated News*

of this day (April 16, 1864), at p. 367, under the heading of "The late Mr. T. P. Cooke." But a full account of its production at Covent Garden Theatre, Dec. 26, 1806, and its immediate popularity and run of ninety-two nights will be found in chap. xii. of the *Memoirs of Joseph Grimaldi*, edited by Boz.

CUTHBERT BEDE.

COLIBERTI (3rd S. v. 300.)—THOMAS Q. COUCH will find a very interesting account of the *Colliberts* in *Histoire des Races Maudites de la France et de l'Espagne*, tome ii. p. 1, by Francisque Michel, 1847. A very clear abstract from M. Michel's work is given by A. Cheruel in his *Dictionnaire Historique des Institutions, Mœurs et Coutumes de la France*. Paris, 1855, vol. i. p. 173:—

"*Colliberts*.—The word collibert has been understood in several ways: in the Middle Ages it denoted a class of serfs also called *cuverts*. At present the appellation of *collibert* is given to certain inhabitants of Aunis and Bas-Poitou. 'The Colliberts,' says M. Guérard (*Prolegomènes du Cartulaire de Saint Père de Chartres*, § 82), 'may be classed either in the lowest rank of freemen, or at the head of those bound by serfdom. Whether their name signifies *free from the yoke*, *free-necked*—according to D. Muley's definition—or to denote the freed men of a patron, as Du Cange has it, it is not the less certain that the Colliberts were deprived in some measure of liberty. The son of a Collibert remained a Collibert whatever change might happen to the person, tenure, goods, or position of his family. Colliberts were also sold, given, or exchanged like serfs. Thibaut, Comte de Chartres, made a donation in 1080 to the Abbey of St. Père de Chartres of several colliberts, with the condition that the monks should sing a psalm for him every day of the year, except feast days. Colliberts were, therefore, bound by serfdom. Their position appears to have borne a great analogy to that of the ancient *coloni*."

"A council of Bourges, held in 1031, excluded them from the priesthood. Some writers think that they were strangers or the descendants of foreigners, and in this see the reason of their inferior condition. Hence the taxes laid on them, and the right of mortmain which affected their inheritance. Probably the colliberts of our days are the successors of these oppressed classes. The fact is, that in the part of Poitou known as 'Le Marais,' there are still miserable districts, whose inhabitants are fishermen, and known as *Colliberts* or *Cugots*."

The colliberts seem to have fraternised with the Protestant party, especially at the time of the battle of Jarnac. Persons called Colliberts inhabit the arrondissement of St. Jean d'Angely, St. Eutrope (arrondissement de Barbezieux, canton de Montmoreau), and many other places.

W. H. P.

CHAPERON, CHAPERONE (3rd S. v. 280, 312.)—One of your correspondents wishes the "British public" to be authoritatively informed that the word *chaperon* "does not assume a feminine form when applied to a matron protecting an unmarried girl;" and also complains that "almost all our authors, especially our novelists, write the word 'chaperone' when used metaphorically." This newer form, *chaperone*, is termed by another of your correspondents, "an ignorant barbarism."

The French word is unquestionably assuming amongst us the form *chaperone*; and *chaperone*, as applied to a matron, has of necessity become feminine; but I really can see nothing in this to make any man bilious. The case stands thus:—French words ending in *on*, when, with or without change of meaning, they find a place in our language, experience various treatment. Many retain their French spelling unaltered, as *cordon*. Many change the terminal *on* into *oon*, as in the case of *ponton*, *pontoon*. Some, however, change *on* into *one*. Such are *baryton*, *semiton*, *pompon*, *chaperon*. Exactly as *baryton* and *semiton* have in English long been *barytone* and *semitone*, exactly as *pompon* has more recently become *pompone*, so *chaperon* is gradually becoming *chaperone*. And what harm? The word is merely passing into our language, as other words have passed before it, and is undergoing, in the transit, just the same process of naturalisation.

Words which we find it convenient to adopt from the French often retain for a time what is meant to be their French pronunciation, but ultimately become Anglicised. When this occurs, the spelling frequently changes with the pronunciation. In our English pronouncing Dictionaries *chaperon*, viewed as French, stands in all its beauty, "shap'-er-ong"! Now "shap'-er-ong," in the lips of an Englishman who knows he cannot speak French, either is mumbled, or produces horrible contortions; while in the lips of an Englishman who fancies he can speak French, it is often that kind of French which makes a Frenchman say, "Plait-il?" What is the practical inference? French for the French, English for the English. No bad riddance, surely, to get quit of "shap'-er-ong." So let us give the word *chaperone* a civil welcome, and not call it "an ignorant barbarism." Moreover, when ("metaphorically," as your correspondent says, but in plain English, as I should say) we apply the term in its ordinary acceptation to a matron who is kind enough to take under her wing an unprotected spinster, the *chaperone* must still be "she," not "he," or the penalty of doing gooseberry would be too great.

SCHIN.

WITCHES IN LANCASTER CASTLE (3rd S. v. 259).—According to Mr. Crossley's Introduction to Pott's *Discovery of Witches* (Chetham Society), seventeen convicted witches were pardoned by Charles I. in 1633.

At the autumn assizes, in 1636, we learn from the *Farington Papers* (Chetham Society), that the following witches were prisoners in Lancaster Castle. Those to whom an asterisk is prefixed were amongst the convicts of 1633: Robert Wilkinson; Jennett, his wife; Marie Shuttleworth; *Jennett Device; *Alice Priestley; Jennett Cronkshawe; Marie Spencer; *Jennett Har-

greaves; *Frances Dicconson; and *Agnes Rawsterne.

Can what Mr. Crossley calls a pardon have been a commutation in some cases to a long imprisonment? P. P.

WHIPULTREE (2nd S. v. 24, 225; vi. 38, 57.)—Is F. C. H. in right suggesting, "this must be the holly, the only English tree not previously named"? "Holm" is thus interpreted in Halliwell's *Dictionary*,—"the holly. Some apply the term to the evergreen oak, but this is an error." H. F. N. observes, that the hornbeam, and A. HOLT WHITE that the crab, is not named by the poet. So far each is correct. But MR. WHITE asserts that "the ash is the only indigenous poplar." Is the ash a poplar at all? VETAN RHEGED.

THE BALLOT: "THREE BLUE BEANS," ETC. (3rd S. v. 297.)—Whether the uncouth expression "Putting three blue beans into a blue bag will not purify the constitution," be Burke's or any other writer's, they are evidently an adaptation of a nursery puzzle of difficult articulation,—

"Three blue beans in a blue bladder;
Rattle blue beans in a blue bladder;
Rattle, bladder, rattle."

T. C.

Durham.

MAP OF ROMAN BRITAIN (3rd S. v. 196).—The astronomer royal, Mr. Airy, has given a map of part of Sussex, in the *Archæologia* (1852) to illustrate his view of Cæsar's invasions of Britain; so, also, has Mr. Dunkin of the whole of Kent, in part XL. of the *Archæological Mine*. The latter map attempts to show, for the first time, Cæsar's marches in Britain, and also the alteration the coast line has undergone in eighteen hundred years. A.

GEORGE AUGUSTUS ADDERLEY (3rd S. v. 297).—The only George Adderley in the *Army List* of 1792 is Ensign George Adderley; appointed to the 63rd (or the West Suffolk) Regiment of Foot the 30th Sept. 1790. I know nothing further about him. O. H. P.

PASSAGE IN "TOM JONES" (3rd S. v. 193).—The following extract, from Hatcher's *Salisbury* (p. 602), will answer the query of your correspondent J. S. as to the meaning of the passage alluded to:—

"It is well known that Fielding, the novelist, married a lady of Salisbury named Craddock, and was for a time a resident in our city. From tradition we learn, that he first occupied the house in the close, on the south side of St. Ann's Gate. He afterwards removed to that in St. Ann's Street, next to the Friary; and finally established himself in the mansion at the foot of Milford Hill, where he wrote a considerable part of *Tom Jones*. We need not observe that the scene is laid in the neighbourhood, and that a few of the incidents are related as happening at Salisbury. Some of the characters are identified with persons living here at the time:—Thwackum is said

to have been drawn for Mr. Hele, master of the Close School; Square the philosopher, for Chubb the Deist; and Dowling the lawyer, for a person named Stillingfleet, who exercised that profession. The 'Golden Lion,' where the ghost scene was acted, was a well-known inn at the corner of the Market Place and Winchester Street, where many a merry prank was played; and the person who sustained this part was Doughty, one of the Serjeants at Mace."

A. B. MIDDLETON.

The Close, Salisbury.

SONG: "IS IT TO TRY ME?" (3rd S. v. 241.)—

"When we have lost the power to do great services to one's fellow creatures, one may at least do good-natured trifles."—WALTER SCOTT.

The annexed song is copied from a lady's MS. music book. She once heard Edmund Kean sing it with great taste. If the music also be required by F. F. C., the writer of this will forward it:—

"Is it to try me
That you thus fly me?
Will you deny me
Day after day?
Have you no feeling
While I'm thus kneeling,
With looks revealing
All I can say?
Or do you believe I'd lead you astray?
Is it to try me
That you thus fly me?
Will you deny me
Day after day?
"Should I believe thee,
You might deceive me,
And that would grieve me
Ever and aye.
Men are beguiling
Oft while they're smiling,
Past reconciling,
Day after day.
Maids should beware what lovers say.
Should I believe thee
You might deceive me,
And that would grieve me
Ever and aye."

A. L.

"HERE LIES FRED," ETC. (3rd S. v. 254.)—Professor Smyth read his lectures from separate sheets of paper. This allowed alterations; and I often saw him take a scrap (always neatly folded) from his pocket, and return it when read. It is likely that many such have been lost. I do not remember his reading the French epigram, but it probably was the following:—

"Colas est mort de maladie:
Tu veux que j'en plaigne le sort.
Que diable veux-tu que j'en die?
Colas vivoit, Colas est mort."

Les Epigrammes de Jean Ogier Gombauld,
Ep. LVI. p. 32, Paris, 12^e, 1658.

H. B. C.

U. U. Club.

"CENTURY OF INVENTIONS" (3rd S. v. 155.)—In the Free Library, at the Patent Office, are the

following editions:—1. London, T. Payne, 1746; 2. Glasgow, R. and A. Foulis, 1767; 3. London, J. Adlard, 1813; 4. Buddle's edit., Newcastle, S. Hodgson, 1813; 5. Partington's edit., London, J. Murray, 1825. A. G. W.

JOHN YOUNGE, M.A., OF PEMBROKE HALL, CAMBRIDGE (2nd S. xii. 191.)—Query, if related to R. Younge, of Roxwell, in Essex? I shall be glad to obtain any particulars of the family or life of this author. Between 1638 and 1666 he wrote and published several voluminous and valuable works, besides many tracts, all on religious and moral subjects. I have nearly forty of these in my possession, and may indicate *Sinne Stigmatized; or the Drunkard's Character, &c.*; *A Counter-poyson, or Sovereign Antidote against all Griefs, &c.*; *The Cure of Misprision, &c. &c.* On some of the title-pages he calls himself R. Younge. The *e* is sometimes omitted. At other times R. Junius. Frequently after the name is added "of Roxwell, in Essex;" and occasionally the works are said to be "by Rich. Young, of Roxwel, in Essex, Florilegus." A few of his tracts are in the Bodleian, and some were sold in Bliss's collection. I have failed to trace them elsewhere. If your space admitted, I could give, from his now forgotten works, some statements of historical incidence as to London, before and at the times of the Plague and the Fire.

Thomas Young, of Staple Inne, author of *England's Bane; or, the Description of Drunkenness*, 4to, London, 1617. Was he related to the above R. Young? W. LEE.

AMERICAN AUTHORS (3rd S. v. 96.)—Jonas B. Phillips, the author of *Camillus*, is a native of the city of Philadelphia, where he was born in October, 1805. At a very early age, he exhibited his talents as a dramatic author. A drama, written by him at the age of fourteen, entitled *the Heiress of Sidonia, or, the Rose of the Monastery*, having been very successfully produced at one of the Philadelphia theatres. In 1826, Mr. Phillips was admitted to the bar of that city, and removed to New York in 1830. Here he commenced the practice of law, and here he wrote his maiden tragedy of *Camillus* for Mr. Harris G. Pearson, a rising young American actor; who produced it at the Arch Street theatre, in Philadelphia. It was triumphantly successful, and was subsequently performed in all the leading theatres in the United States.

Mr. Phillips is probably one of the most successful and popular dramatic authors of America. Among other productions of his, we may notice *Oranaska*, an Indian tragedy; *The Evil Eye*; *The Pirate Boy*, an opera founded on one of Marryat's novels; *Paul Clifford*; *Ten Years of a Seaman's Life*; *Guy Rivers*; and, if space were allowed, I could name many more.

Mr. Phillips is also the adapter of the libretto of the *Postilion of Longjumeau*, successfully produced at the Park Theatre by Miss Sheriff, Mr. Wilson, and Mr. Seguin; and recently revived by Miss Riching's at Niblo's, in this city. He has also contributed liberally to the literature of his country in various other departments of *belles lettres*, and has filled with ability for many years the office of assistant-district attorney. He is now one of the most popular and esteemed practitioners at the bar of this city, ranking among the ablest criminal lawyers of the country. G. C.

New York.

MISCELLANEA CURIOSA (3rd S. v. 282.) — The original work of this name is a celebrated collection of papers extracted from the *Philosophical Transactions*, containing writings of Newton, Halley, Hooke, De Moivre, &c. It is common enough, and easily picked up. My set, which, as so often happens with books of that period, is made up from different editions, has vol. i. 3rd ed. 1726; vol. ii. 1723; vol. iii. 2nd ed. 1727. I have a note of the *Misc. Cur.* of York, 1734-35, which must be that of Turner, mentioned by your correspondent, but I think his name is not given. It is in six numbers; and six numbers of Turner's *Mathematical Exercises*, London, 1750, is no doubt the same work with a new title-page. The *Misc. Scientif. Cur.* has been alluded to in speaking of Reuben Burrow. There remains the *Misc. Cur. Mathem.*, commenced in 1749, under the editorship of Francis Holliday, the translator of Stirling's work on Series. This translation was intended for the *Miscellany*, in which Holliday had commenced a translation of Brook Taylor's *Methodus Incrementorum*, which was never finished. This *Miscellany* got as far as page 186 of a second volume; about thirty more pages were printed, but not issued; they are bound up in what I suppose to have been Holliday's copy, with an explanatory note by Hutton, into whose hands the copy came. This repetition of titles was a very bad practice. Many persons who would perhaps have bought these Miscellanies out of catalogues, must have passed them over with a glance, thinking they were copies of the collection which heads this article. A. DE MORGAN.

HORSES FRIGHTENED AT THE SIGHT OF A CAMEL (2nd S. viii. 354, 406; 3rd S. i. 459, 496.) — Mention is made of horses being frightened at the sight of strange animals—as camels. I know not whether the fact is worthy of insertion in "N. & Q.," but on two occasions this antipathy has been forced on my observation. A few years ago, with my wife, I was driving down a steep hill in Derbyshire, a horse belonging to her father, when we met a long train of Wombwell's menagerie. The third or fourth caravan was being tugged up the hill by a huge dromedary; which put our steed

into so great trepidation that I became fearful of a serious accident. Happily I got down to his assistance; for the eighth carriage was drawn by the great elephant, who so completed "Jack's" consternation, that every limb quivered; and I believe he would have fallen, if I had not stood in front and clasped his head in my arms. When the cavalcade (if the word be admissible) had passed, my poor horse was steaming with a *fearful* perspiration. About a fortnight afterward, we again met the same "collection of wild beasts," on another road in the same neighbourhood. It was "spring time," and I had observed "Jack," the day before, nibbling the young buds of the hedge-row in his pasture: so now, before he had time to discover the approaching horror, I quietly turned him with his nose and mouth to the road side hedge; upon which he regaled himself, to the absorption of all other faculties, until we could again proceed without fear. W. LEE.

CARTER LANE CHAPEL, OR "MEETING-HOUSE," LONDON (3rd S. iv. 231.) — This building named in reply to "Lines on London Dissenting Ministers," no longer exists. The congregation having removed to Islington, Middlesex, where they occupy the magnificent new Unitarian church, called "The Church of the Divine Unity," or "Unity Church," in the Upper Street. All the records of old Carter Lane, as well as the foundation stone of that puritan edifice, are now preserved at Islington. S. JACKSON.

WELSH BURIAL OFFERINGS (3rd S. v. 296.) — Are these offerings for the clergyman? I have been told that in cases of poverty, they go to the deceased's family; that attendance at a Welsh funeral is voluntary, and not by invitation only; that every one puts something in the plate, and that thus a nice little sum is sometimes handed to the survivors. This is a far prettier story than its going to the clergyman. Query, Which is the true one? P. F.

LONDON SMOKE AND LONDON LIGHT (3rd S. v. 259.) — I have a note amongst my collections that sailors coming from distant voyages can distinguish waves of London smoke in the sky thirty miles from the mouth of the Thames.

ALFRED JOHN DUNKIN.

AUTHORS OF HYMNS (3rd S. v. 280, 312.) — "The Sheltering Vine" was compiled by the Countess of Northesk, Georgiana-Maria, daughter of Rear-Admiral the Hon. George Elliot. W. H. P.

I have not been able to find the lines "Thou God of love" in my copy of "The Sheltering Vine." Moreover, it is compiled by Lady Northesk not Southesk. P. P.

"VERY PEACOCK:" "HAMLET," ACT III. (3rd S. v. 232.) — A. A. is perhaps right in surmising that the passage is corrupt. Other commentators

have been of the same opinion. The reading of the old copies is *paiock* or *paiocke*. *Peacock* was first introduced by Pope. *Paddock*, which A. A. would now suggest as likely, was put forward early in the last century by Theobald; but this conjecture of his has not found favour with commentators in general, and I think that there are valid reasons for preferring Pope's *peacock*.

Hamlet, elated with the success of his play, wherein he has caught the conscience of the king, bursts out into a random rhyme:—

"Why let the stricken deer go weep,
The hart ungalled play:
For some must walk, while some must sleep,
Thus runs the world away."

And presently afterwards he rattles on with another strain of the same kind:—

"For thou dost know, O Damon dear,
This realm dismantled was
Of Jove himself, and now reigns here
A very, very—*ass*."

When he comes to the last word, the unseemliness of it strikes him at once, and he substitutes for it another, which, while it breaks the metre, expresses in a less offensive manner his disgust at the hollow grandeur of the new king—

"A very, very—*peacock*!"

Horatio intimates to Hamlet that he would have been warranted in retaining the rhyming word, but, instead of following up the train of thought, Hamlet, in a more serious tone, adverts to the confirmation of his suspicions; but all at once, while touching upon the talk of poisoning, he checks himself, and abruptly calls for music, turning off in his former tone of levity—

"For if the king like not the comedy,
Why, then, belike—he likes it not, *perdy*."

If I have correctly caught what was passing in Hamlet's mind, it will be seen that the word *paddock*, as intended to convey a charge of poisoning, would have been out of place. MELETES.

THE PASSING BELL OF ST. SEPULCHRE'S (3rd S. v. 170, 331.)—In the last part (23rd) of Mr. Collier's privately-printed *Illustrations of Early English Popular Literature*, Richard Johnson's "The Pleasant Walks of Moore-fields," occurs the following passage:—

"Citizen loquitur. (After enumerating many of the charitable actions of the worthy citizens, he proceeds, p. 30.) There is now living one Master Dove, a Marchant-taylor, having many years, considering this olde proverb,* hath therefore established in his life time to twelve aged men, Marchant-tailors, 6 pounds 2 shillings to each yearly for ever; he hath also given them gownes of good brode cloth, lined throughout with bayes; and

* "Women be forgetfull, children be unkinde,
Executors covetous, and take what they find;
If anyone aske where the legacies became?
They answer, So God helpe me, he died a poore man."

are to receive at everie three yeres' end the like gownes for ever. He likewise, in charitie, at Saint Sepulchre's Church without Newgate, allowes y^e great bell on every execution day to be tolled, till the condemned prisoners have suffered death; and also a small hand-bell to be rung at midnight under Newgate, the night after their condemnation, and the next morning at the church wall, with a prayer to be sayd touching their salvation; and for the maintaining thereof, he hath given to Saint Sepulchre's a certaine summe of money for ever."

In the extract from the *City Press*, at p. 170, the worthy citizen's name is "Dowe;" in the extract from Stow's *London* "Done;" whilst Johnson calls him "Dove." Which is right? The donor was living when Johnson wrote, 1607. Could he have made an error in the name, or his Munday? It must not be charged on Stow, who died in 1605, thirteen years before the publication, and in the year of the bequest. What is the authority for "Dowe" in the *City Press* notice?

JAMES BLADON.

Albion House, Pont-y-Pool.

TIMOTHY PLAIN (3rd S. v. 298.)—The real name of this author was Stewart Threipland, an Advocate at the Scottish bar. T. G. S.
Edinburgh.

SALMAGUNDI (3rd S. v. 322.)—LORD LYTTELTON quotes Johnson, that *Salmagundi* is corrupted from *selon mon goût*, or *salé à mon goût*. I fancy a more plausible derivation, considering all things—especially culinary—might be *salmi Condé*, or *à la Condé*. You may leave the why and wherefore to anybody who has seen many French bills of fare. H. GREEN.

Arundel Club.

ENSIGN W. A. SUTHERLAND (3rd S. v. 322.)—William Alexander Sutherland was appointed Ensign by purchase, in the 78th Highlanders, on March 22, 1833, and joined the depot in six weeks from that date. The depot was then quartered in Scotland, and Ensign Sutherland never joined the service companies which were then stationed at Ceylon.

On August 29, 1834, Ensign Gillespie, on half-pay of the 89th Regiment, was appointed ensign in the 78th Highlanders, "Vice Sutherland;" but no statement was made as to what had become of Ensign Sutherland, nor did the name of that officer appear in the *Army List* for October or November, 1834, in the lists of officers who had retired, resigned, died, or been dismissed. However, at p. 660 of the *Annual Army List* for 1835, the name of Ensign Sutherland of the 78th Regiment appears in the list of deceased officers. I am certain that if your correspondent, MR. MAC-KAY, will apply to Captain J. W. Collins, Union Club, Trafalgar Square, London, he will obtain full information respecting the fate of Ensign Sutherland, as Captain Collins served as an ensign

in the 78th Highlanders, and was attached to the depot companies at the same time that Ensign Sutherland belonged to the corps, and served with the depot.
ZEITEN ALTEN.

"THOU ART LIKE UNTO LIKE, AS THE DEVIL SAID TO THE COLLIER" (3rd S. v. 282.)—Ray, in his *Collection of Proverbs*, has:

"Like will to like (as the Devil said to the Collier). Or, as the scabb'd Squire said to the mangy Knight, when they both met in a dish of butter'd fish."

W. I. S. HORTON.

CORSEUL: ARRONDISSEMENT OF DINAN.—In the notice upon "Dinan" (3rd S. v. 273, 275), the name of a place, once celebrated amongst the ancient Gauls and their Roman conquerors, was given as "Corsent," instead of Corseul. An untoward fate, as to its real designation, seems to attach to this Breton "Herculaneum." The Romans did not choose to call it after its original occupants the "Curiosilitæ," and they, therefore, described it as "Fanum Martis." So it continued until the fifth century; when the valiant Curiosilitæ, having shaken off the Roman yoke, restored the town to its original Celtic appellation. Since then, it has been described, with various changes of orthography, viz. as "Corseul, Corseult, Corsold, Coursoult, Cursoul, Courseult, Courseu, Corseu, and Corseulte." It was not until the eighteenth century the "Fanum Martis" was identified, by the discovery in an obscure hamlet of the remains of a Roman temple. The more the soil of the same locality has since that time been explored, the more convincing are the proofs that, during the Roman occupation, Corseul must have been a station of very great importance. It has too, since then, been a subject of constant contention amongst Breton antiquaries. They have been puzzled in determining by whom it was first founded, and by what race of barbarians it was finally not merely destroyed, but almost completely obliterated. Lobineau, Deric, Manet, De la Porte, Merimes, are in doubt as regards both points. An accurate description of its most interesting antiquities has been given by M. Odirici, in a work upon Dinan; and a further reference to them is to be found in a work, published last year, by M. Jehan de Saint Clavier, upon "Britanny." As to the derivation of the name of "Corseul," one of the Breton antiquaries, M. Jollivet, makes the following remark—the last sentence of which is worth quoting in the original:—

"It has been asserted that Corseul is derived from *Cur sul*; and that these two words signify, in the Celtic language, *the wood of the sun, the wood of the god of war*. Nous ne voyons nulle part que *cur* ait la signification qu'on lui donne, ne même que ce mot soit breton."

W. B. MAC CABE.

Dinan, Côtes du Nord, France.

Miscellaneous.

NOTES ON BOOKS, ETC.

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Notices to Correspondents.

JAMES II. at FRYERHAM. We shall in next "N. & Q." publish a very interesting contemporary account of the King's arrest.

A. F. G. There is really now no settled rules as to mourning. It is now worn for a much shorter period than it used to be. There is no charge for insertion Queries in "N. & Q." Will our correspondent kindly say how we can return the stamps enclosed by him.

PHILIP SANKER. "Tempora mutantur." The proper line is—

"Omnia mutantur, nos et mutamur in illis."

by *Borlinoia*. See *Delicia Poet. Germ.*, tom. i. p. 685.

KILLINGFORD. Certainly, "Gentleman," which is surely not, even in these days, applied to persons of inferior rank.

E. M. B. *Merry Nicholas*, 25, Parliament Street.

R. H. R. The allusion is to the well-known passage in the Merry Wives of Windsor, Act I. Sc. 1, where *Ned* boasts that the *Shallons* "may give the due white laces in their coat."

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Notes.

HISTORICAL FRAGMENT: JAMES II. AT FAVERSHAM.

The enclosed last two leaves of a Diary which adds a few details to the account of the capture of James II. at Faversham, which we have in Clarke's life of that king, and the other commonly quoted authorities, will, I am sure, be felt by you to possess sufficient interest for preservation in the pages of "N. & Q." Although there are no indications as to who the writer was, it is evident that he was in attendance upon the king. WM. DENTON.

"... Dec. 11th, 1688.¹ The mobile were up, and stopped several considerable passengers, viz. S^r Tho. Jenner², Mr. Burton, Graham³, &c.;

(¹) "Things growing more in a ferment, and all tending towards the Prince, the King went the 10th at night to Somerset House, and stayed with the Queen Dowager some time; and at 2 in the morning on the 11th he took water privately, and went over the river, in order to going beyond sea."—Luttrell's *Brief Relation*.

"The night between the 10th and 11th of December, in a plain suit and bob-wig, he took water at Whitehall, accompanied only by Sir Edward Hales, and Abbadie, a Frenchman, page of the back stairs, without acquainting other with his intention."

(²) Chief Baron of the Exchequer, and hence frequently spoken of as Baron Jenner.

(³) "The Bishop of Chester" [Cartwright] "is said to have been seized near Dover, and Baron Jenner, Burton,

Ob. Walker, Ja. Gifford, Jo. Laybourne⁴, Ch. Pulton, W^m Kingsley, — Lockyer, and 2 priests, with several R. Cathol. merch^{ts}, y^e L^d. Arundel's son and grandson, and others.

"These were stoppt in or near Ospring Street, and most of y^m plunder'd: the success of these men was one of the greatest reasons y^e push't y^e seamen of Fevershā forw^d, who ab^t 7 y^e night, under y^e conduct of W^m Ames and Jo. Hunt mann'd out 3 boats, wth ab^t 50 men in y^e whole, who taking notice of an uncertain rumour y^e went abroad, y^e several were flying by sea into France, in great zeal and in quest of a prize, went off towards Sheppey, and ab^t 11 at night⁵ near the Naze point they found a Custom-house boat, who was taking in ballast, w^hin was S^r Ed. Hales, Ralph Sheldon, and one more, y^e prov'd to be K^s J. W^m Ames leapt into the hold alone, and seized y^m in y^e P. of O's name. S^r E. Hales w^d have fir'd, but was forbid by y^e unknown gent. T^{rs} were 5 or 6 cases of pistols loaden, wth might have done great execution, if made use of, but no hopes c^d have been of y^e lives, if they had proceeded to oppositiō in y^e manner. Yet I am very well satisfy'd, if y^e K^s had discover'd himselfe privately to W. Ames, who was some time in y^e hold alone, he had never been carry'd ashore, but been dismiss't before morning.

"The seamen kept off to sea all night, where they rifled y^e parties wth rudeness enough. They found in the whole near 200^{lb} in gold, and about half wth K. J. w^{ch} wth swords, and watches, &c. were great plunder to y^m. I know not how it happen'd, but y^e greatest rudeness still fell on y^e K^s, whose very breeches were undone and examin'd for secret weapones so unbecomingly, as even to the discoveries of his nudities. This y^e K^s afterw^d much resented, as not fit to be offer'd to a gentleman or any other person.

"Whilst y^e K. continu'd unknown and in so odd a disguise, unsufferable affronts were put upon him. He was generally concluded to be a Jesuite, if not F. Peter, and treated with such harsh expressions as old rogue, ugly, lean-jaw'd, hatchet-fac't Jesuite, popish dog, &c.

"Thus y^e night was pass't unpleasantly enough, y^e mob being extremely abusive, ev'n beyond w^t y^e leaders desir'd. Only one Jeffreys, a pipe-maker, was very civil to y^e K^s unknown, as supposing him to be a gentleman, wth humanity I

and Graham, at the town of Fereham."—*Ellis Correspondence*, vol. ii. p. 356.

(⁴) Not in London, as Lord Macaulay seems to have supposed.

(⁵) Macaulay says, "James had travelled with relays of coach-horses along the southern shore of the Thames, and on the morning of the twelfth had reached Emley Ferry, near the isle of Sheppey." It is evident from our diarist, that the king could not have arrived later than early on the evening of the eleventh. Indeed, had he travelled by relays, he must have arrived long before the morning of the twelfth.

saw y^e K^e resent very gentlelv, and give him such a reward as his condicōn w^d bear.

"Dec. 12th. Ab^o noon, y^e K^e S^r E. Hales, and R. Sheldon, were brought up in a coach to Fevershā, frō y^e place of y^e landing, when tis remarkable y^t fresh rudeness attended him, for tho' S^r E. Hales was carry'd over the ouse, or dirt, by y^e seamen, yet it was a long dispute wheth^r y^e civility sh^d be pay'd to y^e unknown person.

"He was carry'd to the Q's Arms in Fevershā, where he was soon discover'd and guards set upon h^s room wth g^t strictness and severity.

"He ask'd several to be instrumental to procure him a boat to carry him off, but y^e seamen generally deny'd him, upon w^{ch} a strange jealousy seiz'd them y^t in the night y^e gentlemen in some odd disguise w^d carry him off, w^{ch} made y^m more rudely dilig^t in y^e guards, and unwilling he sh^d remove to a private house.

"The E. of Winchelsea was sent for by y^e K^e, who came before night, and yⁿ it was thought convenient y^e K^e sh^d remove to private lodgings: but g^t opposicōn was made by y^e seamen, and as y^e K^e pass'd down y^e stairs, swords were drawn and threatening expressions us'd by the guards, and wth much adoē they were contented to let y^e K^e remove, upon promise, y^t y^e seamen only might guard him, whilst he stayed in town, who confin'd him very strictly by reason of y^e jealousie w^{ch} made him melancholy at times.

"That night, however, he seemed to sup heartily, and was pleased to comand y^e gentlemen to sit down wth him, w^{ch} condescension was very gratefull to several.

"Dec. 13th. The East Kent gentlemen came in a great body, and before his face (for he was in the window) read the P. of O.'s declaracōn, w^{ch} made y^e mobb break out into fresh insolencies, and tow^d night a messenger came from the fort of Sheerness, w^{ch} told y^e K^e y^t y^e govern^t intended to surrender y^t fort, and the fleet in the Swale (the road near for ships to ride in) to y^e P. of O. w^{ch} seemed to afflict him, but he s^d he was willing to consent to anything to avoid bloodshed.

"After w^{ch} y^e seamen guarded y^e K^e so narrowly, y^t tis s^d they follow'd him to his devocōns, nay, and were so indecent as to press near him in his retirem^t for nature.

"Dec. 14. By this time news came y^t y^e P. of O. did not approve of y^e Kg's being stop't, w^{ch} made several of y^m y^t were concern'd very blank, and wish they had never meddled. But wⁿ news came y^t y^e Lds at Guildhall did not much dislike y^e thing, they soon reviv'd and fancy'd y^t they sh^d all be rewarded for y^e expedicōn.

"Ab^o noon news came y^t y^e K's guards were upon y^e road, to wait on him to Lon^d, and yⁿ y^e strongest term^t and passion siez'd y^e mobb, y^t c^d be thought of, bec. y^e L^d Fevershā (a man ill counted by y^m) was s^d to be wth y^m. They seem'd

resolv'd not to part with him, talking of making preparacōns to fight, and taking y^e pains to cutt y^m off, &c., w^{ch} put y^e neighbourhood into a g^t consternacōn, for nobody knew w^t they meant, nor where it w^d end.

"The gentlemen endeavour'd all they c^d, but all in vain, for y^e seamen and the mobb ruled all, and y^e passions flew out to y^e extremity, y^t y^e gentlemen were forc't to send expresses to y^e guards, to stop short 6 miles, for doubtless if they had enter'd Fevershā y^t night, mischief had ensu'd.

"Dec. 15th. As soon as c^d be wth convenience, y^e K^e moved out of town, wth his guard of seamen, and y^e gentlemen, and about 5 miles off was met by his guards, who took him out of y^e hands of y^e mobb, wⁿ his spirit seem'd to revive, and he became as it were anoth^r man, as being glad to be rid of such guards, whose rudeness none c^d justify, and w^t w^d be y^e consequences at last none c^d guess.

Notes by the Diarist.

"(1.) The K^e was in an old camlet cloak, an ill pair of boots, a short black wigg, a patch on his upper lips on the left side, and otherwise extremely plain, in habit.

"(2.) The K^e would not receive his gold again, of w^{ch} he was plunder'd, but ordered it to be divided among y^m y^t took him. But watches, swords, and pistols were taken by him again.

"(3.) When it was observ'd y^e K^e out of generosity refused his gold, but was destitute still, one M^r Lees, a clergyman, 1st, wth some oth^r gentry and clergy, humbly offer'd him some gold (in all about 100^{lb}) to serve his p^sent wants, w^{ch} he took very kindly, but took care to repay y^m ere he left y^e town.

"(4.) The K. lost a crucifix he much valued, say'd to have some of the true material cross in it, and offer'd largely to regain it, but y^e party y^t had it broke it in pieces, in greediness of y^e gold, w^h w^{ch} it was only tip't, w^{ch} y^e K. seem'd much concern'd for.

"(5.) The K^e borrow'd a bible, wⁿ in town, and was seen to read much in it, and s^d he took gr^t pleasure in reading SS, and made it part of his private retirem^t before devocōn.

"(6.) The K^e was very temperate, and never or rarely drank between meals, w^{ch} tho' well known elsewhere, yet was matt^r of pleasing surprise to many here, who had other nocōns of gr^t men and courts.

"(7.) The women were very tender and compassionate to y^e K^e in his confūent, seeming not to approve w^t y^e seamen did.

"(8.) The K^e afterw^d discourst wth several of y^m y^t siez'd him, and forgave y^m, and wⁿ he left y^e town they came in a body, a party, to ask forgiveness, w^{ch} he cheerfully gave y^m, saying, I

forgive y^e all, even Moon too, w^{ch} Moon, after y^e K^e was discov'd, curst him to his face,—y^e K^e ask't him his name, w^{ch} wⁿ he had told, y^e K^e s^d it ought to be Shimei, for Shimei curs't y^e L^d's anointed, and so y^e man is comonly call'd.

"(9.) His discourses were very grave and pious, and show'd a gr^t sense of religiō, and y^e comfort he had in his troubles, among many oth^r w^t follows is remarkable. He s^d he was certain y^e P. of O. on his coming design'd his life, and y^t he thought y^r was but one step between his prisō and his grave, and y^rfore tho' he might fall a sacrifice, as Abel did by y^e hand of Cain, yet he doubted not but he and his cause w^d be accepted of God.

"Wⁿ he look'd out of his window and saw y^e violēce of y^e rabble, he s^d, I can't help nor hinder this, God alone can do it, who stills y^e raging of the seas, y^e noise, &c.

"He was not willing to send away his son till he had a call to doe so, tho it was not so extraordinary and express, yet it was as sufficient as w^t y^e angel s^d to Jos. Ma. ii. 13, 'Arise, &c.' He often repeated 'Herod doth seek y^e life of y^e young child to destroy him.'

"The K^e, persuading some clergymen y^t waited upon him to provide some vessels to carry him off, us'd ye loyalty of y^e Ch. of Eng. for an argum^t, telling y^m if he sh^d perish for want of y^r assistance, w^t trouble it might give y^m to reflect y'on. He told y^m how David's heart smote him for cutting off y^e skirt of Saul's garm^t, and this must be more troublesome, if they consid^r y^e mischief y^t may y^rby fall upon him. Wⁿ they made y^r excuse frō y^e difficulty and danger of y^e attempt, he replied to y^m in y^e words of y^e Saviour, 'He that is not for me is against me.'

"He repeated y^e greatest part of Job's 5th ch. ab^t afflictio and y^e benefit of it. V. 1, 5, 6, 7, 10, 11 to y^e end.

"He made use of y^e 1 Macc. xi. 10, 'For I repent that I gave my daughter to him, for he sought to slay me.' He s^d y^e fears of ye Ch. of Eng. men had occasioned y^e troubles, but he never design'd any hurt or disturbance to y^r interest, but as they are afraid of idolatry and superstitiō, they ought to have a care to avoid, and not be engaged in rebellio and oth^r sins, and he quoted Rom. ii. 22, 'Thou that abhorrest,' &c.

"He appli'd Job xlii. 10—12 to himself, 'And y^e L^d turned again,' &c.

"They plunder'd all things but a psalter or psalm book, w^{ch} he s^d he valu'd more yⁿ all he had lost.

"He s^d he w^d forsake sceptre, and crowns, and all this world's glory for Xt's sake, and he had y^t inward peace and cōfort w^{ch} he w^d not exchange for all y^e interest of y^e earth.

"He own'd much comfort he had rec^d in reading of SS, w^{ch} he s^d was not deny'd by ye Ch. of

R. to persons of understanding, or any who c^d make good use of it, and few besides clergymen and divines read it so much as he did.

"He s^d y^e he as well as oth^r Xtians ought to expect thro many tribulacōns to enter into y^e Kgdō of Heaven, and if he lost his temporal crown, he doubted not, but y^e loss w^d bring him to an eternal and incorruptible crown."

FOLK LORE.

FRAGMENTS OF SCOTCH RHYMES SUNG BY CHILDREN AT THEIR GAMES:—

I.

"Here come two ladies down from Spain,
A len(?) French garland;
I've come to court your daughter Jane,
And adieu to you, my darling."

II.

"London Bridge has fallen down,
Has fallen down, has fallen down,
London Bridge has fallen down,
My fair lady."

III.

"A duss, a duss of green grass,
A duss, a duss, a duss;
Come all you pretty maidens
And dance along with us:
You shall have a duck, my dear,
And you shall have a dragon,
And you shall have a young gudeman
To dance ere you're forsaken.
The bells shall ring,
The birds shall sing,
And we'll all clap hands together."

IV.

"Rainy, rainy, rattle stones,
Don't you rain on me;
Rain on Johnny Groat's house,
Far across the sea."

ANON.

YORKSHIRE FOLK LORE: BEES.—Last week, passing the Hambleton Station on the railway between Milford and Selby, I observed three beehives having pieces of crape attached to them. On inquiring of a fellow-passenger, he informed me that some members of the station-master's family had lately died, and that the custom of putting the hives in mourning under such circumstances was not uncommon in that district.

EDWARD HAILSTONE.

WILTSHIRE METHOD OF PREVENTING TOOTH-ACHE.—If you take one of the forelegs of a *want* (i. e. a mole), and one of its hind legs, and put them into a bag, and wear the whole hung about your neck, you will never have the tooth-ache. This valuable specimen of Wiltshire wisdom is apparently one of the "things not generally known."

B. H. C.

Cuckoo. — On the principle of your motto — "When found make a note of" — I transcribe from a work published at Upsal in 1750, *De Superstitionibus Hodiernis*, by Jonas Moman, a specimen of Swedish folk lore relating to the cuckoo, which, from the translation I append, you will find to resemble a custom still prevalent in some parts of England when the cuckoo is first heard in the spring. The Swedish peasant girl says: —

"Göke grå, Gucku!
Seg mig då, Gucku!
Uppå quist, Gucku!
Sant och vist, Gucku!
Hur många år, Gucku!
Jag leva får,
Jag ogift gar, Gucku!"

That is: —

"Cuckoo (*Scotice* Gouk) grey, tell to me, up in the tree true and free, how many years I must live and go unmarried."

Of course the number of the calls of "Gucku" indicate the number of years she has to remain single; but the memory has singular artifices to defraud itself. In the above instance the cuckoo calls seven times, but the girl counts six only.

J. K.

ORNITHOLOGICAL AND AGRICULTURAL. — The other day I heard a farmer use this folk-lore couplet: —

"Cuckoo oats and woodcock hay
Make a farmer run away."

I am not aware if this specimen of ornithological agricultural folk lore has ever found its way into print. If not, its publication at "the cuckoo season" will be well-timed. CUTHBERT BEDE.

THE SUN DANCING ON EASTER-DAY. — I called last week upon an old parishioner, who had been absent from church on Easter-day. Sickness in her family had kept her at home, but, she said, she had looked out at her window, and seen the sun dancing beautifully. I looked inquiringly, and she added, "Dancing for joy, to be sure, at Our Saviour's resurrection on Easter morning. Three or four years ago, Thomas Corney and Mary Wilkey, and a party of us went to the end of Kennicot Lane to see it; but Mary couldn't see anything. There was the sun whirling round and round, and every now and then jumping up (and she indicated with her hand an upright leap of nearly a yard); and Thomas would say, 'There, Mary, didn't ye see that?' No, fai', she saw nothing. At last Thomas said, 'I think, Mary, the old devil must have shut your eyes if you can't see that.' And so we came home again. Our little Johnny gets up every year to see it."

It is a curious instance of the power of imagination; for the old woman could hardly have had any object in telling me a falsehood knowingly.

A DEVONSHIRE CLERGYMAN.

EASTERN ORIGIN OF PUCK. — In a collection of Fairy Stories and Folk Lore I made in India from verbal relation, there is mention of a fairy called Gūrū-Pück, said to have the head of a bird, with wings springing from his shoulders, indicative of his rapidity of movement. He is unquestionably the original of the Puck of Shakespeare, whose chief attributes, as manifested in the following lines, was celerity of locomotion: —

Puck. "I'll put a girdle round about the earth
In forty minutes."

Shakespeare's Puck, like the Indian fairy, sometimes wears the head of an animal: —

Puck. "Sometimes a horse I'll be; sometimes a hound,
A hog, a headless bear; sometimes a fire."

Gūrū-Pück is the messenger of the higher powers; his eyes are lightning, and rays of fire issue from his body, in which respects Puck, the English fairy, also resembles him. H. C.

A CHILDREN'S GAME. — A few evenings ago, on returning from a walk, my attention was attracted by a group of children at play. Their game was played by marching two and two in a measured step to a given distance, turning, and marching back again. As they did so, they chanted these lines: —

"Turvey, turvey, clothed in black,
With silver buttons upon your back;
One by one, and two by two,
Turn about, and that will do!"

On asking the children the meaning of their play, and of the lines they sang, they could tell me nothing, but that they had learned them from others.

JOHN PAVIN PHILLIPS.

Haverfordwest.

THE LUTIN. — In the Canton du Vallais, Switzerland, the belief in the Lutin is very general. I should rather say *Lutins*, for there is more than one member of the family! They tell of a Lutin who for many years guarded the flocks of the Commune of Contez. The inhabitants offered him a cloak, which was left in a particular spot; the gift was taken, but the Lutin departed singing —

"Non, non, jamais seigneur de mon pânage
Ne conduira les bœufs au pâturage."

Since then the cattle have given less milk! The legend resembles that of the "Hob" of Close House, near Skipton, in Craven (*vide Hone's Table Book*), where the gift was a red coat or hood. In the parish of Linton, in Craven, we have the story of a bottle of brandy being left for Pam [query Pan?] (such is the name of the domestic spirit there), and of his having got drunk, and being buried alive by the school-master! — a useless effort, for Pam was as active and mischievous as ever, after he had slept himself sober! In the Vallais, at Contez, the village fountain was filled with wine, and the Lutin there

got drunk and was captured! He promised if he was released to give some most valuable advice. Trusting to his honour, the Lutin's cords were unbound, on which he leaped away, saying —

"When the weather is fair take an umbrella —
When it rains take whatever will keep you driest."

S. JACKSON.

The Flatts, Yorkshire.

DEVONSHIRE DOGGREL.—The children in the west of England, when they wish to play hide and seek, and similar games, choose the one who is to be (as they say) "of it," in the following manner:—They gather around one of their number, who rapidly repeats the following doggrel lines, pointing in turn to each of his companions. The one at whom he points on reaching the last word is the one chosen. The doggrel, with the first line spelt as nearly as possible according to sound, is as follows:—

"Iroe diroe ducca medo,
Where shall this poor Frenchman go?
To the east, to the west,
To the upper crow's nest;
Eggs, butter, cheese, bread;
Stick, stock, stone, dead."

The first line has such a smack of Latinity about it, that I am induced to ask if any of your readers can refer me to its origin. Is it the first line of a Latin hymn? C. S.

CUSTOMS AT CHRISTMAS (3rd S. i. 482.)—Your correspondent T. B. mentions that, in the West Riding of Yorkshire at Christmas Day, and also at New Year's Day, a male person with black or dark hair must first enter the house, and that the occupants seek a person to enter. Also, that "no light must be allowed to pass out of the house during Christmas: that is, from Christmas Day to New Year's Day inclusive."

Now the object of my note is, not to call in question the statement of T. B., but to suggest to your correspondents, generally, that the value of all contributions relating to local manners, customs, and dialects, will be greatly increased by as specific distinction as possible of the districts in which such peculiarities exist. The more populous the county or district concerned, and the greater its general altitude above the sea, the more diverse and specifically localised these peculiarities become.

The customs alluded to by T. B. are strictly correct as to Leeds and its neighbourhood, probably for many miles round; but he knows, quite as well as I, that the dialects, and many of the manners and customs of the "people" in Sheffield, Barnsley, Wakefield, Leeds, Bradford, and other towns, have all separate and distinct characters. Even the villages, "up in the hills," within a few miles distance from any of these towns respectively, will have their individual local vernacular.

Yet they are all in the West Riding of Yorkshire.

I confine myself strictly to what has come under my own observation, when I affirm that the above remarks apply with equal force—so far as density or sparseness of population, and physical geography admit—to the North and East Ridings; and to the counties of Derby, Nottingham, Chester, Lancaster, Devon, Somerset, Northumberland, Durham, and to many parts of Scotland.

To return to the custom referred to by your correspondent, and to the West Riding. In Sheffield, a male must be the first to enter a house on the morning of both Christmas Day and New Year's Day; but there is no distinction as to complexion or colour of hair. In the houses of the more opulent manufacturers, these first admissions are often accorded to choirs of work-people; who, as "waits," proceed at an early hour, and sing, before the houses of their employers and friends, Christmas carols and hymns; always commencing with that beautiful composition:—

"Christians awake! salute the happy morn,
Whereon the Saviour of mankind was born."

On expressing their good wishes to the inmates, they are generally rewarded with "something warm," and occasionally with a pecuniary present.

Among the class called "respectable," but not manufacturers, a previous arrangement is often made; that a boy, the son of a friend, shall come and be first admitted, receiving for his good wishes a Christmas-box of sixpence or a shilling. The houses of the artisans and poor are successively besieged by a host of *gamins*; who, soon after midnight, spread themselves over the town, shouting at the doors and through key-holes, as follows:—

"Au wish ya a murry Christmas,—
A appy new year,—
A' pockit full of munny,
An' a celler full a' beer.

"God bless the mester of this ouse—
The mistriss all-so,
An' all the little childrun
That round the table go.

"A apple, a pare, a ploom, an' a cherry;
A sup a' good ale al mak' a man murry."

And so on. The same house will not admit a second boy. One is sufficient to protect it from any ill-luck that might otherwise happen. A penny is the usual gratuity for this service. In the forenoon of Christmas Day and New Year's Day these boys may be seen in knots at street corners, and in the suburbs, counting their respectively acquired "coppers," and recounting their respective adventures during the night and early morning; after which, they generally resolve themselves into sub-committees for the purpose of "pitch and toss." Later in the day, many of them may be seen a little "excited;"

while others are depressed by manly, but unsuccessful efforts, to consume "penny cheroots."

Fifty years ago, the refusal to give lights at Christmas was common among the poorest classes. Among the middle classes it was considered unlucky to do so, only on Christmas Eve, Christmas Day, New Year's Eve, and New Year's Day. Lucifer matches have put a practical end to this superstition.

W. LEE.

THE DOLPHIN AS A CREST.

The crest of the Kennedies of Dunure—a dolphin, and the motto, "Avisé la fine"—long appeared to me very unmeaning. During a recent visit to Rome my attention was drawn to the use of the dolphin, in contradistinction to other species of fish, as a religious symbol; and I am now induced to think that the dolphin was assumed on account of its emblematic allusion to Our Blessed Lord,* and the motto is intended to refer to it—a constant keeping in view the great end of faith. Irrespective of its bearing on this subject, the description of a remarkable christening vessel I met with in the Kercherian Museum at the Collegio Romano, may prove of interest to your readers. I asked permission to have a rubbing taken of it, but was refused, on the ground that the Society of Jesus were about to published an illustrated catalogue of the objects in that museum.

It appears the old Earls of Carrick bore for arms, arg. a chevron gu.; that in 1285 Gilbert de Carrick had differenced these arms with three cross-crosslets; that John de Kennedy, who inherited by descent the honours and liabilities of the male branch of the house used, in 1371, the same arms, with the addition of two lions sejant as supporters, and a lion rampant as crest; that the double tressure was added on the alliance of the family with the royal Stewarts. Bishop Kennedy on his seal in 1450 has two coats; one with and one without the tressure; but, as far as I can learn, without any crest. The dolphin and swans as supporters are first observed about 1516, about which period the Earldom of Cassillis was conferred on the Lords Kennedy. The Kennedies could not be ignorant of the symbol, as several members of the house visited Rome. David Kennedy, uncle to the first lord, had letters to go thither from Henry VI. in 1439. The catacombs where the ashes of the martyrs lay were shrines to which pilgrims resorted, and from which, with the approbation of true believers, they committed the pious fraud of stealing bones and other relics.

* The fish was adopted as the emblem of Our Saviour because of the letters in *ΙΧΘΥΣ* forming the initials of the Greek words—

Ἰησοῦς Χριστὸς Θεοῦ Υἱὸς Σωτὴρ.

Jesus Christ Son of God the Saviour.

Here, a constantly recurring emblem on the walls, is a dolphin-shaped fish bearing on its back a glass bowl, with a drop of red wine in it, and its orifice covered with small biscuit-like loaves of bread; and also in many of the tombs are found small fish modelled in wood or ivory.

To return to the baptismal vessel. It is of bronze and flat, circular-shaped, with a rim and handle, evidently a ladle to be used in the rite of baptism by immersion. On the surface is engraved, on an inner circle, two dolphin-shaped fish, probably emblematic of the divine and human natures of our Lord; and on the outer circle men fishing from boats for round flat fish, with evident reference to the appointment of the apostles to be fishers of men.

Seton, in his *Heraldry*, p. 12, in one of his explanations of the meaning of the arms of Glasgow city, suggests a somewhat similar derivation for the fish borne in them. I should be glad to learn from some of your correspondents at what date the fish first appears in the bearings of that town, and also the earliest date at which the crest and supporters of the Kennedies have been observed. In the seals appended to the acts of the Scottish parliament as published by the Record Commissioners, the Earls of Cassillis use neither, and no motto.

CHEVROX.

DR. JOHNSON AND BABY-TALK.

I remember to have read somewhere an amusing anecdote of the immortal Sam; but neglecting at the time to "make a note of," the source of the story is forgotten. Johnson and Boswell were journeying to Oxford, when their carriage overtook a decently-attired woman toiling along the dusty road with an infant in her arms. Boswell proposed that they should give her a lift, to which the doctor objected on the plea that she would interrupt their rational conversation by talking nonsense to the baby. This was overruled, the carriage was stopped, and the poor woman taken up. "But remember, madam," roared the doctor, "that if you talk any baby talk, you will have to leave the carriage."

Thankfully promising to be cautious, the nurse sat and watched the sleeping infant, and listened to the conversation. Presently the baby stretched itself, yawned, and looked up into the nurse's face. "Bless his little heart," she said; "see if he has n't opened his ezyzy pizy already." "Stop the vehicle!" exclaimed Johnson; "she has violated our compact, and must realise the penalty."

A precisely similar story is related by Dean Alford, in one of his charming papers in *Good Words*, entitled "A Plea for the Queen's English." The dean says:—

"All perhaps do not know the story of the kind old gentleman and his carriage. He was riding at his ease

one very hot day, when he saw a tired nursemaid toiling along the footpath, carrying a great heavy boy. His heart softened; he stopped his carriage, and offered her a seat; adding, however, this—'Mind,' said he, 'the moment you begin to talk any nonsense to that boy, you leave my carriage.'

"All went well for some minutes. The good woman was watchful, and bit her lips. But, alas! we are all caught tripping some times. After a few hundred yards, and a little jogging of the boy on her knee, burst forth, 'Georgy porgy! ride in coachy poachy!' It was fatal. The check-string was pulled, the steps let down, and the nurse and boy consigned to the dusty footpath as before.

"This story is true. The person mainly concerned in it was a well-known philanthropic baronet of the last generation, and my informant was personally acquainted with him."

I have searched in vain through Boswell's *Life of Johnson* for the anecdote I have related; but if it is a true story, and was generally known, the conduct of Dean Alford's baronet may have been regulated by a remembrance of how Johnson had acted upon a similar occasion.

JOHN PAVIN PHILLIPS.

Haverfordwest.

ANCIENT TOMBSTONE.—As I have never met with a tombstone or gravestone in any churchyard so old as one of the former class at Whittington, near Cheltenham, by its inscription and general appearance purports to be, I send a note of it to "N. & Q." It is of stone, of an oblong shape, and narrower than is customary with those of the last and present century; and is placed within a short distance of the north-east corner of the chancel. The words on it are:—

"Here lyes interd Thomas Younge, who departed this life the 27 of July, 1648; and Jemima, his wife, who was buried the 13 May, 1642."

J. E. C.

BARON MUNCHAUSEN.—I have just come across an old story in the *Facetiæ Bebelianæ*, which may be regarded as the original of that adventure in the modern romance, which tells how the Baron's horse was cut in two by the descending portcullis of a besieged town, and yet the horseman rode on without detecting the loss; till he reached a fountain in the midst of the city, where the insatiate thirst of the animal betrayed the want of his hind quarters. The adventure may be worth recording in a note:—

"*De insigni mendacio.*—Faber clavicularius, quem superius fabrum mendaciorum dixi, narravit se tempore belli, credens suos se subsecuturos, equitando ad cujusdam oppidi portas penetrasse: et cum ad portas venisset, cataractam turre demissam, equum suum post ephippium discidisse, dimidiatumque reliquisse, atque se mediâ parte equi ad forum usque oppidi equitasse, et cædem non modicam peregrisse. Sed cum retrocedere vellet, multitudo hostium obrutus, tum demum equum cecidisse, seque captum fuisse."

The drinking at the fountain was a happy embellishment on the part of the modern Baron.

In the same collection of seventeenth century jokes (the volume dates 1661), I think the original of the deer, with the cherry-tree growing out of its head, is found; but I cannot say, as it is a long time since I read the book through. The story of *Paddy the Piper*, which all of us must have laughed at, is here as large as life—*De quodam Histrione.* O. J. D.

To MAN.—Are not our dictionaries at fault with regard to this word in the phrases *to man the guns*, *to man the windlass*, and the like? In some cases, no doubt, it does mean *to supply with men*, as *to man the yards*, *to man the walls*, &c. But in the former instances, as also in *Othello*, Act V. Sc. 2—

"Man but a rush against Othello's breast,
And he retires."

And in *Taming the Shrew*, where "manning a hawk" is spoken of, the meaning seems to be that of the French *manier*, to lay the hand on, or to manage. B. L.

CHANGE OF FASHION IN LADIES' NAMES.—In the published account of the celebration of "the Guild Merchant of Preston" in the year 1762, I find in "a list of the nobility, gentry," &c., present at the festival, and in "a List of the Subscribers to the Ladies' Assembly" printed therein, some Christian names then borne by ladies of high rank and good family, disuse of which shows how fashion affects names as well as dress. In the humblest walks of life how few would now give their children these names! Like their betters, they prefer Victoria, Florence, Edith, Julia, Emily, Alexandra, and other such euphonious nomenclature. Among the names were Lady Nelly Bertie, Lady Bell Stanley, Miss Molly Bold, Miss Betty Bolton, Miss Peggy Case, Miss Matty Crook, Miss Jenny Assheton, Miss Susy Langton, Miss Sally Rigby, Miss Nanny Whalley, Miss Dulcy Atherton, Miss Ally Walmsley, &c.; and each of the above Christian names was borne by several others of the company, including some of the best Lancashire families. Wm. Dobson.

Preston.

JOSEPH, ARCHBISHOP OF MACEDONIA, 1611.—The following document, transcribed from the MSS. of the borough of Leicester for the year 1611, may be deemed sufficiently curious to be worth preserving in the pages of "N. & Q."—

"Whereas this grave man, the bearer hereof, Joseph, being seated in the Auncient Cittie of Phillippos, now called Soria, as Arche Bishoppe for the wholl Kingdom and province of Macedonia, was by reason of the persecution of the Turks and Jewes (who verie eagerly persecuted him for the payement of an Auncient tribute of Thirtie thousand Crownea, for w^{ch} hee was pledge for Mathias late Patriarche of Constantinople, as by sundrye

Certificates by him shewed to the King's Maiestie appeyareth), and is nowe Lyncensed by Charles Earle of Nottingham, Lord Highe Admyrall of Englande, to travel through the King's domynyons to aske the charitable devotion of all Christians to redeeme himselfe from the Turkishe slaverye. As by the same Lyncense more att lardge appeyareth.

"NOTTINGHAM."

In the Chamberlains' Account for the year 1611-12, we meet with the following entry:—

"Itm, the xxxth daye of Januarie [1612] given to twoe Grecian Marchaunts wch had the King's Lres patents to gayther towards their losses

WILLIAM KELLY.

Leicester.

Queries.

CARY FAMILY IN HOLLAND.

As I believe you number both readers and correspondents in Holland, I desire, with your permission, to request their aid in tracing the connection of the Cary family with that country.

Sir Robert Cary, grandson of Henry, first Lord Hunsdon, is said to have been "a captain of horse under Sir Horatio Vere, Baron of Tilbury. He lived and died beyond the seas." (When and where?) His wife was Alice, daughter of — Hogenoke, Secretary to the States General of Holland, and by her he had four sons; viz. Sir Horatio Cary, Colonel Ernestus Cary of Shelford, co. Camb. (died Oct. 1680); Rowland Cary, Esq. of Everton, co. Beds; and Ferdinand Cary, who served in the Netherlands army,* and died at Maestricht, where possibly may exist a monument to his memory.

Col. Ferdinand Cary married Isabella, daughter of Daniel Ooms Van Wingarden of Dort, in Holland; and had issue by her three daughters, and an only son William Cary, who was also an officer in the same service with his father, and died of his wounds at Maestricht, Nov. 1683. His wife was Gertrude Van Outshoorn, daughter of the Lord Cornelius Van Outshoorn, Knt., Lord Mayor, Burgomaster, and senator of the city of Amsterdam, &c. She died at Amsterdam July 21, 1688, and was buried at Outshoorn.

Her only son, William Ferdinand Cary, baptized at Maestricht, 1684, succeeded his cousin as Baron Hunsdon in 1702; and it is from the papers supporting his claim to that peerage that the above particulars have been derived.

I am desirous of ascertaining further information, especially as to exact dates, and monumental inscriptions relating to this branch of the great Cary family.

I should also mention that a sister of Sir Robert

* See Calendar of State Papers, Sept. 1622, account of the services and sufferings of Capt. Killigrew and Capt. Ferdinando Carey at Bergen op Zoon, the preservation of which is mainly due to them.—Dutch.

Cary, Alitha Cary, is said to have married Sir William Quirinson, Baronet; but I can find no name at all like this in Kimber's *List of Baronets*.

The Hunsdon peerage became extinct on the death of the above William Ferdinand, eighth baron, but possibly descendants of the first lord may still exist.

C. J. ROBINSON.

BATTLES IN ENGLAND.—I should be much obliged if I could obtain any information on the following questions relating to battles fought in England.

In "N. & Q." 3rd S. v. 280, G. J. T. speaks of "The Barons' Wars at Chesterfield, temp. John 1266." The Barons' War, however, was ended by the Battle of Evesham in 1265, and the fight at Chesterfield occurred fifty years after John's death, temp. Henry III. Where can I find a good and particular account of this encounter, and also of the following battles, and their topography?—

Fight at Radcot Bridge in 1387.

Battle of Homildon in 1402.

Fight at Sevenoaks (Jack Cade) in 1450.

Battle of Hedgecote-field in 1469.

" Hexham in 1464.

" Lose-coat-field in 1470.

" Blackheath in 1497.

The Chroniclers' accounts of these, as far as I have read, are very meagre.

J. D. M'K.

BEZOAR STONES.—Where can I find a good account of Bezoar Stones, more especially of those that come from Africa? I have read the dictionary and chemical accounts, but want a reference to the works of some traveller who fully describes them and their supposed value in medicine. In John Davidson's *African Journal* (1836), I find a short account of those I have. He says,—

"Had three of the famed serpent stones brought me to purchase; they fetch very high prices, as they are a remedy for the bite of the reptile, and are used as a most costly medicine. . . . I bought the three (at Mogador). . . . They are generally brought from Soudan; these, however, were taken from the M'hor, and are called Selsi in the Mandingo language."

In the *Penny Cyclopædia* they are mentioned as coming from the *Antelope Mhor*, and being highly valued in Eastern medicine under the name of *Baid-el-mhor*, but no word is said that would give me the idea that they were used as antidotes to the poison of a serpent's bite. Webster uses the word antidote, but does not particularise the poison of serpents. I should think that it is very unlikely that these Bezoars (Ellagic or Lithofellio acid) are of any use against snake bites, and shall be obliged if any correspondent of "N. & Q." can give me a reference to their being called *serpent stones* elsewhere than in my uncle's *Journal*. What was that celebrated serpent stone that was in the

possession of some Italian family two or three hundred years ago? That, I think, possessed, or was said to possess, the power of *sucking* the poison out of the wound; it was no antidote.

JOHN DAVIDSON.

CROGHAN.—It is stated by Mr. Lewis, in his *Topographical Dictionary of Ireland*, that the hill of Croghan, in the King's County, is mentioned by Spenser in his *Fairy Queen*. Can any of your readers give the exact reference?

THOS. L'ESTRANGE.

DAVISON'S CASE.—The last number of the *Edinburgh Review* has a strange tale of hatred and revenge, in an extract from the *Memoirs of a Lady of Quality*. The whole would occupy, in "N. & Q.," more room perhaps than it is worth, and it is not easily abridged.

A Mr. Davison, somewhere in Devonshire, being laid up with gout and unable to move, was visited by an old schoolfellow, just returned from India, to whom he bore ill-will for offence given when at school. They had not met since. Mr. Davison seemed much pleased, and entreated his guest to stay the night. He consented, and was found dead in the morning with his throat cut. The servants, except one maid, were on a holiday; and as she was the only person in the house except Mr. Davison, who was helpless, she was committed, and tried for the murder—her master being the prosecutor. While the case was proceeding, Mr. Davison sent a note to his counsel, Mr. Wedderburn (afterwards Lord Rosslyn), desiring him to ask the girl whether she had heard any noise in the night. Mr. Wedderburn objected, but Mr. Davison insisted. The question was put, and the answers given aroused suspicion against Mr. Davison; who, ultimately, avowed himself the murderer.

The "Lady of Quality," on the authority of Mrs. Kemble (P), in 1828, states that Lord Rosslyn told the story at a dinner party at his own house. The reviewer quotes it as "on good authority." Those who read it at length will see that it is stagey, and that the proper conclusion would be the judge discharging the prisoner with his blessing; and Davison, putting out his wrists for the manacles, and saying—"Lead me to my doom." Of course, no "authority" can establish the fact that, in Devonshire in the last century, the counsel for the prosecution cross-examined the prisoner. I am inclined to think the story a pure fiction; but as I do not suspect the "Lady of Quality" of inventing it, I beg to ask whether it had appeared in print before 1828? And whether there were any facts on which it might have been founded? AN INNER TEMPLAR.

JOHN DAVES, rector of Castle Ashby, in Northamptonshire, was author of a *Treatise on the Art*

of *Decyphering*, 1737, and an historical tract, 1739. The date of his decease will oblige

S. Y. R.

FREKE.—Was Thomas Freke, merchant, of Bristol, about 1730, of the Dorsetshire family? Was his wife Frances a Miss Purnell?

R. C. H. H.

GREATOREX, OR GREATERAKES FAMILY.—I should be much obliged if any of your genealogical readers could give me any information respecting this ancient Derbyshire family, originally possessed of Callow, with a moiety of Biggin, and, during the reign of Elizabeth, of estates in Hopton town, near Wirksworth, through marriage with the heiress of Sir William Kniveton, Bart., who had married the daughter of Nicholas de Rowsley, who had married the daughter and heir of William de Hopton, of Hopton, Wirksworth. They were also anciently connected with the Barmaster's Court of the Court of Peverel, in the honour of Tutbury.

JAMES FINLAYSON.

HEBREW MSS.—Dr. W. Wall, Preface to *Critical Notes*, p. vii. says:—

"There is great reason to think that there were, about A.D. 125, several MS. copies of the Hebrew Bible, with several various lections; and that the Rabbis then met together (at Tiberias, as the tradition is), pitched upon one of them, which they would have to be taken for the authentic copy, to be owned and used in all synagogues, and destroyed all the rest."

What authority is there for this?

NEWINGTONENSIS.

HERALDIC.—A fess wavy between 3 escallop shells. Crest, a beaver. By what family, connected, I believe, with Leicestershire, were these arms borne about a hundred years ago? Were they borne by the Corrance family?

R. C. H. H.

HINDOO GOD.—I am much obliged for the answers I received to my last query on "Hindoo Gods." I have been able to name almost all my little idols from the references kindly given by your correspondents. One of my images, however, still perplexes me; it is this: a two-armed man with a beard, sitting crossed-legged on a tortoise. He has an ornamented cap with two pendants or flaps falling from it behind his ears; his hands are raised, with the palms turned forwards. I don't think that the tortoise has anything to do with *Kurma*, the second avatar of Vishnu; nor can I find the tortoise mentioned as the vehicle of any particular divinity. JOHN DAVIDSON.

THE LASSO.—What is the earliest known reference to the use of the *lasso*? By whom is it first mentioned? Is it represented on any early sculptured monuments—Assyrian, Grecian, or otherwise? B. L.

MEDITATIONS ON LIFE AND DEATH.—There have been two works lately published by Trübner & Co. entitled, the one, *Meditations on Death*, the other, *Meditations on Life*, both professing to be translated from the German. Has the original German ever been published? Is it known who was the author? MELETES.

LASCCELLS.—Of what family was John Lascells, Attorney-at-Law, who was resident at Horncastle in 1720? Was he of the Nottinghamshire family? His widow Susannah, whose maiden name I am desirous of learning, gave a very handsome brass chandelier and two silver flagons to the church at Horncastle. R. C. H. H.

LUKE POPE.—One volume of a *History of the County of Middlesex*, by Luke Pope, appeared in 1795. Was Luke Pope a real name? If so, information about him is solicited. S. Y. R.

RAID.—Americans do not claim this word, but give its origin, so far as is known, to Sir Walter Scott—

"Widow and Saxon maid
Long shall lament our raid."

Lady of the Lake.

Will any of your correspondents kindly favour me with an earlier mention of this word, which so briefly and correctly describes a daring exploit in an enemy's country, and very frequently a severe and unexpected loss to its inhabitants?

W. W.

Malta.

"RULE, GREAT SHAKESPEARE."—In the programme of the Stratford Jubilee in 1830, is the above name of a song. Can any of your readers give me the name of the author, or supply the words? At this time it would especially be interesting to know its author, and to be able to get a correct version of its words. L. J.

SIR WILLIAM STRICKLAND.—I am anxious to ascertain the date of a marriage, which was celebrated in the East Riding of Yorkshire in the sixteenth or seventeenth century, "before Sir William Strickland." There were two Sir Williams who might be the person indicated; the first died 1598, and the second was Cromwell's Lord Strickland. I presume, therefore, that the marriage was celebrated before the latter as *Justice of the Peace*, neither of the Sir Williams having been clergymen. Between what dates was the custom of marrying before magistrates or justices allowed or practised? Could the marriage have been celebrated before the first Sir William, acting in any official capacity? SIGMA-THETA.

WILLIAM SYMES, of Queen's College, Cambridge, went out B.A. 1681—2. He subsequently became a member of Balliol College, Oxford, being incorporated B.A. in that university 21 Nov. 1683, and proceeding M.A. there

17 Dec. 1684. He was master of Saint Saviour's school, Southwark, and published—

"Nolumus Liliū defamari; or a Vindication of the Common Grammar, so far as it is misrepresented in the first thirty animadversions contain'd in Mr. Johnson's 'Grammatical Commentaries,' with remarks upon the same. Lond. 8vo. 1709."

We shall be glad to be informed when he was appointed master of Saint Saviour's school, and when and how he vacated the office.

C. H. & THOMPSON COOPER.

WINDOW GLASS.—Bede is commonly quoted as assigning the introduction of window-glass to the year 674. Will some one or more of your readers carefully con over his *Life of Benedict*, and say whether it was not Egfrid's grant of land that was made in that year, and the glazing of the church must not be carried about two years later down? Benedict's friend Witfrid, restored to York by Theodorus in or about 669, was deposed in 678, having in the interval filled the windows of the minster with glass. Can any contributor to "N. & Q." supply the date? Bourne, in his *History of Newcastle* (1736), states, that "some time in the reign of Queen Elizabeth came over to England from Lorrain the Henzels, Tyzacks, and Tytories," moved thereto by "the persecution of the Protestants in their own country." These immigrants, "by occupation glass-makers," at their first coming to Newcastle, "wrought in their trade at the Close Gate," and afterwards removed into Staffordshire. Thence, however, they returned, and settled upon the Tyne. Brand (1789), successor of Bourne as historian of Newcastle, thinks "we may venture to fix the beginning of the glass-works upon the river Tyne about 1619, when they were established by Sir Robert Maunsell, Knight, Vice-Admiral of England." Had the glass-makers of Lorrain founded no works on the Tyne before those of Maunsell? C.

Queries with Answers.

SIR THOMAS BROWNE.—Will any of your readers tell me where to find "An Account of the Tryal and Condemnation of Amy Duny and Rose Cullender for witchcraft at Bury Assizes, before Judge Hale?"—an account "printed in his Lordship's lifetime for an appeal to the world," says the Rev. Francis Hutchinson, who comments on it in his *Historical Essay concerning Witchcraft*:—

"The two poor old women," he says, "were charged and convicted under thirteen indictments, for such things as bewitching John Soam's waggon to overturn or stick in gateways; bewitching the harvest men, so that at the last load at night the men were weary, and could not unload that cart, &c. But they were also charged with bewitching Mr. Pacy's child into fits. To prove this, Judge Hale had the child brought hoodwinked into court, who sure enough 'flew into a rage at the

touch' of the supposed witch. But when my Lord Chief Baron desired the Lord Cornwallis, Sir Edmund Bacon, and Mr. Serjeant Keeling to try that experiment in another place, the girl flew into the same rage at the touch of another person; and therefore those gentlemen came in and declared that they believed it a meer imposture."

Here the scale was turning altogether in the prisoners' favour, but unluckily—

"Sir Thomas Browne of Norwich, the famous physician of his time, was in court, and was desired by my Lord Chief Baron to give his judgment in the case; and he declared 'that he was clearly of opinion that the fits were natural, but heightened by the devil, co-operating with the malice of the witches, at whose instance he did the villainies.' And, he added, that in Denmark there had been lately a great discovery of witches, who used the very same way of afflicting persons by conveying pins into them."

This declaration of Sir Thomas, Hutchinson thinks, "turned back the scale that was otherwise inclining to the favour of the accused persons." And, "if the witnesses spoke truth, there was a diabolical interposition in some of the facts;" but with all this, Judge Hale "was in such fears, and proceeded with such caution, that he would not so much as sum up the evidence, but left it to the jury, with prayers 'that the great God of heaven would direct their hearts in that weighty matter.' But country people are wonderfully bent to make the most of all stories of witchcraft; and, having Sir Thomas Browne's declaration about Denmark for their encouragement, in half an hour they brought them in guilty upon all the thirteen several indictments. After this my Lord Chief Baron gave the law its course, and they were condemned, and died declaring their innocence." Their punishment being, however, commuted from burning to hanging, "because some of the afflicted persons recovered."

So, if this account be true, here is the really learned and humane expounder of *vulgar errors*, a main instrument in condemning to death two poor old women for a charge which even two country gentlemen of the time thought imposture. Sir Thomas could even admit the fits to be natural; but then he must have over a devil from Denmark to irritate them.

I see no reason to doubt Hutchinson's accuracy, but I would fain see the original document from which he quotes.

QUIVIS.

[Hutchinson's notice of this remarkable occurrence is taken from the following work, "A Tryal of Witches, held at Bury St. Edmunds, Suffolk, on March 10, 1664, before Sir Matthew Hale, kt. Lond. 8vo, 1682." A reprint of this work was published by John Russell Smith in 1838. Both editions are in the British Museum. It is not a little singular that Sir Thomas Browne's principal biographers, Whitefoot, Johnson, and Kippis, have all passed over in silence this want of discernment and feeling at this memorable trial, and which has gone far in the estimation of his admirers to detract from his character as

an acute and philosophical investigator of deep-rooted and vulgar errors. This incident in the life of the author of the *Religio Medici* was first noticed by Dr. Aikin in his *Biographical Dictionary*. Since then Sir Thomas has found an apologist in his latest biographer, Simon Wilkin, F.L.S. Listen to what he says in his "Supplementary Memoir." (Browne's *Works*, vol. i. p. lxxxiii. ed. 1836.) "But let us be cautious and slow to pronounce judgment on such a man. In the first place, it must surely be admitted that he had nothing whatever to do with the justice or injustice of the law which made witchcraft a capital offence. Hutchinson, therefore, has committed a flagrant injustice in attempting to make him accountable for the blood of these women. Can I with a safe conscience acquit a man whom I believe to be proved guilty, solely because I deem the law to be unjust which makes his offence capital? Can my conscientious verdict make me a party to the injustice of that law? Most certainly not. So must not Browne be condemned for giving his opinion, on the sole ground 'that it was a case of blood.' It must be shown, either that he was wrong in believing that witchcraft had ever existed; or, if this cannot, in the very teeth of Scripture, be shown, then, secondly, it must be proved that he was wrong in his opinion that cases of witchcraft still existed; or, thirdly, that he erroneously deemed the present to be a genuine instance of it."]

AL-GAZEL, *alias* ABÚ-HAMÍD. — Sir W. Hamilton, in his *Lectures*, ii. p. 389, puts Algazel down as living "towards the commencement of the twelfth century at Bagdad." G. H. Lewes, in his *Biograph. Hist. of Philosophy*, says he was born at Tous, in 1508. Averroës wrote *Destructio Destructionis*, &c., in answer to Algazel's *Destructio Philosophorum*. Would you kindly explain this, and give me the proper dates of these two great men? FAIL.

[Lewes's date of the birth of Al-Gazel is clearly a misprint; for 1508 read 1058. According to the best authorities, this celebrated Mohammedan doctor was born at Tús, a large town of Khorássan, in A.H. 450 (others say 451), A.D. 1058-9, and died A.H. 505, (A.D. 1111). A list of Al-Gazel's numerous works on metaphysics, morals, and religion is given in Casiri's *Bibl. Arab. Hiop. Ecceur.* — The exact year of Averroës' birth is unknown. It has sometimes been placed in A.D. 1149 (A.H. 543-4), but this is certainly much too late, for he is said to have been very old when he died, A.H. 595 (A.D. 1198). The most celebrated of the works of Averroës, after his *Commentaries on Aristotle*, is his reply to Al-Gazel's *Destruction of the Philosophers*, and which he entitled *Destruction of the Destruction*, the earliest edition of which mentioned by Panzer is that of Venice, 1495, fol.]

JOHN WATSON, Rector of Kirby Cane, in Norfolk, was author of—

"Memoirs of the Family of the Stuarts, and the remarkable Providences of God towards them, in an Historical Account of the Lives of those his Majesty's Progenitors

of that Name that were Kings of Scotland. Lond. 8vo, 1683."

The author is said to have been a Scotchman. He was presented by Charles I. to the vicarage of Wroxham-cum-Salthouse, Norfolk, Nov. 8, 1639 (*Rymer*, xx. 383). From this benefice he was, it seems, soon afterwards ejected. However, in 1647 he obtained the rectory of Kirby Cane, on the presentation of Richard Catelyn, and was ordered to be inducted on condition that he took the Covenant (*Lords' Journals*, ix. 150.) He died in 1661, æt. forty-eight (Walker's *Sufferings*, ii. 401).

Abp. Nicolson (*Scottish Historical Library*, 4to, edit. '43) confounds him with Richard Watson, D.D., author of *Historical Collection of Ecclesiastical Affairs in Scotland*, yet the archbishop's impertinent remark on the *Memoirs of the Stuarts* has been cited by Lowndes.

The preface to the *Memoirs of the Stuarts* may contain some account of the author, but unfortunately I have not been able to meet with a copy of the work.

I hope through your columns to obtain further information about this author, and also respecting John Watson Rector of Wroxham, 1665-1692. (Blomefield's *Norfolk*, x. 478.) The latter was probably son of the author of the above work.

S. Y. R.

[We learn from the Preface to the *Memoirs of the Stuarts* that John Watson was a native of Scotland, and that his early merits advanced him at the age of twenty-three to be preacher at the Canongate in Edinburgh, about the year 1636, through the interest of the learned Spotswood. He came to England to escape the fury of the Presbyterians, and was preferred to a vicarage in Norfolk by Charles I. After his ejection from this place he obtained, by the favourable recommendation of Lieut.-Col. Bendish, the rectory of Kirby Cane in the same county, then in the gift of Richard Cateline, Esq., where he resided for more than twelve years in a retired and pious solitude. It is also stated by his Editor, that at the Restoration "he resorted to London to congratulate the joyful change in national affairs, when he had the honour to kiss His Majesty's hand, and receive some further assurance of his bounty; but returning in a pleonasm of joy, he expired in the ecstasy without any more marks of royal favour upon him."]

ODE TO CAPTAIN COOK. — I have in my possession an ode in MS. to the memory of Captain James Cook, R.N., by Sir Alexander Schomburgk. Can you tell me anything of the writer? Can you tell me whether the ode has ever been published? P. S. CAREY.

[Sir Alexander Schomburgk, knt., was an experienced and gallant officer, who displayed great bravery at the relief of Quebec, and had a thorough knowledge of naval tactics. At the time of his death, which took place at his house in Ely Place, Dublin, on the 19th of March,

1804, he was the eldest captain in the royal navy, his commission being dated in 1787. His remains were interred in St. Peter's Churchyard, Dublin. For biographical notices of him consult Charnock's *Biographia Navalis*, vi. 272; and the *Annual Register*, xli. 477. We cannot find his "Ode to Captain Cook" in print.]

DERWENTWATER FAMILY. — Can you give me any information about the family of Radclyffe since the execution of the Lord Derwentwater? Is there any pedigree of the family existing, which is brought down to the present time? E. H.

[Consult any of the following works: *An History of the Parish of Whalley*, by Thomas Dunham Whitaker, LL.D.; Ellis's *Family of Radclyffe for the House of Dilston*, 1850; Howitt's *Visits to Remarkable Places*, Second Series; and *Dilston Hall, and Bamburgh Castle* by W. S. Gibson, 8vo, 1850. Lord Petre is the representative of the last Earl of Derwentwater, and a reference to Burke or Dod's *Peerage* will show that there are numerous descendants of the first Earl. See titles "Petre," "Newburgh," &c. Consult also "N. & Q." 2nd S. vi. 71; xii. 347, 405, 481.]

Replies.

CARDINAL BETON AND ARCHBISHOP GAWIN DUNBAR.

(3rd S. v. 112.)

In the article above referred to, giving several extracts from the "Protocols of Cuthbert Simon" (where are they to be found?), there are grave errors.

"Jacobus secundus Archiepiscopus Glasguensis," was not the celebrated Cardinal David Beaton, but his uncle, and the second Archbishop of Glasgow; though, as J. M. refers to Keith's *Scottish Bishops* (Edin. 1824, 8vo, p. 255), his mistake is rather unaccountable.

Glasgow was raised to the rank of a metropolitan archbishopric by bull of Pope Innocent VIII., dated Jan. 9, 1492, and its first archbishop was Robert Blacader, who died July 28, 1508. His successor, as second archbishop, was James Beaton or Bethune, then Bishop elect of Galloway, who was "postulated" to Glasgow Nov. 9, 1508, and consecrated as archbishop of that see, April 15, 1509, at Stirling (*Chartulary of Glasgow, &c.*). The date "M. quinquagesimo nono" must be intended for "M. quingentesimo nono," 1509. His translation to St. Andrew's and the primacy of Scotland, is probably correctly given as having been on June 5, 1523, though it has been generally placed under the year 1522; for in a document (given in the *Chartulary of Arbroath*) he states, in 1530, that he was then in the seventh year of his primacy. Also (in the *Chartulary of Dunfermline*) he gives the year 1534 as the twenty-

fifth of his consecration, and the twelfth of his translation to St. Andrew's.

Archbishop James Beaton died in September, 1539, and was succeeded there by his nephew and coadjutor, Cardinal David Beaton, who had been consecrated Bishop of Mirepoix in France, Dec. 5, 1537. There was certainly a *second* James Beaton, who was subsequently also Archbishop of Glasgow, but he was consecrated at Rome, Aug. 28, 1552, and died at Paris April 24, 1603, aged eighty-six, the last survivor of the Catholic hierarchy of Scotland. He was nephew to the cardinal.

There never was an Archbishop of Glasgow of the name of "James Bruce, a son of Bruce of Clackmannan." A prelate of that name, who was consecrated Bishop of Dunkeld on Feb. 4, 1442, at Dunfermline, is said to have been elected to the see of Glasgow in the year 1447, but he was never formally translated to that bishopric (as already shown, it had not then been erected into an archbishopric), and he died in the course of the same year at Edinburgh, the see being still vacant in Oct. 1447, since the death of Bishop John Cameron on Dec. 24, 1446.

"Gawinus Archiepiscopus Glasguensis" was consecrated to that see on Feb. 5, 1524, at Edinburgh, having been nominated third archbishop on Sept. 27, 1524, on the translation of James Beaton to St. Andrew's. Therefore, the year given in the "notorial instrument before the Reformation," now under review, must be erroneous in more than one respect: for "*M. quinquagesimo xxxiiij.*," representing perhaps *M. quingentesimo xxiiij.* (or 1524), would appear the correct reading; that given by J. M. is simply nonsense, as it actually is "1050 and 34," or A.D. 1084, a manifest absurdity. The year was 1524.

Gavin, or rather Gawain Dunbar, was nephew of the Bishop of Aberdeen of the same name, and tutor to King James V., as well as a learned and accomplished ecclesiastic. For though grossly misrepresented by Knox, his greatest admirer could not desire for him a more elegant panegyric than that of Buchanan. He was Prior of the Premonstratensian Monastery of Whitehorn, or "Candida Casa" in Galloway (founded *circa* 1260), from about 1504 till his elevation to the episcopate; but he certainly never was "Prior of Whitehaven in Galloway," as no such religious house ever existed in Scotland, although a town of the latter name is still to be found in Cumberland.

With regard to the mention of the coronations of Kings James IV. and V.; the first of these two events certainly took place in the Abbey of Scone, as proved by the Lord High Treasurer's books, under date of July 14, 1488, and has been generally assigned to June 26; so that July 22, or "St. Mary Magdalen's Day," is not likely to be correct.

The second coronation, or that of the infant King James V., was solemnised as soon as possible after the disastrous battle of Flodden, but the dates of its occurrence unaccountably vary in different historians of the period, though there seems every reason to believe that it was also at Scone, and in the month of Oct. 1513. Still, however, the actual day may have been Sept. 22, and the place the castle of "Striviling," or Stirling. The officiating prelate was also doubtless James Beaton, Archbishop of Glasgow, as the primate had fallen, together with his royal father, at Flodden, and Beaton was the only metropolitan in the kingdom. Even in this entry, the year is again erroneously printed *quinquagesimo* instead of *quingentesimo*, though whether the error is merely a clerical one, and attributable to Cuthbert Simon, or to J. M., it is not for me to say; but the recurrence, no less than three times, of the same mistake of *quinquagesimo* (or fiftieth) for *quingentesimo* (or five hundredth) is suspicious, and not creditable to Cuthbert Simon's accuracy, or his commentator's acumen.

I fear this note has extended to too great a length, but as correctness in historical dates of events is of much importance, I have been obliged to enter rather minutely into the subject. With reference to J. M.'s remarks on the character of Queen Mary, and what might have happened if she "had received a virtuous education in England," &c., &c., comment is useless; and whether the French court was more immoral than any other of the time, or Queen Catherine de Medicis "a worse woman than even her namesake of Russia," are topics which it is unnecessary to discuss in your pages. But every impartial reader of history knows that the objections to the alliance of the infant Queen of Scots with Prince Edward were too deeply rooted in the heart of every patriotic Scot of that day, as well as in that of Cardinal Beaton — one of the ablest statesmen his country ever produced — to be overcome, even by the "rough wooing" of "Bluff King Hall" when he ravaged with fire and sword the whole of the south of Scotland, and destroyed several of its noblest religious edifices during the mission of 1544 under Hertford. The French alliance was, therefore, absolutely necessary for the preservation of Scotland's independence as a nation; and was only opposed by those venal Scottish nobles who were in the pay of England. A. S. A.

India.

The mistakes so obligingly pointed out by N. C. (p. 201) originated in the loss of the proof, which accidentally fell aside, and thus excluded correction. For the reference to Mr. Grub's work, the writer has to return his thanks.

The association of the name of Catharine de Medici and Diana of Poitiers with that of Mary of

Scotland, was the necessary consequence of the intimate connection which, during the tender years of the latter, existed between them. Letters of the French Queen and the royal mistress still exist amongst the Balcarres Papers in the library of the Faculty of Advocates, addressed to Mary of Guise, showing the familiar terms and great intimacy which subsisted between them and Mary.

What chance could a susceptible and originally amiable girl have with two such instructors? One of them would teach her revenge, murder, and dissimulation; and the other — but better woman — we fear, *not* the practice of virtue. Was not the court of Henry II. the hot-bed of almost every vice under the sun? Yet there the poor girl was sent by an ambitious mother and unscrupulous churchman, to be brought up. The seeds then sown would never be entirely eradicated.

Lax as notions assuredly were in 1560, we cannot but feel surprise that a mother and a high churchman could have selected such a place for the education of the young Queen of Scotland; but the Primate of Scotland did not himself scruple to indulge in those vices which were deemed venial by ecclesiastics; and the regent was too anxious to further the ambitious views of her own relatives to regard the welfare of her child.

Had the custody and education of Mary been transferred to England, her fate would have been otherwise than it was. Even had she remained in her own barbarous realms, she would have been preserved from the pestilential advice and practices of one of the most infamous women that ever disgraced the pages of history. J. M.

"ROBIN ADAIR."

(3rd S. iv. 130.)

I have some old notes upon this song, made by the son of one "who knew well" Robin Adair, to whom it was addressed; and who was also himself an intimate acquaintance of Robin's second son, Foster Adair, Esq., his successor, in possession of his residence of Hollybrook, co. Wicklow. According to these notes, the words of this song, as also of another called the "Kilruddery Hunt" — a familiarly told and spirited account of a fox hunt of the year 1744 — "were the production of Mr. St. Leger, a gentleman of fortune and family," whose residence, called Puckstown, in the county of Dublin, was but a few miles distant from both Hollybrook, and, nearly adjoining thereto, Kilruddery — the seat of the Earls of Meath, whence the name of the "Kilruddery Hunt."

Robert Adair, Esq., whose memory is handed down under the name of "Robin Adair," was a descendant of Archibald Adair, Bishop of Lis-

more and Waterford; who sprung from an old family, long previously resident in Scotland.*

Robin's elder son, "Johnny Adair," of Kilternan, appears among those named as present at the run in the "Kilruddery Hunt" song. Robin is described in my notes as "a plain, manly, jolly fellow — the delight of the numerous and respectable friends with whom he associated, on account of his extraordinary convivial qualities — of generous hospitality, friendship, and good humour;" and the song is noticed as showing the "warmth of that friendship which subsisted between that gentleman and his friends," among the number of whom was the composer of the words of the song; which, adds the notes, "have been most whimsically adapted to the sweet plaintive old Irish air of 'Aileen aroon.'" The familiarly expressed words of this drinking song were possibly intended, originally, for the inner circle alone of intimate friendship.

Robin's almost unparalleled powers of endurance at the festive board enabled him, in a manner which has become the subject of family tradition and recorded anecdote, to join, or rather lead, with seeming impunity in the observance of those old-fashioned habits of hospitality of his day, which allowed such unlimited sway to the Bacchanalian god. Two gigantic claret-glasses of his, of quart-capacity, are to this day preserved in the family of the descendant of one of Robin's daughters, and present owner of the picturesque demesne of Hollybrook, Sir George F. J. Hodson, Bart., who, and Lord Molesworth, descended from another daughter, are the present representatives of Robin. An old wire-strung Irish harp of Robin's, also preserved in Sir George's family, would tend to prove that the old fashions alluded to did not prevent Robin cultivating a taste for more refined pursuits. Robin flourished in the earlier portion of the eighteenth century. E. K. J.

OLD BINDINGS.

(2nd S. xii. 432.)

JAMES REID relates an interesting discovery in the binding of a worm-eaten copy of Calvin's *Sermons on the Galatians*; and urges other readers of "N. & Q." to look to the outside as well as the inside of their old books. About two years since I purchased at Puttick and Simpson's a thick quarto volume of old plays. It was much worm-eaten; but I bought it for one play I wanted. On breaking up the volume I found the sides to consist entirely of leaves of old black-letter books, pasted together. On account of their wormed condition, it required much care to dissect them.

* *Landed Gentry*, edit. 1846; name, "Adair of Bellegrove, Queen's County."

The following is the result : 1. Sixteen folio leaves of a work on the *Discipline of the Catholic Church*, rubricated. 2. Four folio leaves of Lectures or early Homilies of the Church, by Bede, Gregory, Fulgentius, &c. These are also rubricated, and contain four woodcut initials, each about two inches high by an inch and a half wide. The first of such woodcuts is the appearing of Angels to the Shepherds at the Nativity. The second is a bishop and council in conclave. The third seems to be the preaching of St. John the Baptist in the Wilderness; Jerusalem is in the distance, and many of the auditors are shaven monks. The fourth is a monk carrying a large clasped book on his left arm. 3. Sixteen leaves and fragments of a small quarto, *Directorium aut potius castigatorium concubinarum saluberrimum*, &c. &c. On the title-page (the beginning of which is as above), is a woodcut $3\frac{1}{4}$ inches high by $2\frac{1}{2}$ inches wide, representing the art of printing. On the right hand is the compositor seated at work, with his "stick" in his hand, and his "copy" suspended before him. On a shelf over his head lie three clasped books, a folio and two quartos. In the centre of the picture is the press, on the cross-beam of which are the words *Prelū Ascēsiōis*. On the left is the pressman, "pin" in hand, screwing down; and behind him an assistant with an inking "pad" in each hand. This last work has several woodcut initials, and the only date I can find in the whole, 1513.

I should be glad of the assistance of any one more learned in early typography than myself, in making out these fragments. W. LEE.

LEWIS MORRIS.

(3rd S. v. 325.)

I have within the last week had an opportunity afforded me of looking through a letter-book of Lewis Morris's, and some other papers belonging to him, which are now in the possession of a distinguished Welsh scholar; and as they would seem to explain the charges made by LÆLIUS, I shall feel greatly obliged if you will insert this notice of them.

The letters, which are autograph, are addressed by L. Morris to "The Honourable Thomas Walker, his Majesty's Surveyor of Mines, and Mr. Sharpe of the Treasury." They are all written between the years 1744-47, and all refer to the maintenance of the crown rights in the Welsh silver and lead mines in Cardiganshire, and in particular in the manor of Perveth, on which encroachments had long been made by the companies of mining adventurers, and by the great county families. He complains of the difficulty of doing his duty to the crown, of the strong opposition which he had to meet with; of threats to prosecute him for

trespass; of its being impossible to execute a survey; of the difficulty of obtaining information, the mouths of the poor people being closed by menaces; of an attempt, by one of the families disputing the crown rights, to eject him forcibly from a house which he had taken near the centre of the mining district; of his being appointed to compulsory offices in the county, so as to prevent him from doing his duty under the warrant from the crown. He is constantly reminding the crown officers, and Mr. Sharp in particular, of the absolute impossibility of his carrying on the battle unless properly supported with funds, and unless indemnified against the actions which he foresees would be brought against him, and, considering the power of the local magistrates at that time, with every prospect of success. He seeks to convince the crown of the necessity of taking certain steps—such as the appointment of a crown solicitor from another and a distant county, and the displacement of the steward of the manor; and not unfrequently assumes an indignant strain towards his correspondent, Mr. Sharpe, for his slackness in carrying out his suggestions—"For God's sake let me hear from you on this matter! 'Tis impossible for me to fight the king's battles single-handed." A zealous officer,—evidently not likely to conciliate opposition, or to make things pleasant.

What all this came to, and how this zeal was rewarded, appears from copies of certain depositions sworn in a cause of Williams against —, respecting the rich mine of Esgair Mwyn in the year 1754, and bound up with the letters above quoted. Williams would appear to have been a common person, induced by certain of the great landowners to assert a title to the mine, he having nothing to lose, and having sold his interest to them. Evan Williams (not the plaintiff) says that he was a partner with others in working the mine under Mr. Lewis Morris, who, as he understood, let it under the crown. That at that time there were reports of mobs being raised by one George Jones, Mr. Powell, and others, to take possession of the mine. That the defendant saw the said George Jones, John Ball, and others, to the number of some hundreds, on Feb. 23, 1753, come with arms to the said mine, and saw them take away the said Lewis Morris by force to prison; and heard the plaintiff curse the said John Ball and Mr. Powell for the mischief they had done, and hope to God that wicked people would not gain their ends against him, but that he would be again in possession of the said mine.

I have recently been told that this was an astonishing instance of violence, both the assailants and defenders of the work having brought up cannon to their assistance, and life having been lost on both sides.

There is only one other letter in the book, and

that is by Lewis Morris to a correspondent, whom he addresses as "My Lord." It is dated Penbryn House, July, 1763, some ten years later than the above. He says:—

"I am very glad that my poor endeavours pleased you; but, to understand me the better, it may not be amiss to let you know my situation. I am neither in want nor great riches, but enjoy contentment of mind. I have no connection with any people in power, and am not solicitous of obtaining any favour, except it were a sinecure, my hands and feet being scarcely fit for any business of activity at present. I find myself by the decay in my materials to be drawing towards a dissolution. I have hit on ungrateful masters in the Treasury, and I look on all the pains I have taken to come at knowledge as thrown away by a mistaken application. All that I have at present any care for are a wife and seven small children, the welfare of whom it is my duty to study. My other children and grandchildren are provided for pretty well."

He then goes on to give his correspondent advice about his mines in Cardiganshire, and enlarges on the difficulty of setting a mine into profitable working:—

"This I did for the crown at Esgair Mwyn without any assistance, but having against me a tribe of villains, and the world sees how they rewarded me. Even my letters to Mr. Sharpe in the course of the lawsuit were handed about, and shown to Mr. Powell to exasperate him against me. Those that had been friends to the crown were no more friends unless they joined with Mr. Sharpe in endeavouring to ruin me."

He then goes on to warn his correspondent against having anything to do with a mining agent of the name of Ball, and encloses papers to prove his case:—

"Paper A. was exhibited against J. Ball in the year 1753, about the time the trial was between the Crown and Mr. Powell about Esgair Mwyn, soon after my imprisonment by Mr. Powell's rebels at Cardigan."

These papers show that Lewis Morris was not, as *LÆLIUS* suggests, "ruined." They show what the nature of his "imprisonment" was; not, as some of your readers may have thought, imprisonment on a criminal charge, but a lawless act of violence not unusual a century ago in Wales, to which he does not scruple to allude in a letter. Whatever his grievance against the Treasury, or whatever the cause of quarrel, they show that *LÆLIUS*'s "embezzlement" is a pure product of imagination.

If these extracts convince your readers, as I think they must, that *LÆLIUS* has made a foolish attack upon a great reputation, I shall be satisfied. I suppose it is vain to suggest caution to a gentleman, who, as he says, "for thirty-three years has written for the magazines." But it is a matter of duty nevertheless.

CAMBRIAN.

"FAMILY BURYING GROUND" (3rd S. v. 377).—*ABHBA* will find the passage of which he is in search in Prior's *Life of Burke* (2nd edit. 1826, vol. i. p. 40). Burke visited Westminster Abbey

soon after his arrival in London, about 1750. "The moment I entered," he says, "I felt a kind of awe" which was indescribable. Mrs. Nightingale's monument he first notices, and considered that it "had not been praised beyond its merit;" but he objected to the dart, and suggested as a substitute, what would most certainly not have been an improvement, viz. "an extinguished torch inverted"!

The passage quoted by *ABHBA* is thus introduced:—

"I have not the least doubt that the finest poem in the English language, Milton's *Il Penseroso*, was composed in the long-resounding aisle of a mouldering cloister, or ivy'd abbey. Yet, after all, do you know that I would rather sleep in the southern corner of a little country churchyard, than in the Tomb of the Capulets. I should like, however, that my dust should mingle with kindred dust. The good old expression, 'family burying ground,' has something pleasing in it, at least to me."

I gladly inserted this passage in a work of my own *On the Reverence due to Holy Places*, 1846, both from its beauty, and feeling satisfied that the general introduction of cemeteries, needful as they unquestionably are, must rapidly diminish the number of "family burying places" in our churchyards.

J. H. MARKLAND.

SHEEN PRIORY (3rd S. v. 379).—Your correspondent, W. C., is correct in his information of some spirited drawings in the Bodleian of Shene Monastery, by Wyngärde, taken from the seat of Lord Bacon, on the opposite side of the Thames, in the parish of Twickenham. They were discovered at Antwerp, and their date is about the end of Mary, or beginning of Elizabeth. Connected with these drawings, but I cannot say how, is the name of Mr. Whittock, an engraver, of 34, Richard Street, Liverpool Road, Islington, N.*

AN OCCASIONAL CORRESPONDENT.

FARDEL OF LAND (3rd S. v. 358).—*Fardel* is used in Scotland for "a fourth." Thus, the favourite Scotch cake called "short bread" is a large, circular, flat cake cut into four pieces, each of which is called a *fardel*. A *fardel* of land may be the fourth part of a hide, plough, acre, or some local measure.

W. E.

ENGLISH TOPOGRAPHY IN DUTCH (3rd S. v. 55). As the book is said to be "written in High Dutch, and printed at Nuremberg," I presume it is in German. I do not know it, but have a Dutch work which is probably translated or abridged from it:—

"Historische Landbeschryvinge van Groot Brittanjen ofte Engelandt, Schotland, en Yrlandt, mitgaders de rontzongeleegen Eylanden. Nu eerst door een Liefhebber in't Licht gebracht. Middelburg, 1666. 12mo, pp. 592."

[* The large folded view of London, by Wyngärde, has been engraved, by permission of the trustees of the Bodleian Library, by N. Whittock, and was published a few years since by Messrs. Whittock and Hyde, of Islington. *Vide* "N. & Q." 2nd S. viii. 581.—ED.]

The matter of the work, so far as I have examined it, is taken from Camden, but instead of maps of the counties, bird's-eye views of the towns are given. That of Stafford has ten hills, a wall going round about two-thirds of the town, a fortified gate towards Eccleshall, and what is probably a drawbridge towards Lichfield. As to the fortifications,

"De Stadt is van Eduard den ouden getimmerd, en van de coningh Jan ingenomen. Naet Oosten en zuyden is sy van haer Baronnen met een muur omtrocken. Aan de andere zijden wordt sy door staende poelen beschermt. Den Omringh der Wallen 240 Schreden sijnde." (P. 194.)

The description of Rutland is very short, and there is no plan or map to it. An outline of British history to the Restoration is prefixed. I shall be happy to lend the book to T. P. E. if, after this notice, he wishes to see it. H. B. C. U. U. Club.

"IN THE MIDST OF LIFE WE ARE IN DEATH," ETC. (3rd S. v. 177.)—Some years ago I made considerable researches regarding the origin of the sentence "In the midst of life we are in death," having been told it was to be found in the Bible. The best answer I could then meet with was, that it was a free translation of 1 Sam. xx. 3, "There is but a step between me and death." Notwithstanding the able remarks in "N. & Q." tracing it to a German origin, I am still loath, with Robert Hall, to give up the idea that it is to be found in Scripture. It occurs to me, therefore, that any one having access to a good collection of early English or Latin translations of the Bible, may, perhaps, find the above verse so rendered.

FENTONIA.

THE ROBIN (3rd S. v. 347.)—The charge of parricide against robin-redbreast is not altogether without foundation; though, when explained, all guilt is taken away from the unfortunate bird. If he killed his father, it was under the same circumstances as the Greek tragedians represent the death of Laius by his son Œdipus—entirely an accident, without any malice aforethought. Indeed, the pugnacity of the robin is rather from noble feeling, and is mentioned, to his credit, by Bewick in his accurate history of *British Birds*:—

"During the time of incubation, the male sits at no great distance, and makes the woods resound with his delightful warble; he keenly chases all the birds of his own species, and drives them from his little settlement: for it has never been known that two pairs of these birds, who are as faithful as they are amorous, were lodged at the same time in the same bush."

The pugnacity of the robin, then, is simply that of the Red Cross Knights, when they returned from the Holy Wars. They were ever ready to break a lance in guarding the marriage bed, and for the defence of their lady-love. In this honourable employment—this faithful duty—it is probable that parricide occasionally happens unwit-

tlingly; for the fight, as I know from having watched them, usually takes place between a young and an old bird, to the death of the latter. Hence the common observation in rural districts: "You never see a robin two years' old." But this is from the uxorious accident, not from any sanguinary *animus*. The disposition of the robin is peculiarly mild and benevolent. It was he that covered with a leafy tomb the babes in the wood, exposed to starvation by their cruel uncle. And, "Who killed cock-robin?"—not his son, but that impudent highwayman the sparrow; while the other birds all volunteered to take each a part in the funeral service over their favourite, slain by a poacher's arrow—"Occidit; exsequias ite frequenter aves." Further: "Odimus accipitrem, quia semper vivit in armis." The daring hawk, with eagle eyes, will dash through the casement upon the pet dove hanging in a cage within a lady's *boudoir*; for war and plunder are his daily "occupation." The timid robin, on the contrary, with a languishing, beseeching eye, hops into the room, and gently pecks the crumbs from the breakfast table. Robin-redbreast is the most sacred of our household birds. For pity's sake, don't implicate "N. & Q." in spreading slanderous stories, in these awful days of murder, against the innocent robin, of killing his own father.

QUEEN'S GARDENS.

FOREIGN HONOURS (3rd S. v. 296.)—Samuel Egerton Brydges, born at Wootton in 1762 (younger brother of Edward Tymewell Brydges, whose claim to the barony of Chandos was rejected in 1808), was made knight of the Order of St. Joachim, in 1808, and was afterwards known as Sir Egerton Brydges, K. J. MELETES.

BURLESQUE PAINTERS (3rd S. v. 345.)—I can give no information where the two pictures are, which are inquired for by J. R. But with reference to the first by Coypel, I suspect that by "Sanatol" is meant *Sanadon*—a celebrated Jesuit and poet, who published a collection of Latin poems and a French translation of Horace. The second query, about holding the candle to St. Dominic, will be answered by the following account, which I translate from a scarce, early, and curious work in old German, *Der Heyligen Leben*, printed at Augspurg in 1477:—

"One night St. Dominic was writing by candle-light what he was to preach to the people. Then came the evil spirit to him in the shape of an ape, and kept jumping before him and all about him, and tried all he could to disturb him. Now Saint Dominic well knew in his mind that he was the evil spirit, and that he wanted to disturb him; and he spoke thus to the fiend: 'I command thee in the name of God to hold the candle till I have finished writing.' The evil spirit was obliged to obey him, and hold the candle for him. And when the light was nearly burnt out, he found it very hot. Then the fiend said: 'Let me go, the light burns me much worse than hell fire.' 'No,' answered Saint Dominic,

'You must keep holding it, till I have done writing.' And when he had finished, the candle went out: and then the evil spirit departed in a great rage."

It may amuse the German student to see a specimen of the original. Here is the concluding sentence:—

"Und do er aussgestreith do was des liechcz nymer. do für der böes geyst hin mit grossē zoren."

F. C. H.

ROBERT ROBINSON OF CAMBRIDGE (3rd S. iv. 481, 529).—See *The Universal Theological Magazine*, edited by W. Vidler (vol. vi. 1802), for an interesting account of Robinson. The volume also contains one of his letters. JUXTA TURRIM.

"REVENONS À NOS MOUTONS" (3rd S. v. 346).—The phrase "Revenons à vos moutons" occurs in the comedy of *L'Avocat Patelin* (Act III. Scene 2), by De Brueys, first performed June 4, 1706, the subject of which was taken, he says, from *Les Tromperies, Finesse, et Subtilités de Maître Pierre Patelin, avocat à Paris*. Printed at Rouen by Jacques Cailloué in 1656, from a copy of the year 1560. In the *Gargantua* of Rabelais (i. 1), the phrase is, "Retournant à nos moutons," which, in a note by Jacob, is said to be a proverb in allusion to the fable of Patelin. This proverb and Patelin are therefore of some antiquity, Rabelais being born in 1483, and dying in 1553. Pasquier, who was fourteen years of age at the death of Rabelais, in his *Recherches sur la France* (book vii. chap. 55), says, "Revenez à vos moutons," and other proverbs, had been taken from the fountain of Patelin, which he conjectures was played on the scaffold. See the Preface to De Bruey's *L'Avocat Patelin*, in Petitot's *Rép. du Théâtre François*, xvi. 371.

T. J. BUCKTON.

SEPIA (3rd S. v. 322).—The statement that the sepia sheds its ink when alarmed, is not inconsistent with its retaining a considerable quantity after such discharge. The chief object of this natural provision is to obscure the water, and thus facilitate the escape of the sepia from its pursuers, which might not be effected if one discharge exhausted the supply. Aristotle (*Hist. An.*, iv. 2) says the discharge is *ὅταν φοβηθῇ* "when it is afraid," and (*Hist. An.*, ix. 37), *κρύψας χάριν*, "for the sake of hiding itself," and (*Part. An.*, iv. 5) *πλείω γὰρ ἔχει διὰ τὸ χρῆσθαι μάλλον*, "has it copiously, being in constant use." Professor Owen (*Lect.* xxiv. "Cephalopodia," p. 355) says the ink-bag "is a very active organ, and its inky secretion can be reproduced with great activity." It is situate between the liver and the muscles which surround the arms, close to which the duct enters the intestine. In the *Zoological Transactions* (i. 86) will be found a drawing of the ink-bag of the sepia, which does not differ much from that of the loligo. I have seen a sepia after death, and after the first alarm at being caught, which was

smear over with ink, of which a large quantity covered the dish. It is curious to note, that whilst some of the cephalopods obscure their track, others enlighten it by "emitting a luminous secretion" (Owen, *Lect.* xxiv. p. 355). Professor Owen conjectures that the ink-bag is a compensation for the protecting shell (*Lect.* xxiii. p. 335). The stones called thunderstones, or arrowheads, and known in geology as belemnites, are now recognised as fossil sepia, some of which are found to contain ink. See *Penny Cyclopædia*, iv. 172, 202; vi. 425; xxi. 250.

T. J. BUCKTON.

ETYMOLOGY OF THE NAME MOSES (3rd S. v. 344.) This etymology is given in an article by Ch. Scholtz in the *Repertorium* of Eichhorn (part xiii. p. 10) entitled "Expositio vocabulorum Copticorum in Scriptoribus Hebraicis ac Græcis obviatorum" (pp. 1—31), where such words as Behemoth, Ibis, Canopus, Labyrinth, Memphis, Ammon, On, Syene, Hyksos, Ob, Papyrus, Pyramis, Phthas, מֶלֶךְ = ark, נָחַר = river, &c., are explained from Egyptian roots.

T. J. BUCKTON.

D'ABRICHCOURT (3rd S. v. 320).—H. C. will find some few particulars respecting this family in the new edition of Hutchins's *History of Dorset*, now publishing by Messrs. Shipp of Blandford. The reader must search for the information sub "Bridport" division of the work; for there is, as yet, no Index, and the book is only appearing at intervals in sections.

In Bridport church, some ten years ago, there were the remains of an ancient altar tomb to a member of this family. It once rested altar-wise against the wall of the north aisle of the chancel; but when I saw it, about 1854, it had been let into the pavement, and was buried beneath the staircase of a gallery for the school children, erected in the chancel. The church has been recently restored, the chancel rebuilt, and the tomb destroyed; at least, I could not find it on a recent visit. The inscription is preserved in Hutchins; who also, I think, records that a shield of arms of this family is, or was, emblazoned in stained-glass on one of the chancel windows.

JUXTA TURRIM.

HYMN QUERIES (3rd S. v. 345).—The hymn, the translation of which begins thus—

"My God I love Thee, not because
I hope for heaven thereby,"—

is the celebrated hymn composed by St. Francis Xavier: "O Deus, ego amo te," etc.

It is true that, in the list which I sent lately to "N. & Q.," several Latin hymns were omitted. I gave those only of which the authors were known, or which were at least attributed to some one or more authors. There are two hymns beginning with "Jesu Redemptor omnium," but they have nothing in common but the first line. I cannot tell which is the subject of M. J. W.'s

enquiry, but I presume it is the one most known, that for the Vespers of Christmas Day :—

"Jesu Redemptor omnium,
Quem lucis ante originem," etc.

The author of this hymn is not known; but there was an old hymn, in the Breviary of St. Pius V., which began—"Christe Redemptor omnium"—and was composed by St. Ambrose.

As to the lively and ingenious hymn—"O filii et filiae"—it never had a place in the Roman Breviary, or Missal. Its use was confined to France; and it is probably the composition of some French author, and of no great antiquity.

A perfect collection of Faber's hymns was published two years ago by Richardson & Son, Derby, and 26, Paternoster Row, London, in one handsome volume, price six shillings. F. C. H.

ILLEGITIMATE CHILDREN OF CHARLES II. (3rd S. v. 289.)—It is asked what authority there is for the existence of James Stewart, a Catholic priest, enumerated by OXONIENSIS (3rd S. v. 211) amongst the children of Charles II.? In the first number of the *Home and Foreign Review* there is an interesting article on this subject, entitled "Secret History of Charles II.," in which the writer enumerates nineteen documents existing in the Archives of the Jesuits at Rome. A. E. L.

LAWN AND CRAPE (3rd S. i. 188; ii. 359.)—J. DIXON asks the meaning of Pope's line :—

"A saint in crape is twice a saint in lawn."

After the Act of Uniformity, and the ejection from the Church of such usurping ministers as refused to conform, it became difficult to fill up the vacancies. It will be obvious, however, to those acquainted with the history of the time, that such difficulty would not extend to the higher orders of the clergy; because there was a large body of learned men still living, who had been episcopally ordained before the suppression of the Prelacy and the Common Prayer. As a matter of necessity, therefore, a very much lower class of men, both as to learning and position in society, were admitted into the Church as curates. These, having no academic gowns, and unable from their pecuniary circumstances to purchase silk, adopted a thin and cheap material called "crape." The word "crape" became the adjective designation for a clergyman of the lowest position in the Church. I need not say that "lawn" is still used to distinguish the episcopate. For full information as to the crape-gown men, I would refer Mr. Dixon briefly to Dr. J. Eachard's *Grounds and Occasions of the Contempt of the Clergy and Religion inquired into*, 18mo, London, 1670. Also, *Speculum Crape-Gownorum; or, a Looking Glass for the Young Academics*, New Foyld, 4to, Parts I. and II., London, 1682 (this has been erroneously attributed to Defoe); *Reflections upon Two*

Scurrilous Libels called Speculum Crape-Gownorum, 4to, London, 1682; *Concavum Cappo-Cloacorum, in Reflections on the Second Part of a late Pamphlet intituled Speculum Crape-Gownorum*, 4to, London, 1682.

W. LEE.

"I SETTE SALMI" (3rd S. v. 98.)—Several weeks having elapsed without any answer to inquiries about this Italian manuscript, perhaps the following remarks may be acceptable. The seven penitential psalms were paraphrased in *terza rima* by Dante in his old age; but, like rest of his works, did not see the light till after his death, when his son Jacopo Dante made them known to the world. Jacopo Dante might have been his father's amanuensis, hence his name on the title-page. What the first word "Can" means, is not so clear. It is, however, just possible that Jacopo might also have been christened Cane after Dante's intimate friend and patron, Cane of Verona.

Maffei, in his *Storia della Letteratura Italiana* (p. 55), speaks of Dante Alighieri having written a metrical paraphrase of the seven penitential psalms shortly before his death; and Beolchi, in the short *Life of Dante*, prefixed to his *Fiori Poetici*, has the following passage :—

"Sentiva i suoi giorni declinare verso il termine, onde si diede ad esercitare il suo genio poetico in soggetti sacri. E molto probabile che in questo tempo scrivesse la Parafrasi ai Sette Salmi Penitenziali."

FENTONIA.

IRISH HERALDIC BOOKS AND MSS. (3rd S. v. 321.)—I beg to inform S^r. DOM. AS. that he will find an Ordinary of Arms with Genealogical Notes, by James Terry, Athlone Herald, in the British Museum, Harl. MS. 4036. C. J.

Miscellaneous.

NOTES ON BOOKS, ETC.

Diaries of a Lady of Quality, from 1797 to 1844. Edited, with Notes, by A. Hayward, Esq., Q.C. (Longman.)

The last number of *The Edinburgh Review* prepared the reading public to expect a very amusing volume in the forthcoming selection from the Diaries of Miss Frances Williams Wynn. This lady, the daughter of Sir Watkins Williams Wynn (the fourth baronet), sister of Mr. Charles Wynn and of Sir Henry, who was so long English minister at Copenhagen, was also niece of the first Marquis of Buckingham, Lord Grenville, and Mr. Thomas Grenville. An educated and accomplished woman, moving in a circle as distinguished for ability as for position, in daily intercourse with most accomplished people, and a student of curious books and MSS., Miss Wynn has amassed in the ten Diaries, which she filled between 1797 and 1844, an amount of curious information, traits of personal character, and out-of-the-way historical incidents, which has enabled the editor to select a book which will take its place among the best of our English Ana. If Miss Wynn told her stories *viâ voce* as well as she tells them on paper, it is a wonder she escaped the

fate of Denon, whom the Parisians are said to have been in the habit of knocking up at night, with the cry, "Monsieur Denon, you who know so many good stories, pray tell us one."

Her Majesty's Mails: an Historical and Descriptive Account of the British Post Office. Together with an Appendix. By William Lewins. (Sampson Low.)

How did London ever get on without omnibuses? was the recent inquiry of an observant pedestrian as he traversed the Strand. How did England ever get on without the Post Office? is the inquiry suggested by Mr. Lewins's amusing volume—and very amusing it is—in which, under the title of *Her Majesty's Mails*, he gives us the history of the rise, progress, and present state of that vast and well-organised establishment; which, with equal efficiency, wafts a sigh from India to the Pole, or a sample from Manchester to Pernambuco. The work abounds with useful information, compiled with great care, and set off with much amusing illustration.

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A. F. G. We have forwarded the five shillings' worth of stamps to the Infirmary for Children, 51, Waterloo Road.

J. LUNTLEY. It should have been "were delivered."

QUERIST. The Manus of Maastland has been translated by Mr. Knightley, and published by Messrs. Bell and Daldy, and will deserve all Enquiries can say in its praise.

J. DALTON. The lines ascribing to the Phœnicians the invention of letters occur in Lucan, Pharsalia, lib. iii. 250.

BENJAMIN WARD will find some interesting particulars of the origin of the Harp in connection with the arms of Ireland in "N. & Q." 1st S. xii. 328, 350.

II. C. On the origin of the word Quarter, as sparing life, see our 1st S. viii. 246, 253.

* * * Cases for binding the volumes of "N. & Q." may be had of the Publisher, and of all Booksellers and Newsmen.

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LONDON, SATURDAY, MAY 21, 1864.

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Notes.

A NEW CHAMPION OF MARY QUEEN OF SCOTS.

Several important volumes have very recently been published in France on the History of England: they might appropriately be reviewed here, but as the abundance of materials prevents the insertion in "N. & Q." of *professed comptes-rendus* of foreign works, I shall take the liberty of just calling the attention of the readers, under the shape of a brief note, to one of these productions.

M. Louis Wiesener, lecturer on history at the Lycée Louis le Grand, is the author of the octavo I have in view, and his *Marie Stuart et le Comte de Bothwell** contains an eloquent refutation of the accusations directed against the unfortunate Queen of Scots by Messrs. Mignet, Froude, and other historians. M. Wiesener starts from the proposition that Mary was the victim of a plot deliberately and carefully made by the nobility of Scotland, in order to assume the management of public affairs, —a plot in which the question of religion was more a pretext than a real subject of complaint on the part of the ringleaders. Bothwell had been at the time of Mary's return to Scotland admitted as a member of the privy council; Murray managed, in the first place, to bring about his disgrace.

The marriage with Darnley, however, momentarily defeated the Regent's plan by introducing in the person of the Queen's consort a rival, who, if he had possessed any strength of character and some honour, would have utterly put down the rising of the ambitious nobles. In this emergency, by a stroke of consummate policy, Murray began by destroying Darnley through the instrumentality of Bothwell; he then ruined Bothwell for having helped to murder Darnley; and, finally, he contrived to make Mary share the condemnation with which he visited his own accomplice.

M. Wiesener has consulted with the most scrupulous care all the documents, both written and MS. that exist, concerning Mary Stuart. His critiques of other historians, particularly of M. Mignet, are often thoroughly sound, and at the same time always characterised by fairness and good temper. He is, on the other hand, very severe in his appreciation of Buchanan, whom he finds guilty of the grossest hypocrisy, and whom he denounces as an infamous calumniator. The well-known *Detectio*, the *Actio contra Mariam*, were pamphlets written at the instigation of Murray; the pretended letters from Mary to Bothwell, the journal of the Regent himself, were, M. Wiesener, supposes, fabrications unblushingly made by Buchanan; and the real nature of which appears palpable enough to those who, only anxious for a knowledge of the truth, consult the authentic documents preserved on this difficult subject.

Whatever may be the opinion entertained respecting the guilt of Mary Queen of Scots, we should hail with satisfaction every fresh attempt to solve this the long-disputed problem; and I think that the volume just described amply deserves, from this point of view, to be *made a note of*.

GUSTAVE MASSON.

Harrow-on-the-Hill.

BISHOP THOMAS KNOX OF THE ISLES.

On the resignation of the see of the Isles by Bishop Andrew Knox, and his final removal to that of Raphoe, which occurred about the commencement of the year 1619, he was succeeded in the Scottish bishopric by his eldest son Thomas, who was nominated to the see by King Charles I. in February; and is mentioned in a letter, dated March 18, 1619, from Edinburgh, addressed to Sir John Campbell of Calder, by his factor there, in the following terms:—

"Mr. Thomas Knox is comet heir from court, he is *biachope of the Isles*, and his gift past throw the *sealis alreddie*; he told me that his Majesty spak weill of you."—*Book of the Thanes of Cawdor*.

His consecration may, therefore, be placed in or about that month; but his previous ecclesiastical preferments I have not succeeded in ascertaining, and the only notice of his career before

* 1 vol. 8vo, Paris and London, Hachette & Co.

BISHOPS OF THE ISLES: "SODORENSIS."* ST. MARY'S CHURCH, ROTHESAY, CATHEDRAL.

A.D.	Name.	Date of		Place of Consecration.	Consecrators.
		Nomination.	Consecration.		
1606	Andrew Knox, D.D.	April 2, Jas. VI.	1611. Feb. 24.	Leith	John (Spottiswoode, Abp. of) Glasgow, Gavin (Hamilton, Bp. of) Galloway, and Andrew (Lamb, Bp. of) Brechin.
1619	Thomas Knox, B.D.	Feb. —, Jas. VI.	Mar. —?	... ..	... ..
1628	John Leslie, D.D. ...	Aug. 17, Chas. I.	Sept. —?	... ..	... ..
1633	Neil Campbell ...	Oct. 17, Chas. I.	1634.	... ..	... ..
1662	Robert Wallace ...	Jan. —, Chas. II.	May 7.	Edinburgh, Abbey church of Holyrood.	James (Sharp, Abp. of) S. Andrew's, An- drew (Fairford, Abp. of) Glasgow, and James (Hamilton, Bp. of) Galloway.
1677	Andrew Wood ...	Chas. II.	1678.	... ..	... ..
1680	Archibald Graham	Chas. II.	...	... ..	... ..

that period, consists in his having been one of the hostages for his father in September, 1614, when he was surprised by the island chiefs at Islay, and only released on certain conditions, afterwards violated through an act of gross treachery, in November following. (Gregory's *Western Isles*.)

He had ecclesiastical preferment in the kingdom of Ireland, for we find: "Thomas Knox, B.D., Incumbent of the parish of Clondevadocke, or

Fanvet" — a rectory in his father's diocese of Raphoe — in the year 1622; and as he was necessarily nonresident, he employed a curate, Robert Whyte, M.A.; and paid him 10*l.* annually, for serving that benefice during his own absences. (*Ulster Visitation Book*.)

Bishop Knox's death is placed by Keith (*Scottish Bishops*) in the year 1626; but it may be more probably referred to 1628, as his successor in the see of the Isles, Dr. John Leslie, was nominated on August 17 in the latter year. And it is unlikely that the bishopric would have been allowed to remain so long vacant. These dates are, however, merely conjectural; and, when Mr. Cosmo Innes remarks, that "the succession of the bishops of that see (*The Isles*) is confused and uncertain throughout, but about the Reformation, it becomes inexplicable;" and as also, in the seventeenth century, even the post-Reformation succession continues defective, it can hardly

* *Diocese*. — Isles of Bute and Arran, with most of the Hebrides, or Western Archipelago of Isles. ("Sudoreyar," from *sudr*, south, and *ey*, island, in Islandic.)

Cathedral Chapter (re-established by Act of Scottish Parliament, in July, 1617). — 1. *Dean*, the Parson of Sorbie, or Sorabie, in Tyree, who was also Vicar of Iona, with parish of Crossabill annexed; 2. *Sub-Dean*, the Parson of Rothsay, in Bute; 3, 4, 5, 6. Parsons of four other parish churches in the diocese; at the same time the *Prinny of Ardhatten* and *Abbey of Icolmkill*, or Iona ("Hy," were annexed to the Bishopric, and an *Arch-deacon* appears to have been instituted on Sept. 8, 1662.

SEE FOUNDED A.D. 320, AND UNITED TO MAN TILL *circa* 1409.

Date and Place of Death.	In Year of		Previous Ecclesiastical Stations, &c.	Authorities, &c.
	Age.	Episcopate.		
1683. Mar. 17, Ramullen Castle?	73	23	A.M. of Glasgow University, 1579; Parson of Lochwinnoch and Paisley, dioc. of Glasgow, and co. Renfrew. Translated to see of Raphoe in Ireland, June 26, 1611, and Sept. 22, 1619. Pr. Coun. of Ireland.	Keith, Ware, Cotton, Gregory, Reeve.
1628. —? —?	...	10	Rector of Clondevaddock, dioc. of Raphoe, a son of previous Bishop, and Bachelor of Divinity.	Keith, Cotton, Lawson, &c.
1671. Sept. —, Glasslough, co. Monaghan.	100	44	A.M. of Aberdeen, and D.D. of Oxford, 1628. Was Rector of St. Martin-le-Vintry, London, 162— to Sept. 1628. Translated to see of Raphoe, in Ireland, April 8, and June 1, 1633, and to that of Clogher June 17 and 27, 1661. Pr. Councillor of Ireland and Dean of Raphoe in com. June 9 to autumn, 1661.	Ware, Cotton, Keith, Lawson, Reeve.
16— . —? —?	...	...	Parson of Kilmichael, in deanery of Glassory, dioc. and co. of Argyll; son of Bishop Niel, C. of Argyll. Deposed by Gen. Ass. at Glasgow Dec. 11, 1688. Period of death unknown.	Keith, Grub, Lawson, &c.
1675. May 16, Rothsay.	...	14	Parson of Barnwell, in dioc. of Glasgow, and co. of Ayr. Interred in St. Mary's Church, Rothsay, his Cathedral. (By some authorities his death is placed in 1669 and 1671.)	Keith, Grub, Lawson, &c.
1695. —? Dunbar.	76	18	Parson successively of Spott, in East Lothian, and of Dunbar, in co. of Haddington, both in dioc. of Edinburgh, which last he held in common with the see by royal dispensation of June 2, 1677. Translated to see of Caithness in 1680. Deprived July 19, 1689. ("And. Soderen.")	Keith, Grub, Lawson, &c.
170—. —? —?	...	...	Parson of Rothsay, in island and co. of Bute, and dioc. of The Isles, and <i>ex-officio</i> Sub-Dean of The Isles. Deprived July 19, 1689. Living in April, 1702; but exact date of death unrecorded.	Keith, Grub, Lawson, &c.

be expected that a tyro like myself can succeed in the almost hopeless task of attempting to reconcile the chronological difficulties, and nearly insuperable obstacles, which oppose the compilation of a correct Catalogue of the Bishops of the Isles. However, I append (from my MS. "Fasti Eccl. Scotie.") a brief tabular view of the last seven prelates who occupied this ancient see, between the years 1606 and 1702, which may perhaps be deemed worthy of insertion. With reference to this bishop's connection with the islanders of his diocese—politically, for of his ecclesiastical government unfortunately nothing is recorded—it may be mentioned that, in 1622, the chiefs having made their usual annual appearance before the Privy Council of Scotland at Edinburgh, several acts of importance relating to the Isles were passed. By the first of these, they were bound to build and repair their parish churches to the satisfaction of the Bishop of the Isles; and

they promised to meet the bishop at Icolmkill, whenever he should appoint, to make the necessary arrangements in this matter. The bishop at this time promised to appoint a qualified Commissary for the Isles, complaints having been made on that head. (*Rec. Privy Council*, July, 1622.)

The above is from Gregory's valuable *History of the Western Highlands and Isles of Scotland*, and he appears to have considered the bishop to have been Andrew Knox; but it must have occurred during the episcopate of his son and successor, as the former was undoubtedly then in Ireland. The family of Knox of Prehen, near Derry, was descended from these bishops; and, probably also, that of Rappa Castle, in the county of Mayo, which still exists.

Arms. Gu., a falcon volant, or, within an orle, invected on the outer side arg. (*Nisbet's Heraldry*, i. 178.)
A. S. A.

RALPH FITZ-HUBERT.

Dugdale, at p. 510 of the first vol. of his *Baronage*, states:—

"This Raphe Fitz-Hubert, adhering to King Stephen in his wars against Maude the Empress, was a fierce man, and a great plunderer (Math. West. an. 1140); and having surprised the Castle of Devizes . . . was at length taken prisoner, and because he refused to deliver up Devizes to the Empress, hanged as a thief."

Banks, at p. 83 of vol. i. of his *Extinct and Dormant Baronages*, copies this statement. Sir F. Madden, in his *Frecheville pedigree* (pp. 1 et seq. of vol. iv. of the *Collect. Topogr. et Geneal.*), also adopts it.

A little examination of this point will, I think, clear the stain of the crimes attributed to him from his name.

In the first place, it seems tolerably certain that the malefactor's name was not Ralph, but Robert Fitz-Hubert. William of Malmesbury so styles him in the two places where he mentions him; and the author of the *Gesta Stephani* also in several places calls him Robert.

Secondly, that whilst Ralph Fitz-Hubert was of undoubted Norman ancestry, at p. 66 of the *Gesta Stephani* (published by the Eng. Hist. Society), it is stated that Robert Fitz-Ralph was of Flemish extraction, and a stipendiary of Count Robert:—

"Prope hoc tempus Robertus filius Huberti, vir genere Flandrensis, animo et actu fraudulentus, qui, ut de Evangelico iudice dicitur, nec Deum nec homines reverebatur, ex Roberti comitis militiâ furtivè proficiscens, erat enim illius stipendiarius," &c.

As Ralph Fitz-Hubert, temp. Domesday, held thirty-nine manors in Derbyshire, as well as lands in capite in Leicester, Stafford, Notts, and Lincoln, and was at the same time Governor of Nottingham, it is hardly probable he ever served as "stipendiarius" to any one but William the Conqueror.

Thirdly, Ralph Fitz-Hubert was the eldest son of Hubert de Rye, who, in 1044, saved the life of William Duke of Normandy, as he was flying from Bayeux to Falaise pursued by conspirators. As three of Hubert de Rye's sons were then old enough to escort William across country from Rye to Falaise (Roscoe's *Life of William the Conqueror*, p. 51; *Chron. de Normandie, Nouv. Hist.*, M. de Bras, Walsingham, &c.), Ralph, the eldest, must have been aged at least twenty-four, which would give the date of his birth as 1020—a hundred and twenty years before the time when he is presumed to have committed the atrocities justly censured by Matthew of Westminster.

If any further proof of his innocence were necessary, it would be that his son Ralph succeeded to his estates in the reign of Henry I., and that the events above referred to did not take place till that of Stephen.

King's Road, Chelsea.

WALTER RYE.

DOCTOR SLOP.

In Mr. Fitzgerald's recently published *Life of Sterne* it is stated, that Dr. Burton of York was generally supposed to be the original of Dr. Slop, and certain political reasons are adduced which caused Dr. Burton to become obnoxious to the witty satire of the author of *Tristram Shandy*. In such a case, one would not expect a satirist to be very discriminating in his attacks; but really, poor Dr. Burton seems to have been treated with singular unfairness: for, so far from being a blind advocate for the use of instruments in midwifery, one of the charges he brings against Dr. Smellie, the most celebrated accoucheur of that day, is, his too great fondness for using instruments when the efforts of Nature were adequate to effect delivery; and, at p. xi. of Dr. Burton's Table of Contents, prefixed to his *Letter to William Smellie, M.D.*, eight references are given to passages proving "that Smellie uses instruments, when delivery may be safely performed without." It is true that, in Dr. Burton's own work (*An Essay, &c.*, 1751, Postscript), figures are given of the author's forceps; but it was no newly-invented instrument, merely a modification invented by the author as being safer and better than the forceps then in use by all practitioners of midwifery.

The *Letter to Dr. Smellie* (1753) is an octavo of 250 pages, and consists of a thorough dissection of Dr. Smellie's celebrated work. Burton was evidently a good Greek and Latin scholar, and had read the original works of the most celebrated obstetric writers; whereas, he proves that Smellie, while making a great parade of learning, had really got all his knowledge of these writers at second hand. Among other criticisms, Burton unmercifully ridicules Smellie for what was certainly an absurd blunder. He had found, in a compendium published by Spachius in 1597, an engraving with this title, "Lithopædii Senonensis Icon." It is the figure of a so-called "petrified child," taken from its mother; and Smellie, misunderstanding the inscription, forthwith enrolled "Lithopædus Senonensis" among his obstetric authorities!

Sterne must have read the work of Smellie ("Adrianus Smelvogt," he calls him), and had copied into the text of *Tristram Shandy* this ludicrous mistake. I have not at hand any edition of *Tristram* published in the author's life-time; and, therefore, do not know whether the foot-note to chap. xlv. (vol. i.) was added by Sterne himself. If it were, it is evident that he had also been reading Burton's *Letter, &c.*; for Smellie's mistake is corrected in the *very words* of Burton, but with some mis-spelling, and a wrongly copied date.

"The account of it," says Burton, "as published by Albosius, in 1582, in octavo, may be seen at the end of Cordæus's works in Spachius."—See note to chap. xlv. vol. i. of *Tristram Shandy*.

Smellie's *Treatise on the Theory and Practice of Midwifery* was published in 1752; Burton's *Letter to William Smellie, M.D.*, in 1753; and the first volume of *Tristram Shandy* in 1759.

As an "illustration of Sterne," I may here quote an instance in which, having got hold of a dry fact, he has given it a ludicrous turn by means of a new simile. Smellie had said (*Treatise, &c.*, p. 90):—

"And in all laborious cases, the vertex comes down, and is lengthened in form of a sugar-loaf, nine-and-forty times in fifty instances."

"My father," says Tristram (vol. i. chap. xlv.), "who dipped into all kinds of books, upon looking into *Lithopædus Senonensis de Partu Difficili*, published by Adrianus Smelvogt, had found out that . . . it so happened that, in 49 instances out of 50, the said head was compressed, and moulded into the shape of an oblong conical piece of dough, such as a pastrycook generally rolls up in order to make a pye of."

Mr. Fitzgerald says, that Dr. Burton "went to Oxford, but took a degree at a foreign university." Is this the case? On the title-page of his *Treatise on the Non-Naturals*, he figures as "M. B. Cantab. and M.D. Rhem." And in the preface to the same work, he says:—

"I have not wholly misemployed the time spent by me at Leyden and at Cambridge."

The following works, by Burton, are now before me:—

1. "A Treatise on the Non-Naturals, in which the great Influence they have on Human Bodies is set forth, and mechanically accounted for, &c. By John Burton, M.B. Cantab. and M.D. Rhem. York, 1738. 8vo."

This is not, as Mr. Fitzgerald calls it (p. 273), "a singular metaphysical work," but is wholly physiological in its character—describing the effects on the human body of what in those days were called the "Non-Naturals."

2. "An Essay towards a complete New System of Midwifry [*sic*]. Theoretical and Practical, &c., &c. By John Burton, M.D. London, 1751. 8vo."

Mr. Fitzgerald states that this volume is "ushered in by complimentary letters from various learned societies." This is a mistake; there is not one such letter. The volume begins with a dedication—"To the President and Members of the Royal Society at London, and of the Medical Society of Edinburgh:" and the writer states, that "some of the improvements and new discoveries in the practice of midwifery, therein mentioned, have already been laid before your respective Societies." The passage next quoted by Mr. Fitzgerald (p. 269), beginning—"But for those people"—is from the preface to the *Essay*; and from the body of that work (p. 231), Mr. Fitzgerald's last quotation is taken: "As I have always professed myself an advocate," &c.

3. "Letter to William Smellie, M.D.; containing Critical and Practical Remarks upon his Treatise on the

Theory and Practice of Midwifery. By John Burton, M.D. London, 1753. 8vo."

It is at page 21 of this letter, that Burton exposes Smellie's ludicrous mistake about *Lithopædus*.
JAYDEE.

THE SERAGLIO LIBRARY.—It is to be regretted that no learned European has been able to obtain admission to the library of the seraglio at Constantinople. By the aid of a firman and buckshish, I found no difficulty, with other English travellers, in entering the precincts of the palace, through the gateway called the Sublime Porte, and visiting therein the convent of Sta Irene, now the Sultan's armoury, his majesty's bath, the room containing his pedigree, from the portraits on which Prince Demetrius Cantemir obtained the illustrations for his *History of the Othman Empire*. I am certain that no difficulty would be opposed to the explorations of any fair *savante* possessed of sufficient courage to make a pilgrimage to Stamboul for the purpose of examining the literary treasures in the library. It is believed to contain, among other precious works, one hundred and twenty of Constantine's MSS. in folio, the original gospel of St. Matthew in Hebrew, the lost decads of Livy, and, according to Constantine Lascaris, the missing books of Diodorus Siculus.

"Abbate Toderini procured a copy of the catalogue of the Seraglio Library, which was taken in forty days by a page of the court with the utmost secrecy. He gives it with a translation in his treatise *Della Letteratura Turchesca*, t. ii. p. 53.

"De la Valle, who visited Constantinople two centuries ago, remarks that the decads of Livy were then said to be in the library. The Grand Duke of Florence offered 5000 piastres for the MS., and the Bailo of Venice doubled the offer, but it could not be found."—*Viaggi*, p. 267, 4to.
H. C.

ARCHBISHOP JOHN AND BISHOP JAMES SPOTTISWOOD.—The following extract from the advertisement prefixed to Sir Alexander Boswell's *Breefe Memoriall of the Lyfe and Death of Doctor James Spottiswood, Bishop of Clogher in Ireland, &c.* (4to, Edinburgh, 1811), is, I think, worthy of observation:—

"James Spottiswood, Bishop of Clogher, the Memorial of whose life is now given to the public, was the second son of Mr. John Spottiswood, a prominent character at the time of the Reformation in Scotland, and one of the first provincial Superintendants. In the Life of the Archbishop of St. Andrew's, prefixed to his History, it is remarkable that there is no mention made of his brother, the Bishop of Clogher; there is, however, reason to surmise that, in some particulars, his biographer was perplexed by the story of the two brothers, and has ascribed to the elder what peculiarly belonged to the younger. There was, indeed, a singular coincidence in their fortunes. At the University of Glasgow they both were distinguished for early and uncommon acquirements; both afterwards became favourites at court, and were raised to high ecclesiastical preferments; both, harassed by the prevailing spirit of the times, were driven, at the

close of life, the one from Scotland and the other from Ireland, to seek refuge in London, and were buried side by side in Westminster Abbey."

ABHBA.

EPITAPHS ON DOGS.—I wish to preserve the memory of three of my dogs in a more enduring manner than by the marble slabs on which their epitaphs are engraved:—

MOCO.
Hoc in loco
Jacet Moco;
Frustra voco
Moco, Moco!
UNA.
E pluribus Una.
SPOT.
Tache sans tache.

Q. D.

DOR.—In his sermon, *Mystical Bedlam*, Thomas Adams speaks of "a practical frenzy; a roving, wandering, vagrant, extravagant course, which knows not which way to fly nor where to light, except like a dor in dunghill." Of *dor*, the editor of Nichol's edition of the works of Puritan divines, says that he supposes it is a *dormouse*. Had he consulted Bailey, he would not have further confused the preacher's imagery by turning an insect into quadruped, as we are told that *Dor* is a drone bee.

ST. SWITHIN.

EXTRAORDINARY EPITAPH.—The following epitaph is still to be seen in the graveyard of the Covenanting Meeting House at Bailie's Mill, in the parish of Drumbeg, county of Down. It may tend to show the feeling respecting the Solemn League and Covenant which still lingers in some parts of the north of Ireland:—

"Underneath lies the body of WILLIAM GRAHAM, of Creevy, who died in Feb'y, 1828, in the 63rd year of his age.

"The following sentences, written by himself, are inscribed at his own request:—

"First. I leave my testimony against all the errors of Popery which constitute the Man of Sin and Son of Perdition. Whom my Lord shall destroy by the brightness of his coming.

"Secondly. Against Prelacy now set on the throne of Britain, which shall shortly fall like Dagon by the sword of Him who sits on the white horse. For this end, Oh thou Mighty God, gird thy sword upon thy thigh, and thy right-hand shall teach Thee terrible things.

"Thirdly. I testify against all who deal falsely in the cause of Christ; all who own the Covenant National and Solemn League, and yet swear allegiance to the support of Prelacy. Oh Lord, take to Thee and rule the Nations, and destroy these two great Idols, Popery and Prelacy, with that rod of Iron Thou hast received from Thy Father.

"Lastly. I testify against all opposers of the Covenant cause, all who have departed from Reformation, and I die giving my full approbation of that cause, for which the Martyrs suffered, and which they sealed with their blood.

"Arise, Oh Lord, and plead thy own cause."

D. S. E.

BARONY OF MORDAUNT.—I have fallen in at different times with more than one person—not in high life—that claimed to be entitled to the ancient Barony of Mordaunt. The last person that bore the title was the late Duke of Gordon, on whom the right descended from the daughter of Charles, third Earl of Peterborough. Any claimant that now appears must evidently have to trace his descent from some more remote ancestor. John, the first Earl of Peterborough, who died in 1642, had two sons—1. Henry, second Earl; 2. John, created Viscount Mordaunt of Avalon, whose eldest son Charles became (on the death of his uncle) third Earl of Peterborough; and one daughter, Elizabeth, who married the second Lord Howard of Escrick.

John, Viscount Mordaunt, had, besides his eldest son Charles, three sons and four daughters. The male line is extinct, but if there are any descendants through females, I conceive that the barony must now be vested in them.

In default of descendants from John Viscount Mordaunt, we must turn next to his sister, who married the second Lord Howard of Escrick. Here, too, the male line has become extinct, in the person of Charles, fourth Lord Howard, who died in 1714.

It thus appears that any claimants descended from John, first Earl of Peterborough, must trace their descent through females. Supposing there to be none such, we must carry our inquiry a generation higher up, and ascend from the first Earl of Peterborough to his father Henry, fourth Lord Mordaunt, who died in 1608. What sons or daughters he may have had I know not, but it is clear that any claimants of the name of Mordaunt must trace their descent either from him, or from one of his three predecessors in the barony. I believe that the ancestor of the present baronet, Sir Charles Mordaunt, was only collaterally related to the first baron.

P. S. C.

SHAKESPEARE'S PORTRAITS.—It is customary with most critics and good judges to reject all portraits of Shakspeare which do not represent him as bald, and as he appears in Droeshout's print, on the plea that if he were bald when comparatively a young man, it is not likely he would have a thick head of hair in later life. A passage in Granger's *Hist. of England*, quoted from Hensler (a cotemporary writer), seems however to smooth the difficulty. It states "that the English, in the reign of Elizabeth, cut the hair *close on the middle of the head*, but suffered it to grow on either side." Might not Shakspeare have followed the Elizabethan fashion as long as it lasted, and afterwards, as he lived during thirteen years of the reign of James I., have adopted the style of hair subsequently introduced? In support of this theory, it is remarkable that all the so-called por-

traits of Shakspeare having a full head of hair, represent a much older man than those which, for the sake of distinction, may be denominated the "bald portraits;" thus both may be genuine though not alike.

FENTONIA.

Queries.

LETTER TO THE KNIGHT OF KERRY.

The Knight of Kerry presents his compliments to the Editor of "N. & Q.," and would feel much obliged if he or any of his correspondents would help him to discover the writer of the letter, of which he begs to enclose a copy. This letter was addressed to his father, the late "Right Hon. M. Fitzgerald, Knight of Kerry," Feb. 20, 1812, and was endorsed by him "A. T." or "A. I." It immediately followed one of the previous day from Lord Moira (afterwards Marquis of Hastings) on the same subject. The points established as to the person whose name I seek, are these. His initials are either "A. T." or "A. I." (more like the former). He must have been an intimate of the Prince Regent, or of those immediately about him, a personal friend of Lord Moira's, a strong Whig, and a strenuous advocate of the R. C. Question. These indications, imperfect as they are, may possibly enable some of the survivors of that period to identify the writer.

8, Leinster Street, Dublin.

"London, 20 Feb. 1812.

"My dear Sir,—

"Before this reaches you, you will have heard that the game is up! I saw a copy of the letter addressed to you yesterday.* I like every part of it but that which includes the word 'sincere;' from any other person it would convey an insult—from him, much as he is mortified, disappointed, and his feelings lacerated by such conduct as he has witnessed, yet he *believes* the *expression*. You will have difficulty in making others think with him on that point. The noble part the writer of the letter to you has taken—the honest, the friendly, the disinterested part he has acted—is the theme of everybody's conversation; it has all, however, failed in making any impression in the quarter † where so much was expected. The most gloomy prospect opens itself in every point of view. God send you may continue quiet on your side of the water. Everything here is disgusting, and nothing arising from *weak heads* and *worse hearts* is likely to be wanting to fill up the measure. The conduct of the real friends of the Constitution is *firm, united, and hitherto* without a single instance of desertion; and we may still be allowed to hope that such a union of talents and virtue will succeed in their well-meant endeavours to save the country from utter destruction. I had

a long conversation with the writer of the letter this morning; I wish the substance of it could be safely conveyed. You were spoken of flatteringly. I suppose you will soon be called on to attend your Parliamentary duty.

"Believe me, Dear Sir,

"Yours sincerely

"THURSDAY.

"Rt. Hon. Maurice Fitz Gerald,

"Knight of Kerry."

ANONYMOUS.—Can you inform me who is the author of—

"The Revelation of S. John considered as alluding to certain services of the Jewish Temple; according to which the visions are stated, as well in respect to the objects represented, as to the order in which they appeared?"

The Dedication is "To the Right Hon. Lady —," and is signed "J^{no} M—D." London, 1787. NEWINGTONENSIS.

BASSETS OF NORTH MORTON.—I should feel obliged if anyone can inform me whether the monuments in North Morton church, in Berkshire, of the Stapilton family are in existence.

The Bassets were formerly lords of the soil. Jordan Basset, living 1st of Rich. I., had three sons—1. Miles, 2. Jordan, 3. Henry. Miles, the eldest son, living 36th of Henry III., the 46th of Henry III., was Lord of North Morton, Berks, and Hathalsey, co. York. His daughter and heir married Nicholas Stapleton, living in the 52nd of Henry III. died between the 18th and 21st of Edw. I.

Miles Stapleton, his son and heir, ob. 8th of Edw. II. He married Sibel, daughter and coheir of John de Bellew, and had two sons, Nicholas and Gilbert. Nicholas's son and heir, ob. 17th of Edw. III. Issue now extinct in the male line. Gilbert, second son, Lord of North Morton, married Agnes, daughter and coheir of Brian Fitzalan, Lord of Bedale, and had issue.

What are the arms of Basset of North Morton? If any of the readers of "N. & Q." would send me the inscriptions, arms, &c. of the Stapleton and Basset families in the Stapleton chantry, in North Morton church, I shall feel much indebted.

JULIA R. BOCKETT.

Bradney, Burghfield, Reading.

HENRY BUDD, the king's receiver of Guernsey, and more than thirty years a resident in that island, made collections from which was compiled *The History of the Island of Guernsey*, by William Berry, Lond. 4to, 1815. The date of Mr. Budd's death will oblige

S. Y. R.

CALTON.—Everyone acquainted with Glasgow knows the district of it that bears the name of *Calton*. There is in Edinburgh an equally well known *Calton*, from which the *Calton Hill* derives

* By Lord Moira.

† The Prince Regent.

its name. What is the etymology of this word? We find many *Miltons*, that is, *Mill-towns*; but what is the origin of *Calton*? RIZA.

THE LIFE AND VIRTUES OF DOÑA LUISA DE CARVAJAL Y MENDOZA.—I am very anxious to obtain the loan of the following valuable work in Spanish; if you or any of your readers could inform me *where* this volume could be borrowed for a few weeks, I should be extremely obliged. This is the title:—

"Vida y Virtudes de la Venerable Virgen, Doña Luisa de Carvajal y Mendoza; su Jornada á Inglaterra y Successos en aquel Reyno." Por el Licenciado Luis Muñoz. Madrid, 1632."

Southey, in his *Letters written during a Journey in Spain, and a Short Residence in Portugal* (vol. i. p. 259, ed. London, 1808), gives a very interesting epitome of the work. It is now exceedingly scarce even in Spain. A gentleman wishes to translate it into English. J. DALTON.

St. John's, Norwich.

THE CUCKOO SONG.—Are the two notes of the cuckoo always of the same pitch? I heard them, for the first time this year, on the 1st instant, and ascertained them by my pianoforte to be E natural and C sharp. R. W. D.

HEIRS WANTED.—Has there ever been an instance in Scotland, within the last fifty years, of a large estate falling to the Crown for want of heirs to inherit. I remember, when in the Highlands ten or twelve years ago, hearing of *some* estates, *somewhere*, for which no heir could be found. SIGMA-THETA.

FOREIGN POSTAGE STAMPS.—Being a collector of foreign and old stamps for a literary purpose, may I, through your medium, ask some of the readers of "N. & Q." if any of them feel inclined to do any exchange with me, as I am anxious to make a rare collection, and thereby have many duplicates to dispose of? If I could find any one to exchange with me, or if they would collect stamps for me, I would give any information, heraldic or historic, or aught else they may require in return for it at the British Museum. If anybody, wishing to enter into my offer will answer me in "N. & Q." firstly, I will give them my address and name afterwards. STEMPEL.

HOGARTH.—The origin of this name is a puzzle worthy of solution by "N. & Q." I find no less than four different origins assigned to it. Thus Drs. Nicholson and Burn (*History and Antiquities of Westmoreland and Cumberland*) in their account of the parish of Kirkby-Thore, state that the name originated in the parish, and was merely the Saxon *Hog-herd*. Again, Mr. C. Innes (*Concerning some Scotch Surnames*, p. 47), makes it equivalent to *Hugart*; and says it is a name derived from a *Scotch place*. Arthurs, an American writer on family names, says it comes from the

Dutch, and I think Mr. Lower agrees with him. And, lastly, "N. & Q." itself (2nd S. x. 417) states that there are many names where *art* or *ark* are from the O. G., *hart, fortis*, as *Hogarth*—very thoughtful, careful, or prudent!! Is the name Saxon or Scotch, Gothic or Dutch, or *what*? Is not *Hogard* a common, or at least tolerably common, French surname?

I find the name in Scotland as early as 1494 (see *Acta Dom. Concilii et Auditorum*) spelt *Hogert*; and in the parishes of Hutton and Fishwick, Berwickshire (see "N. & Q." 2nd S. viii. 325), it is spelt *Hogard* invariably at the beginning of the eighteenth century.

I am anxious to connect John Hogarth at Greenknowe, parish of Gordon, Berwickshire (born 1648), with the Hutton family. Some of his descendants appear in the latter neighbourhood about the middle of the eighteenth century. SIGMA-THETA.

MR. JAMESON.—Wanted some biographical particulars regarding Mr. Jameson of the legal profession, who was author of two or three comedies, *A Touch at the Times*; *Students of Salamanca*, &c. The latter was acted at Covent Garden in Jan. 1813; the epilogue being written by James Smith, one of the authors of the *Rejected Addresses*. IOTA.

SIR JAMES JAY, KNT., M.D., was author of—

1. "A Letter to the Governors of the College of New York, respecting the collection that was made in this kingdom, in 1762 and 3, for the Colleges of Philadelphia and New York. To which are added, Explanatory Notes and an Appendix, containing the Letters which passed between Mr. Alderman Trecothick and the Author. Lond. 8vo, 1771."

2. "Reflections and Observations on the Gout. Lond. 8vo, 1772."

3. "A Letter to the Universities of Oxford and Cambridge, &c. in respect to the Collection that was made for the Colleges of New York and Philadelphia; being a Vindication of the Author, occasioned by the groundless insinuations and very illiberal behaviour of Mr. Alderman Trecothick: with authentic evidences. Lond. 8vo, 1773."

Where was Sir James Joy knighted? Where did he procure his degree of M.D.? When and where did he die? S. Y. R.

T. J. OUSELEY.—This gentleman, who published several volumes of poetry, was formerly editor of a newspaper in Liverpool. Can any of your readers give me his present address? IOTA.

"LIKE PATIENCE ON A MONUMENT."—We, who are acquainted with the Virtues and Graces who figure on the monuments of the later Stuart and Georgian periods, have many times seen *Patience*, or at all events, *Resignation* on a monument. But where did Shakspeare see it? My experience may be small, but I do not remember any

sculptured passions on the monuments to be seen in Shakspeare's time. Can any of your readers help me to some? The little figures round an altar tomb are sometimes called "weepers," but they are dressed in the costume of the day, and do not look as if intended to represent an abstract quality like Patience. P. P.

EDWARD POLHILL, Esq., of Burwash, Sussex, an able theological writer (who is noticed in "N. & Q." 1st S. vi. 460, 563), died in or shortly before 1694. Sussex can boast of several diligent and able antiquaries who communicate with this journal; I hope, therefore, the precise date of Mr. Polhill's death may be supplied. S. Y. R.

MRS. MARIA ELIZA RUNDALL. — I have some rather interesting documents in the handwriting of this lady, drawn up, as I imagine, about eighty or ninety years ago, and containing sundry particulars of Dr. Leach of Edinburgh, Mr. Abernethy, Mr. (afterwards Dr.) Harris Dunsford, and others. Can you tell me who she was? A deep sense of religion appears to have influenced her doings; and I am anxious to know more about her.

I may add, that amongst Mrs. Rundell's papers which lately came into my possession, I have found a long and very interesting letter to a medical friend (whose name does not appear) from Charlotte Elizabeth Tonna, in which she gives many details of her own history; a curious note, apparently to the same physician, from the Rev. Henry Blunt; and the draft of a prospectus issued in the year 1821 by "Mr. John St. John Long, Historical and Portrait Painter, the only pupil of Daniel Richardson, Esq., late of Dublin," then seeking employment in Limerick, and subsequently well-known elsewhere in a different capacity. A former owner has endorsed the document with these words: "Mr. John St. John Long, Portrait Painter and Quack Doctor." ABHEA.

SEALING-WAX REMOVED, ETC. — Can any of your readers give me a recipe for removing sealing-wax from old letters preparatory to their being bound, when the seal is of no value? And can any of them tell me what is the best material for forming a matrix, and taking a cast of some valuable old seals attached to ancient legal documents? A. E. L.

SENTENCES CONTAINING BUT ONE VOWEL. — Where can I find a paragraph containing several sentences, in each of which only one vowel, "I," is used? The paragraph commences nearly as follows: —

"This Dick is high in his mind. Is this instinct?"

Are any instances known of similar paragraphs in our or in any other language? I saw this paragraph in the *Naval and Military Gazette*, in, or previous to, the year 1840, but no reference was given as to its author. EIN FRAGER.

SEPTUAGINT. — Dr. Henry Owen (*Enquiry, &c.*, 1769), says, "When the Jews began to censure and condemn the Septuagint Version, and in consequence thereof, to correct and model it to their Hebrew copies, there is reason to suspect that where a word, by similarity of letters, was capable of being read differently, they changed the Greek to the worse reading" (p. 29). And "... owing to the iniquity of the Jews, who had no other way but by such an interpolation," &c. (p. 31); and "... they confidently transposed some passages and expunged others" (p. 33).

Is there any proof of this? How could all this be possibly done in the face of all the Christians, watchful and jealous of the integrity of the text? and how could it be accomplished in all the MSS.?

NEWINGTONENSIS.

SHAKSPEARIAN CHARACTERS. — Among the *dramatis personæ* of the *Second Part of King Henry IV.*, appears "Travers and Morton, retainers of Northumberland." Turn to a Visitation of Yorkshire by Flower, 1584 (Harl. MS. 1415, fol. 34), and it will be seen that one William Barbour of Doncaster had three daughters, of whom Catherine married "— Travers," and Alice "— Morton of Bawtre." Of the Mortons I know nothing; but "— Travers" was a Christopher Travers of Doncaster, who died about Nov. 1466, and was buried in St. Paul's Cathedral. His great-grandson, Thomas Boseville, was born previous to his decease. Therefore, supposing him to have been (as there is some probability that he was) nearly ninety years old in 1466, is it not possible that he may have occupied the position chosen by our greatest dramatist for his hitherto unknown namesake? His will (dated Nov. 17, 1466), contains a special bequest to John Wolding, his servant, of a grey horse, and all his "bows and arrows."

Can the readers of "N. & Q." tell me anything relating to the Mortons of Bawtre? H. J. S.

PETER STEPHENS, Esq. — I find the following article in John Russell Smith's Catalogue, No. 71: —

"501. STEPHENS (Peter, Armig. Com. Salop.), 150 Views in Italy, etched by various Artists, oblong 4to, &c. &c., 1767."

It is described as "a curious and scarce volume." The work is mentioned by Lowndes (ed. Bohn, 2508), but he gives only the initial letter of the author's Christian name.

Information about this Mr. Stephens, and any other works of his will be acceptable. S. Y. R.

THOMAS TOWNSEND, Esq., barrister-at-law, of Gray's Inn, was author of *Poema*, 8vo, 1796, 1797, and of several political pamphlets, 1796—1801. His name appears in the *Biographical Dictionary of Living Authors*, 1816, but I do not

find him in the Law List for that year (the earliest to which I have access). Particulars respecting him will oblige
S. Y. R.

NATHANAEL WHITING, of Northamptonshire, admitted a pensioner of Queen's College, Cambridge, 1 July, 1628; B.A. 1631-2; M.A. 1634; became rector of Aldwinckle, in his native county, in or about 1657. He was also master of the free school there. He lost these preferments by the Act of Uniformity, and subsequently formed a congregation at Crauford. He died without children, and was a benefactor to Aldwinckle school. We are desirous of knowing when his death occurred. He was author of—

"Lè Hore di Recreations; or, the pleasant Historie of Albino and Bellama, discovering the severall changes in Cupid's Journey to Hymen's joyes; to which is annexed, Il Insonio Inconodado; or, a Sleeping-Waking Dreame, vindicating the divine Breath of Poesie from the Tongue Lashes of some Cynical Poet Quippers and Stoicall Philoprosers. Lond. 12mo, 1637.

"The Saint's Triangle of Duties, Deliverances, and Dangers . . . 4to, 1659."

Lowndes miscalls him *Nicholas*, and Sir Egerton Brydges (himself a Queen's College man) erroneously makes him to have been of *King's College*.
C. H. & THOMPSON COOPER.

WORTLEY SCHOLARSHIP.—I have heard on good authority, but such as I am now unable to avail myself of, that the name of Wortley would alone insure a scholarship or some similar benefit at one of our Universities. May I ask for the aid of your valuable periodical in elucidating the matter, &c.?
S. E. WORTLEY.

SEURAT, CLAUDE AMBROISE.—Hone's *Every Day Book*, vol. i. pp. 1017, 1034. Will any reader oblige by giving a reference to some further account of Seurat, and the time of his decease?
GLWYSIG.

JOHN YEOMANS, schoolmaster in Five-Fields Row, Chelsea, was author of—

"The Abecedarian, or Philosophic Comment upon the English Alphabet. Setting forth the Absurdities in the present Custom of Spelling, the Superfluity of Letters in Words, and the great Confusion that their ill Names, and double Meanings are of to all Learners. With modest Proposals for a Reformation of the Alphabet, adapting special Characters for that Purpose, as being the only means practicable whereby to render the same distinct, uniform, and universal. Also, a Word to the Reader, showing the Indignity of ill Habits in Lectures, pointing out to them the Beauties and Excellency of graceful and fine Reading. Likewise a Syllableum, or Universal Reading Table for Beginners, calculated after the present Use, for the Way of all Schools throughout the Kingdom. Together with a Discourse on the Word, or A-Tau, tetragrammatical, preceding those Tables. Lond. 8vo, 1759."

I can find no mention of this person in Faulkner's *History of Chelsea*. Any particulars respecting him will be acceptable.
S. Y. R.

Queries with Answers.

APOCALYPSE.—Can any of your readers inform me if there is in existence a book entitled *Discourse Historical and Critical on the Revelation*, arguing that the whole book relates to the destruction of Judea and Jerusalem? It is said to be an unacknowledged translation of a work by Firmin Abauzit. Is it so? NEWINGTONESII.

[This work is entitled *A Discourse Historical and Critical on the Revelations ascribed to St. John*. Lond. 1780, 8vo. It was published anonymously, and is a translation of Firmin Abauzit's work, *Discours Historique sur l'Apocalypse*, written to show that the canonical authority of the Apocalypse was doubtful. The learned Dr. Leonard Twells replied to it, and his answer was approved and translated into Latin by Wolf, and inserted in his *Cursus Philologicæ et Criticæ in Novum Testamentum*, 5 tom. 4to, Basle, 1741. On reading Dr. Twells's reply Abauzit was satisfied, and honourably wrote (though in vain) to stop the reprinting of his work in Holland. There is another translation of Abauzit's *Discours* in his *Miscellanies*, by Dr. E. Harwood, Lond., 8vo, 1774. Vide Orme's *Bibliotheca Biblica*, 1884, p. 1, and Elliott's *Hæreses Apocalyptice*, edit. 1851, iv. 502.]

STUART ADHERENTS.—Where can I find a list of noblemen and gentlemen, in the reign of George I., upon whose estates fines were levied, or who were brought to trial for participating in the plots to restore the Stuarts?
J. P.

[The following work may be consulted, "Names of the Roman Catholics, Nonjurors, and others who refused to take the Oath to his late Majesty King George, together with their Titles, Additions, and Places of Abode, with other curious Information, from an original manuscript. [By James Cosin.] Lond. 8vo, 1745."]

PORTRAIT OF KING JOHN (OF ENGLAND).—Is there any authentic portrait of this monarch? If so, where is it to be seen? Any engraving? R.

[Vertue's engraving is common, taken from the tomb of King John at Worcester, and which very nearly resembles the broad seal of him. In the first vol. of Evans's *Catalogue of Portraits*, it is priced at 1s. fol. In the same Catalogue is advertised a great variety at 6d each.]

GREEK TESTAMENT.—What is the history of the Greek Testament—

"Post priores Steph. Curcellæi . . . labores; quibus . . . variantes lectiones . . . exhibentur . . . ex MS. Vindobonensi . . . Amstelædami, ex officina Wetsteniana, 1711?"

It is a small 8vo, with a frontispiece, and the Prolegomena and notes are written by "G. D. T. M. D.," whose name is sought.

HERUS FRATER.

[There are two editions of this Greek Testament, 1711, 1735, small 8vo; but the second is said to be the most accurate. The editor of the first (1711) was Gerard Von

Maestricht (*Gerardus De Trajecto Mose Doctor*), a syndic of the republic of Bremen; the second (1735) was revised by the celebrated critic J. J. Wetstein. Having been published by his relative Henry Wetstein, a bookseller of Amsterdam, these editions of the New Testament are sometimes improperly called Wetstein's; and from the name of Curcellæus being printed in the title, they are in some catalogues erroneously styled *Nov. Test. Græc. Curcellæi*. The text is formed on the second Elzevir edition of 1633, and Curcellæus's editions.—Horne's *Introduction*, ed. 1856, iv. 689.]

COBHAM PYRAMID. — I have seen an old engraving of a park, with a large quaint-looking house in the distance; and, in the foreground, a high and rather narrow pyramid of stone, with an inscription in the middle: "To the Memory of Viscount Cobham."

I think this is at Stowe, or at Hanworth. Can any of your readers say which? LYTTELTON.

[The plate of this Pyramid may be found in the following work: "A General Plan of the Woods, Park, and Gardens of Stowe, the Seat of the Rt. Hon. the Lord Viscount Cobham, with several Perspective Views in the Gardens. Dedicated to his Lordship by S. Bridgeman. Sixteen large Plates, fol. 1739." The plate is entitled, "A View from the foot of the Pyramid," with an inscription in the middle, "Memoriæ Sacram esse Voluit Cobham." This Pyramid does not appear to have been erected, and will only now be found among the plans and drawings of Bridgeman, the first professional artist employed by Lord Cobham to lay out the grounds. It was to William Kent, who was consulted in the double capacity of architect and gardener, that Stowe is indebted for many of its distinguished ornaments.]

HENSHALL'S "GOTHIC AND ENGLISH GOSPELS." Was this work ever completed? And how many numbers were published? I have only Deal. I., A Fragment of St. Matthew. S. S.

[This incomplete work is a thin volume in 8vo, dated 1807. The Prefatory articles make sixty-four pages. Then follows a "Literal Rendering of the Gothic Gospel through Matthew," consisting of seventy-nine pages.]

Replies.

SIR CHARLES WOGAN.

(2nd S. v. 11.)

W. W. S. gives an account of Sir Charles Wogan being engaged in the flight of the daughter of Prince James Sobieski, and mentions that the adventures are told with minuteness and interest in his *Female Fortitude*, 1720. Jesse gives some particulars, but not sufficient. Wogan corrects Nichols and Scott in saying that the Princess Clementina was married by proxy in Poland, but says it was at Bologna after her escape; but neither Smollett, Walter Scott, or Lord Mahon

mentions by whom she was afterwards married. I was fortunate enough to find this circumstance noticed in the Strawberry Hill Catalogue of Prints, where it is thus mentioned: "479. Jacques III. Roy de la Grande Bretagne, by Chereau, &c. the Princess Clementina, his Consort, by Jac Frey, sheet extra fine. — A representation of their Marriage by Pope Clement XI. 1719, in the Palace of the Vatican. Ant. Friz, sc., August Masucci, inv. et del., oblong sheet extra rare." And in the Illustrated Catalogue of the Bernal Collection published by Bohn, and entitled *A Guide to the Knowledge of Pottery, Porcelain, and other Objects of Vertu*, mention is made of a picture which delineates the dress which the princess wore when she made her escape: —

"Hugtenburg, . . . 631 [dated 1735].—The Princess Maria Clementina Sobieski, of Poland, on horseback, in the singular dress she wore in her romantic journey to marry the Pretender, Prince James Stuart. 19 in. by 26 in. 31l. 10s. Duke of Hamilton."

A large silver medal (by-the-bye, are there any of this medal struck in gold?) No. 32, of the Series of the Stuart Medals described in the Catalogue of Antiquities, Works of Art, and Historical Scottish Relics exhibited in the Museum of the Archæological Institute held at Edinburgh, 1856, gives this account: —

"Bust of Clementina Sobieski, 1. hair decorated with beads and tiara, pearl necklace, robe trimmed with jewelry, ermine mantle. Leg. Clementina. M. Britan. Fr. Et. Hib. Regina. Otto Hamerani. F.—Rev.: Clementina seated in a car drawn by two horses at speed; distant city and setting sun. Leg.: Fortvnam Cavaſamque Sequor — 'I follow his fortune and cause.' Ex.: Deceptis Cvs-todibvs. M.D.CCXIX. — 'Having deceived my guards. 1719.' 2. Ar."

Struck in commemoration of the escape of Clementina Sobieski from the guards who had been placed over her at Innspruck by the Emperor of Germany, to prevent her marriage with the Prince James. The legend is in conformity with the reply of her father respecting her escape, —that, as she had been engaged to the Prince, she was bound to follow his fortune. This medal is engraved in the *Gentleman's Magazine*.

Among the valuables which formed part of the dowry of the Princess Maria Clementina were the rubies of the Polish crown, now in the treasury of St. Peter's; the golden shield, presented by the Emperor Leopold to the deliverer of Vienna; and the cover of gold brocade adorned with verses of the Koran in turquoise, in which the standard of the prophet was kept during the siege. In an article in the *Edinburgh Review* for Jan. 1864, on the Scottish Religious Houses abroad, it is stated that the Scottish colleges at Douai and Paris were united by the law 24 Vendémiaire, an XI, and a joint establishment with the Irish sought to be founded. During the first Consulate of Napoleon, the presidency was bestowed upon Robert

Watson, of Elgin; whose connection with the Stuart Papers, political career, and strange suicide at eighty-eight—when seventeen wounds were found upon his body—form incidents in a life of almost unsurpassed adventure. What are the particulars of Robert Watson's life? When are we to expect a further publication of the Stuart MSS.? In the *Cornhill Magazine* for this month it is mentioned, that James II.'s son was named by the Papal Nuncio "James Francis Edward," or, "Innocent Leon Francis James." Where is this story from? In conclusion, your correspondent would be much obliged for a transcript from Sir Charles Wogan's *Female Fortitude*, giving an account of Princess Maria Clementina's escape, and a copy of his "Diploma of Knighthood," or citizenship of Rome (which is said to be in the British Museum), in "N. & Q."

I would be much obliged to any of your correspondents if they would give me a copy, in "N. & Q.," of the inscription on the tomb of Captain David Drummond; who was an officer in Prince Charles Edward Stuart's army, and was taken prisoner at the battle of Culloden by Col. Thornton of Thornville, which is in the parish of Allerton, Yorkshire. Captain Drummond was restricted to a circuit of about three miles round the hall—the property now belongs to Lord Stourton. What family of Drummond did Captain Drummond belong to? Is there any roll-call of the clan regiments who fought for Prince Charles Edward in 1745? Captain Drummond was buried near the altar of the church. The parish of Allerton is not far from Knaresborough. A.

AUTHORSHIP OF LATIN HYMNS.

(3rd S. v. 253.)

The list contributed by F. C. H. of the reputed authors of various early Latin hymns, recalled to my memory a similar list which I had long since marked for transmission to "N. & Q." It occurs in a MS. which I procured from London a few years since, with the following title:—

"Miscellanea de Sacramentis ex Ritualibus, item de Ritibus in Missa et Officio. Collecta per R. patrem D. Nicolaum. De Bertenschaup, S. T. lectorem emeritum. Loranii, Defunctum 17—."

The MS. is a small thick duodecimo, and contains many curious entries. The list referred is at p. 219, and, like every entry in the volume, commences—

✱

Jesus, Maria, Franciscus,"

and then proceeds as below—

"AUTHORES HYMNORUM ANTIQUI BREVARIUM.

Dom. ad Matut. 'Primo diurnum dium.'—*D. Greg.*

'Nocte surgentes.'—*Idem.*

Ad laudes. 'Eterne verum conditur.'—*D. Ambros.*

'Eccē jam noctis.'—*D. Gregor.*

Ad Primam. 'Jam lucis.'—*D. Ambros.*

Ad tertiam. 'Nunc Sancte nobis.'—*D. Ambros.*

Ad sextam. 'Rector Potens.'—*D. Ambros.*

Ad nonam. 'Rerum Deus.'—*D. Ambros.*

Fer. 2 ad Matut. 'Consors paterni.'—*Idem.*

Ad laudes. 'Ales diei.'—*Aurel. Prudentius.*

Fer. 4 ad Matut. 'Rerum Creator.'—*D. Ambr.*

Ad laudes. 'Nox et tenebræ.'—*Prudentius.*

Fer. 5 ad Matut. 'Nox atra.'—*D. Ambr.*

Ad laudes. 'Lux ecce.'—*Prudentius.*

Fer. 6 ad Matut. 'Tu Trinitatis.'—*D. Ambr.*

Ad laudes. 'Eterna cœli.'—*Idem.*

Sabbatho ad Mat. 'Summe Deus.'—*Idem.*

Ad laudes. 'Aurora jam.'—*Idem.*

Dom. ad Vesperas. 'Lucis Creator.'—*D. Greg.*

Fer. 4 ad Vesp. 'Cœli Deus.'—*D. Ambr.*

Fer. 5 ad Vesp. 'Magnus Deus.'—*D. Ambr.*

Fer. 6 ad Vesp. 'Plasmator(?)'—*D. Ambros.*

Sabbatho ad Vesp. 'O lux beata.'—*D. Greg.*

Ad Complet. 'Te lucis.'—*D. Amb.*

In Adventu ad Vesp. 'Conditor alma.'—*D. Ambr.*

Ad Mat. 'Verbum supernum.'—*D. Gregor.*

Ad laudes. 'Vox clara.'—*D. Ambr.*

In Nat. Dñi ad Mat. et Vesp. 'Chfē Redemptor.'—*D. Ambr.*

Ad laudes. 'A solis ortus.'—*Sedulius.*

In festo SS. Innoc. ad Mat. 'Audit tyrannus.'—*Prudentius.*

Ad laudes. 'Salvete flores.'—*Idem.*

In Epiph. ad Vesp. et Matut. 'Hortis Herodes.'—*Sabellius* (in hymno de Chri).

Ad laudes. 'O sola magnarum.'—*Prudent. de Epiph.*

In quadrag. ad Matut. 'Ex more docti.'—*D. Ambr.*

Ad laudes. 'Jam Christe.'—*Idem.*

Dom. Passionis. 'Pange lingua.'—*Fortunatus.*

Ad Vesp. 'Vexilla regis.'—*Theodulphus.*

In Pentecoste ad Vesp. 'Veni Creator spiritus.'—*D. Ambr.*

Ad Matut. 'Jam Chrus astra.'—*D. Greg.*

Ad laudes. 'Beate nobis gaudia.'—*D. Hilarius.*

In festo Corp. Chri. 'Pange lingua,' 'Sacris solemnibus,' *D. Thom. Aqu.*

In festo S. Joannis. 'Ut queant laxis.'—*Paulus Diaconus.*

In transfigur. 'Quicunq3 Chrum.'

In Comm. Mart. 'Deus tuorum.'—*D. Gregor.*

De Martyribus. 'Rex gloriose.'—*D. Gregor.*

De Virg. 'Jesu corona virginum.'—*D. Greg.*

De Beata. 'Quem terra.'—*Greg. aut Fortunatus."*

AIKEN IRVINE.

Fivemiletown.

WILLIAM COBBETT.

(3rd S. v. 370.)

W. LEE has fallen into an error in classing William Cobbett among those great geniuses, whose "political life began with revolutionary principles and ended in Conservatism." I apprehend that W. LEE means, by "revolutionary," those extreme radical principles which obtained so much in this country before the passing of the Reform Bill. In no other sense, I think, could the term be applied to either Montgomery or Burdett; and it is scarcely fairly descriptive of principles which found advocates among some of the best and most enlightened men of the age, all

of whom, including the names given, sought by constitutional means to obtain the reforms they advocated. Taking it, however, in its more liberal sense, it could not apply to Cobbett—who began his career as a political writer of the most ultra-Conservative stamp. He first became known to the public as “Peter Porcupine,” under which name he fiercely attacked the democratic writers and speakers of France and America. He was then resident in America, and underwent much persecution; and encountered one or two trials at law for alleged libels, in his defence of monarchical and aristocratical institutions. The series, known as the “Porcupine Papers,” attracted much notice in this country. They were quoted and lauded by the government organs—quoted in both Houses of Parliament, and eulogised in the pulpit. The writer was considered one of the most powerful supports of the principles of the British constitution. This series of papers was republished in England in twelve volumes octavo, under the patronage of the Prince Regent, afterwards George IV.—to whom, I believe, it was dedicated. On referring to this work, the style and vigour of Cobbett, as strongly displayed as in his later work—the *Political Register*—will be recognised at once.

On his return from America, he began a daily paper called the *Porcupine*. This was discontinued after a short existence, and soon after he began the *Register*. Both these papers were strongly in favour of the government, both as to measures and men; and the *Register* ran through several volumes before a change took place in the political opinions of the editor. It is said that his change of sentiment was hastened, if not caused, by an affront offered him by William Pitt. Windham was a great admirer of Cobbett, and after one of his more telling articles in the *Porcupine*, had declared that the author was “worthy of a statue of gold.” Pitt had refused to meet the author of the *Register* at Windham’s table; and this Cobbett resented, and never forgave. Very soon after this, a marked change took place in his politics; but notwithstanding many alterations during the thirty years he stood before the country as a writer, and many alienations from his early political friendships, he was consistent in his advocacy of the “reform cause,” and the enemy of what he termed the unreformed abuses of Church and State; and the last *Register* which came from his pen, very shortly before his death, breathed the same spirit which he had shown years before as one of the leaders of the democratic party. The Reform Bill, which his powerful pen had done much to promote, had of course moderated the views of all enlightened public men; but in no sense could the term Conservative apply to him, more than it would apply at any period of his political life—after his first desertion from the

ranks of the men who had applauded the labours of “Peter Porcupine.” T. B.

COBBETT ON CLASSICAL LEARNING (3rd S. iii. 386.)—Cobbett affected to despise all acquirements which he had not. In his *English Grammar*, letter xxi., he selects examples of bad English from the writings of Dr. Johnson and Dr. Watts, and is very contemptuous on “what are called the learned languages;” but I agree with E. H. that he would not have entered upon Latin or Greek criticism. I do not know the epitaphs objected to by Mr. Brennen, but it is not unlikely that he mistook Wakefield for the author of one quoted by him in derision.

“The Baptists have a burying place at Hill Cliff, in the neighbourhood of Warrington. What follows is an epitaph on one of their ministers, which will serve to expose the contemptible affectation of knowledge in little minds, and the artifice that is sometimes practised to procure authority with the people, and a reputation for talents which are not possessed in the least degree by the boaster:—

‘Subter hoc saxum
THOMÆ WAINWRIGHT, sen.
Amicus ille noster sternere se somnum
factum est Ille autem
prædictoria fuisse in
congressu Baptistus per
Warrington.’”

Memoirs of the Life of Gilbert Wakefield, B.A. Written by Himself, p. 214. 8vo, London, 1792.

Did Parr or Burney write an epitaph on Fox or Johnson?
FITCHOPKINS.
Garrick Club.

PRE-DEATH COFFINS AND MONUMENTS.

(3rd S. v. 255, 363.)

Those of your readers who are interested in this subject may be reminded, that the Emperor Charles V. made trial of his coffin at least some days before the “animula blandula, vagula,” &c., took its flight.

Dr. John Donne, too, interested himself about his monumental effigy, and gave himself extraordinary and almost ludicrous pains in order that the labours of the sculptor might be effective. Having ordered an urn to be cut in wood, and having caused charcoal fires to be lighted in his study, he indued the winding-sheet, and stood by the urn, simulating death. In which position, a portrait was taken, which stood by Donne’s bedside until his death; and, no doubt, was afterwards of much service to the executor of the statue which marked his resting-place in St. Paul’s.

In Wylie’s *Old and New Nottingham* (p. 255), mention is made of an eccentric character, “Ned Dawson,” who, being a staunch Tory, had his

coffin painted "true blue;" and in a spirit of remarkable utilitarianism, used it as a cupboard for no less than twenty years:—

"On his birthday he would try on his best suit, and extend himself in the coffin to see if it still fitted. Evacuating his quarters, the coffin, well lined with substantial viands, would then be carried in state on the shoulders of his associates. Ned following as chief mourner, with an enormous pitcher of ale in his hand:—

'The blue-lined coffin holds his dust now dead,
In which the living Dawson kept his bread.'

The same book also records the doings of one John Wheatley; who bought a coffin, stored it with choice wines, and for some time kept it in his bed-room:

"Thence," says Mr. Wylie, "he removed it to an enclosed place in the General Cemetery, in which he had a vault dug. He there, however, imbibed such copious draughts of wine, that he was driven from the place; and thus made to cease from his revolting dissipation."

ST. SWITHIN.

A remarkable instance of a monumental brass, prepared before death, is that of the Abbot De-lamere at St. Albans, considered to be the finest ecclesiastical brass remaining. The inscription, in very bold Lombardic letters, runs thus:—"Hic jacet Dominus Thomas, quondam abbas hujus monasterii —." A space is left for the age and date of death; but what is most extraordinary is, that these have never been filled in. The brass was fixed, but the inscription never completed, even after the abbot's death. I may here note that Boutell is mistaken in calling one of the figures on the side of the abbot's head Offa, king of Mercia: it is St. Oswin, king and martyr, whose relics were translated to the monastery of Tynmouth, subject to the abbey of St. Albans, and at which translation Richard, abbot of St. Albans, attended in 1103. F. C. H.

The Rev. Joseph Pomeroy, who was born in 1749, instituted to the vicarage of St. Kew, in Cornwall, in 1777, and died, the oldest clergyman in that county, on Feb. 7, 1837, had prepared, some few years before his death, a granite coffin, which he caused to be placed in the churchyard of his parish ready for his interment. I well remember seeing it in a newly finished state and stretching myself in it. The practice of erecting monuments prior to death has, as is well known, been very common. We very frequently find that the date of death has not been filled in by the executors or representatives of the deceased. In the church of Blisland, in the above mentioned county, is a brass commemorating John Balsam, sometime rector of that parish, who died in May, 1410. This monument is singular in that the date of the day of the month is not filled in, a blank space remaining in the brass plate, although the remainder of the inscription is complete. JOHN MACLEAN.

Hammersmith.

SHAKERS (2nd S. xii. 366.)—T. J. H. wishes a full historical account of this sect, and I have not seen that any answer has been yet given. The following is the title of a book in my possession:

"An Account of the People called Shakers: their Faith, Doctrines, and Practice, exemplified in the Life, Conversations, and Experience of the Author during the time he belonged to the Society. To which is affixed a History of their Rise and Progress to the Present Day. By Thomas Brown, of Cornwall, Orange County, State of New-York.

'Prove all things, hold fast that which is good.'—
Apostle Paul.

"An historian should not dare to tell a falsehood, or leave a truth untold."—Cicero.

"TROY: Printed by Parker and Bliss. Sold at the Troy Bookstore, by Websters and Skinners, Albany; and by S. Wood, New-York, 1812."

The work is in octavo, and contains 372 pages; concluding with some hymns used by the sect. The book was published by subscription, and a list of the subscribers is given. About 350 copies appear to have been subscribed for; and perhaps few of those have found a way across the Atlantic. W. LEE.

LEADING APES IN HELL (3rd S. v. 193, 341.)—Under the heading "APE," I find the following remarks in Toone's *Glossarial and Etymological Dictionary*:—

"The common expression, to lead apes in hell, said of women dying old maids, seems to have puzzled all preceding writers as to its origin; but all agree that it owes its rise to the Reformation, no mention being made of it prior to 1600 in any old author. Mr. Boucher suggests, that it may have been invented by the reformers as an inducement to women to marry. In the dissolution of the monasteries, a disinclination to marriage manifested itself; and many women, of a contemplative turn of mind, sighed for the seclusion of the cloister to counteract this propensity. Some pious reformer hit upon the device in question; but whether true in fact, or whether it had the desired effect, it is difficult to determine. It is still in use in a jocular sense:—

'But 'tis an old proverb, and you know it well,
That women dying maids lead apes in hell.'

O. P., *The London Prodigal*.

'Fear not, in hell you'll never lead apes,
A mortify'd maiden of five escapes.'

B. Jonson.

'Well, if I quit him not, I here pray God
I may lead apes in hell and die a maid.'

O. P., *Englishmen for my Money*."

ST. SWITHIN.

THE MOLLY WASH-DISH (3rd S. v. 356.)—I take this to be a provincial name for the *Motacilla*. It is commonly called the water-wagtail, from having its *habitat* near running streams; and from the peculiar shake of its tail, noticed in all languages when speaking of this bird. The rapid and pertinacious tappings at his window, which MR. BINGHAM speaks of, are nothing unusual with the *Motacilla* tribe. Many years ago, I was attending the sick bed of a woman who lived near the Froome, which runs in a narrow stream, at

the back of the town of Dorchester; and during my visit, heard repeated tapings at the window of the cottage; and, on inquiry, found they were made by a water-wagtail, who continued the practice for several days—much to the alarm of the poor woman and her family: for they were all convinced that it was the warning of her approaching death. It was in vain to persuade them to a contrary belief; so I let the superstition cure itself by the bird, after two or three days, disappearing altogether. But was it “a transmigrated spirit-rapper?” Of this, M^r. BINGHAM seems to suggest the possibility: no doubt, from his classical studies at Winchester. The *ἵρυξ* of Theocritus clearly indicates that country people, in his day, had strangely superstitious notions about this bird, as being able to create love, and bring the lover back to his forsaken mistress: “*ἵρυξ, ἔλαε, ῥῖ*,” &c. This Virgil imitates, in the line—

“Ducite ab urbe domum, mea carmina, Daphnim.”

The bird was said to be tied to a magic wheel, which, being turned rapidly, exhibited the appearance of the lost lover. But a phrase, in Xenophon's *Memorabilia*, *ἐκεῖν ἵρυγα*, “turn the magic wheel,” brings the truth more closely home, that the ancients used “table-turning” much the same as “foolish women” do in the nineteenth century, for the purpose of knowing mysterious circumstances about lovers, or other hidden secrets. The belief in spirit-rapping, in our enlightened age, is something worse than a rustic superstition. *Proh pudor!* QUEEN'S GARDENS.

CAPTAIN NATHANIEL PORTLOCK (3rd S. v. 375.) In connection with this distinguished naval officer, to whose memory, as your correspondent rightly observes, justice has not been done, it may be well to mention that his son, Major-General Joseph Ellison Portlock, R.E., F.R.S., M.R.I.A., &c., died at his residence, Lota, Booterstown, co. Dublin, February 14, 1864, and was buried at Mount Jerome. General Portlock's character as a man of science stood particularly high; and one of his publications, entitled *Report on the Geology of the County of Londonderry, and of Parts of Tyrone and Fermanagh* (8vo, Dublin, 1843, pp. xxxi. 784, with maps and plates), is a standard authority. I have lately seen a large sized oil-painting of Captain Portlock, in full uniform. ABHBA.

ANDROS, SIR EDMUND (3rd S. v. 345.)—Sir Edmund Andros, of Guernsey, bore for arms: Gu. a saltire or, surmounted of another vert; on a chief arg. three mullets sa. *Crest*. A black-moor's head in profile, couped at the shoulders, and wreathed about the temples all ppr. *Motto*. “Crux et præsidium et decus.”

In 1686, he made application to the Earl Marshal to have his arms “registered in the College of Armes in such a manner, as he may lawfully

bear them with respect to his descent from the antient family of Sausmarez, in the said Isle” (Guernsey). In this petition it is set out that—

“His Great Grandfather's Father, John Andros, als Andrewes, an English Gentleman, borne in Northampton-shire, coming into the Island of Guernsey, as Lieutenant to S^r Peter Mewtis, K^t, the Govern^r, did there marry A^o 1543, with Judith de Sausmarez, onely Daughter of Thomas Sausmarez, son and heir of Thomas Sausmarez, Lords of the Seignorie of Sausmarez in the said Isle,” &c., &c.

The warrant, granting the petition, is dated Sept. 23, 1686; and from this time Sir Edmund Andros and his descendants, as Seigneurs de Sausmarez, quartered the arms of De Sausmarez with their own, and used the crest and supporters belonging thereto, as depicted on the margin of the warrant. These arms are thus blazoned:—Arg. on a chev. gu. between three leopards' faces sa. as many castles triple-towered or. *Crest*. A falcon affrontant, wings expanded ppr. belled or. *Supporters*. Dexter, an unicorn arg. tail cowarded; sinister, a greyhound arg. collared gu. garnished or. EDGAR MAC CULLOCH.

Guernsey.

CURLL'S VOITURE'S LETTERS (3rd S. ii. 162.)—D. says, “two translations of Voiture's Letters had been published: one in 1657, and the other in 1715.”

I have no copy of the latter; but I presume it is the translation published by Curll. I have the former, which I may state was translated by John Davies of Kidwelly.

The object of this note is, to mention another collection of Letters: “Printed for Sam. Briscoe, in Russel-street, Covent Garden, and sold by J. Nutt, near Stationers'-hall, 1700.” It is intitled:—

“Familiar and Courtly Letters, written by Monsieur VOITURE to Persons of the greatest Honour, Wit, and Quality of both Sexes in the Court of France. Made English by Mr. Dryden; Tho. Cheek, Esq.; Mr. Dennis; Henry Cromwel, Esq.; Jos. Raphson, Esq.; Dr. ———, &c. To these are added translations from Aristænetus, Pliny, Jun^r, and Fontanelle, by Tho. Brown; and Original Letters by the same. Never before Published. And a Collection of Letters written by Dryden, Wycherly, Congreve, Dennis,” &c.

On a cursory examination of Voiture's Letters in this volume, I find them, with one exception, different letters from those in the edition of 1657.

W. LEE.

CHARADE: “SIR GEOFFREY” (3rd S. ii. 188, 219.) When this clever and ingenious composition appeared in “N. & Q.,” I considered that the solution was probably the word “to-well.” I think no solution, perfectly answerable in all points, possible. Mine is open to the objection, that “the old knight” had a “gouty knee;” but it was when his red toe twinged him worst, that he would willingly have yielded to the hatchet *that* which

forms the *first* part of the charade. The solution given by Lord Monson—"foot-stool"—is liable to the same objection; while it must be admitted that "leg-rest," given by C. S., is not. As to the *second* part, mine has the recommendation of antithesis to the word "ill," which immediately succeeds it in the poem. The word "stool" seems inapplicable; but the word "rest" is admissible, though not quite satisfactory. The *all*, or complete solution, is something that might be "smoothed" by a "single touch,"—which could scarcely be said of a leg-rest, or a foot-stool; but might of a "to-well."

I do not presume to affirm that my solution is the correct one; nor dare I recommend a wet towel to any of your readers afflicted with gout; but I applied one in a paroxysm (like that which made Sir Geoffrey think of the hatchet), and I must say, in the words of the charade, "like a fairy's wand, it banished the pain away." I am bound to add that my medical adviser, on being informed, said I had incurred a risk that might have proved fatal. W. LEE.

SMYTH OF BRACO, AND STEWART OF ORKNEY (3rd S. iii. 51.)—I should be much indebted to W. H. F., who wrote from Kirkwall on the subject of some Orkney families, if he would permit me to correspond privately with him touching certain Orcadian relatives on whose history he may be enabled to throw a light. I do not think the investigation would have any interest for general readers of "N. & Q."; and, moreover, details of genealogy can be best communicated direct.

I may add, that I am specially interested in an inquiry concerning the Margaret Stewart who is mentioned by W. H. F., as wife of Hew Halcro of Halcro. Is he acquainted with any other marriage of hers?

I am also desirous of obtaining some further particulars than I have hitherto been able to glean respecting the family of James Aitken, Bishop of Galloway; whose father, Henry Aitken, was sheriff and commissary of Orkney, and who was himself parson of Birsá at the time of Montrose's descent.

Is there any trace of a Margaret Stewart among the Burray family, descending from Ochiltree, or Evendale, as mentioned in your correspondent's long and elaborate paper?

I think I am acquainted with the principal possessions of the Smyths of Braco, in Orkney; but of this I will speak later, should W. H. F. feel disposed to accede to my request. I shall hope to hear from him at the address I have given. C. H. E. CARMICHAEL.

Trin. Coll. Oxon.

HEMING OF WORCESTER (3rd S. v. 173, 268, 355.)—A recent investigation of the records of

Worcester enables me to give the following particulars:—

Thomas Heminge, a Chamberlain of the City	1624
Richard Heming, Mayor	1627
Henry Heminge, a Chamberlain	1635
Richard Hemyng, a Chamberlain (the year of the last battle)	1651
Richard Heming, Mayor	1657
John Hemyng, a Chamberlain	1664
Edward Hemyng, a Chamberlain	1667
John Heming, Mayor	1677

At the siege of 1646, Alderman Heming was one of the citizens nominated to consider the propriety of a treaty with the besiegers. The choice was disapproved, and Lieut.-Col. Soley supplied the alderman's place.

Hemming is still a local name; and it is, and has been, to be found in many parts of the county.

I have not met with any example of the arms borne by mayors of this name, nor does it appear that they registered at the Visitations.

The crest suggested at p. 355, according to Burke, does not belong to the same family as the arms at p. 268. Perhaps the pedigree of Heming of London (p. 268) may throw some light on the subject.

A Robert Hemming was buried at Tenbury, Sept. 13, 1691.

James Hemming died at Inkberrow, Dec. 25, 1727, aged seventy-three. R. W.

"TROLLUS AND CRESSIDA" (3rd S. iv. 121.)—There can, I think, be no doubt about the meaning with which Shakspeare wrote the line:

"One touch of nature makes the whole world kin."

He is simply pointing out, that there is a tendency natural to all—all are akin to each other in this—that they all praise what is new, because it is new. But by frequent quotation, the line has lost its connection with the context, and has acquired a much more emphatic application; being made to signify an allusion to that electric sympathy by which "the heart of man answers to man." It is hardly necessary to point out how many texts of Scripture have passed through a similar process, even those which have been pressed into the service of the most solemn controversy. A notable parallel is found in the use of the hackneyed quotation, *Cui bono*? It means, in everybody's mouth, "What is the good of so-and-so?" Whereas it grew into proverbial use from its frequency as a question under the Roman law of evidence, meaning, "Who was the gainer by so-and-so?" C. G. PROWSE.

Garrick Club.

"HAMLET" (3rd S. v. 232.)—A. A. should have recollected Horatio's comment on the lines in question: "You might have rhymed." By his suppressed rhyme, Hamlet means us to understand the word "ass" instead of "peacock." He

wishes to mask the suggestion under a less uncourtly term of reproach: and having just referred to "Jove himself," the bird of Juno naturally supplies him with the word he wants.

C. G. PROWETT.

Garrick Club.

MONKS AND FRIARS (3rd S. v. 346.)—It is to be regretted that many, besides Mr. Froude, are in the habit of confounding *monks* and *friars*. Sterne speaks loosely, not to say ignorantly, of "a poor *monk* of the Order of St. Francis,"—he should have said *friar*. We meet, indeed, with such mistakes in so many respectable writers, that it would be only waste of time to select examples. Every one, again, talks of the *monks* of Mount St. Bernard; when in reality they are neither *monks* nor *friars*, but canons regular of St. Augustine. But to answer the queries of F. H. M.:—

1. What was the distinction between *monks* and *friars*? The very names might suffice to show this. Monks, or *monachi*, were so called from *monēs*, *alone*, because they originally lived alone, in the deserts, and far from all intercourse with the world; whereas the friars were so called from *fratres*, or *brethren*, because they lived together in community. The *monks* were later on assembled in monasteries, or communities, containing each about thirty or forty *monks*; and these were styled *cenobites*, from living in community, to distinguish them from those who still lived alone, and were called hermits, or anchorites. Two centuries after *monks* had been formed into communities in the East, they were established in the West by St. Benedict in 595, and his rule was generally adopted; so that by *monks* are usually understood *Benedictines*, though there are monks of various other Orders, who in great measure follow his rule—such as Cistercians, Carthusians, Camaldulenses, Cluniacs, &c. The *friars* are, the Franciscans, Dominicans, and Carmelites. St. Francis, of Assisium founded the Friars Minors in 1209.

2. Was the difference as great as the reviewer of Froude implies? Certainly not. There have been, it is true, too many jealousies, and too many instances of opposition between *monks* and *friars*; but it is quite false to represent them as systematically "bitter enemies." Nor is there any parity between the opposition of these religious Orders and that of the Pharisees and Sadducees: for these differed on essential points of doctrine, whereas *monks* and *friars* never differed on any doctrinal subject.

F. C. H.

The monks (*μοναχοί*) are very ancient, existing before the time of Christ, and were so called from their seclusion from the world: at first in caves and deserts, afterwards in buildings. This seclusion was so perfect that, in contemplation of English law, it was considered death. Thus Littleton

says (s. 200)—"When a man entreth into religion and is professed, he is dead in the law, and his son or next cousin (consanguineus) incontinent shall inherit him, as well as though he were dead indeed."

Guizot (*Hist. Mod.* ch. xiv. p. 382), says that "as late as the *eleventh* age the monks were for the most part laymen;" which opinion is thought by Waddington to be too hastily asserted (*Hist. Church.* ch. xxviii. p. 698): yet the latter admits (ch. xix. p. 370, 384), "the order of monks was *originally* so widely distinct from that of clerks, that there were seldom found more than one or two ecclesiastics in any ancient convent."

The friars (*frères*), on the contrary, known as the mendicant and preaching orders, had no fixed residence, did not appear till the twelfth century, and were missionaries. The Augustines were *canonici*, and in some respects conformed to the monastic system (Waddington, *Hist. Church.* ch. xix. p. 384). Some of the friars, however, domiciled themselves in monasteries, as at Oxford and Cambridge; but the Franciscan, Dominican, Carmelites, and Augustines, did not thereby become monks—that is, persons secluded from the world.

The monks (laymen), it may be said, had regard each to his personal religion as his main object; the friars (clergy), on the other hand, had regard especially to the conversion and religious advancement of the general public. The Pharisees and Sadducees were at variance chiefly on the doctrines of tradition, and of the resurrection of the body; both held by the former, and denied by the latter; their differences had regard to matters of opinion. The distinction of clergy and laity had not then arisen. The differences of monks and friars were evinced in acts, selfish as regarded the monks, philanthropic as regarded the friars.

T. J. BUCKTON.

MAJOR JOHN HAYNES (3rd S. v. 320.)—I feel convinced that the above-named officer is the same Major John Haynes, about whom inquiries were made in "N. & Q." (1st S. xi. 324.) Any authentic information relative to Major Haynes will be thankfully received by

ZHEITEN ALTEN.

WIG (3rd S. iii. 113.)—In a letter of Bishop Mackenzie's, which is published in the Dean of Ely's *Memoir* of that devoted man, I find the following remarks on the etymology of *wig*:—

"I was out at dinner this evening, and took as much interest in a discussion about derivations of words as any one else. They said that 'wig' came from 'periwig,' and that from 'perruque,' and that from a Gothic Latin word, *pellucus*, and that from *pilus*, Latin, a hair."—P. 73.

ST. SWITHIN.

NEEF (3rd S. v. 346.)—This word, in the form of "neif," "neive," or "neave," is by no means confined to North Yorkshire. It is derived from the

Islandic nest. See Hunter's *Hallamshire Glossary*, and Toone's *Etymological Dictionary*, where quotations are given from Gawin Douglas's *Virgil*, Burns's *Haggis*, and the *Midsummer Night's Dream*. It occurs, also, in *Tim Bobbin's Lancashire Dialect*. J. F. M.

"A SHOFUL" (3rd S. v. 145.) — MR. PHILLIPS has recalled attention to this subject, and has attempted to bring within the region of true etymology a term which may perhaps have no claim to legitimacy. The difficulty experienced in accounting for slang terms (such as I consider *shoful* to be) very generally arises from want of acquaintance with the classes among whom they take their rise. I beg leave to assist MR. PHILLIPS by throwing out a suggestion. I am inclined to regard *shoful* as a piece of Jewish slang. Thus in Friedrich's *Unterricht in der Judensprache*, 8vo, 1784, we find "*schorefel, schlecht, gering*;" and if we may suppose that on the introduction of the *Hansom cabs* the drivers of the old *four-wheelers* wished to display their contempt for the innovation, those among them who were Jews (and several such might be met with) would probably express their feeling by the use of this Hebrew word. This explanation may perhaps admit of question; but at all events it appears to me to carry with it some semblance of philological truth, while MR. PHILLIPS's solution of the difficulty, I may be pardoned for saying, is unsupported either by the principles of language, or the character of the vehicle in question. R. S. Q.

DUMMERER (3rd S. v. 355.) — Harman in his *Caveat for Common Cursitors*, 4to, 1567, has a chapter descriptive of "a dommerar," which commences thus, —

"These dommerars are leud and most subtyll people, the most part of these are Walch men, and wyll neuer speake, unlesse they haue extreame punishment, but wyll gape, and with a maruellous force wyll hold downe their tounge doubled, groning for your charyty," &c.

To the same effect Dekker, in his *English Villanies*, 4to, 1638, writes of dommerars, —

"The bel-man tooke his marks amisse in saying that a *dommerar* is equal to a *cranke*, for of these dommerars I never met but one, and that was at the house of one M. L. of L. This dommerar's name was W. Hee made a strange noise, shewing by fingers across that his tongue was cut out at Chalke Hill," &c.

Grose, on the foregoing authorities, gives, in his *Classical Dictionary of the Vulgar Tongue*, the following definition of a dommerar: —

"A beggar pretending that his tongue has been cut out by the Algerines, or cruel and blood-thirsty Turks; or else that he was born deaf and dumb."

R. S. Q.

PARIETINES (3rd S. v. 281.) — I imagine this word to mean *ruins*, or *ruined walls*, the same as the Latin *parietina*, so used by Cicero. Robert Burton was so pedantic in his style, and so fond

of interlarding his sentences with quotations from classic authors, that it is quite probable he would Anglicise words not acknowledged by any English lexicographer. FANTONIA.

THE NEWTON STONE (3rd S. v. 110, 245, 380.) I must decline to occupy your space with a refutation of DR. MOORE's last letter; but it may be desirable to inform such of your readers as are interested in the matter, that the copy of the inscription, with which I compared DR. MOORE's renderings, is that of Dr. Wilson in his *Prehistoric Scotland*. I am also anxious to say that I do not assert the inscription to be Celtic. That it is Celtic is possible, that it is Hebrew or Chaldean impossible. B. H. COWPER.

CHESS (3rd S. v. 377.) — On looking up the epigram quoted by your correspondent D., in the useful Delphin edition of Martial, I find a reference made to the 72nd of the 7th book "*Ad Paullum*," where an authority on this subject is cited. The extract is too long for insertion, but I may briefly sketch what is there said. The "*calculi*" were called either "*canes*" or "*latrones*," and the game was played on a board (*tabula*) intersected by lines forming spaces, which were termed citadels (*urbes*). The "*men*," which were much like our draughtsmen, I suppose, were variously coloured, and the object was to separate a man from the rest, surround it with your own men, and so capture it. Luxury, as in every thing else, would greatly modify the appliances of so popular a game, and the draughtsmen would be made of the most beautiful and precious materials. Undoubtedly "*gemmeus*" means jewelled or inlaid, or even cut out of precious stones. The agate, jasper, cornelian, are used sometimes now for such purposes, and ivory chessmen inlaid with gems are occasionally made. The "*miles et hostis*" are merely the names of the two sides; the "*miles*" being the "*grassator*," the "*hostis*," the "*insidiator*," the attacking and defending sides alternately. The Delphin edition quotes Ovid, —

"Sive latrocinii sub imagine calculus ibit,
Fac pereat vitreo miles ab hoste tuus."

And says expressly that his author considers this game "*diversum esse a scapis, Gallice échecs*." I am of his opinion. The question is interesting, and I could wish a better explanation than that I have given. E. C.

Chess was not known to the Greeks or Romans (*Penny Cyclo.* vii. 53). It was invented by the Indians, and was introduced into Persia under the reign of Nushivran (A.D. 531—579, Gibbon, ch. xlii. p. 308). The passage in Martial (xiv. 20),

"Insidiosorum si ludis bella latronum,
Gemmeus iste tibi miles et hostis erit,"

refers probably to the *Duodena scripta*, and was a kind of trick-track or backgammon; it was played

with fifteen counters or stones (calculi) of different colours, upon a table marked with twelve lines (Eschenburg, by Fiske, p. 295). Schrevelius says the calculi and latrones are the same game.

"Sive latrocinii sub imagine calculus ibit."

Ovid, *Art. Amandi*, ii. 205.

and that the modern Greeks call it *ζαρκίων*. This is not trictrac, the name of which is *τὸ ταίλι*, a corruption of the Italian *tavoliere*. See Simon, "Jeux de Hazard chez les Romains" (*Mém. Acad. Inscr.* i. 120), and "Historia Shahi ludii" of Dr. Hyde (*Syntagm. Dissertat.* ii. 61—69).

T. J. BUCKTON.

ROBERT DOVE (3rd S. v. 170, 331, 388.)—The name of the worthy citizen is correctly given "Dove," in the 1618 edition of Stow's *Survey*. The *u* used in the old edition for *v*, has caused the name to be printed "Done" in the extract given in "N. & Q." The reference to the passage, in the 1618 edition, should be p. 195, not "p. 25."

I have now before me a rare tract by Ant. Nixon, entitled:—

"London's Dove, or the Mirour of Merchant Taylors: a Memoriall of the Life and Death of Maister Robert Dove, Citizen and Merchant Taylor of London; and of his Severall Almes-deedes and Large Bountie to the Poore, in his Lifetime. 1612. 4to."

We learn, from this interesting brochure, how Robert Dove bequeathed to thirteen aged men "twenty nobles yearly a-peace, and every three yeares to each man a gown;" to sixty poor widows in the parish of St. Botolph's-Without, Aldgate, and to six men, four nobles a-year for ever; also, his charities to Bedlam and Bridewell, the hospitals of St. Bartholomew and St. Thomas's. His relieving the prisoners in Newgate and Ludgate; his charities "to the poor young beginners of the Company of Merchant Taylours;" his provision for the tolling the bell at St. Sepulchre's, for condemned persons, "every day of execution until they have suffered death," which gift is to "continue for ever." And also, for a small hand-bell to be rung at midnight, under Newgate, the night after the execution; and the next morning at the church wall, to remind them of their mortality; and a prayer to be said for their salvation; and this to "continue for ever."

After recording numerous other liberal benefactions of this old English worthy, Nixon mentions "sixteen pounds a-year for ever to Christ's Hospital, to train up and instruct ten young schollers in the knowledge and learning of musick and prick-song."

The name of good old Robert Dove surely deserves to be remembered at the present day.

EDWARD F. RIMBAULT.

THE PASSING-BELL OF ST. SEPULCHRE'S.—The lines indicating the ancient distrust of executors,

and quoted in a note at the last above-mentioned page, were, in a somewhat different form, written upon a wall in St. Edmund's church in Lombard Street. (Jeremy Taylor's *Hol. Dy.* ed. 1682, p. 178):—

"Man, thee behoveth oft to have this in mind,
That thou giveth with thine hand, that shalt thou find,
For widows beth slothful, and children beth unkind,
Executors beth covetous, and keep all that they find.
If any body ask where the dead's goods became,

They answer,
So God me help, and Halidam,* he died a poor man.
Think on this."

This was the epitaph of Richard Nordell. (Weever's *Fun. Mon.* pp. 19, 413.)

EDWARD J. WOOD.

TOUR (3rd S. v. 211.)—Is not this word derived from "to out," that is to go out hunting for employment, instead of sitting in the usual place of business waiting for clients to come in, as professional men mostly do.

A. A.

Poets' Corner.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Works of William Shakespeare. Edited by William George Clark, M.A., and William Aldis Wright, M.A. Volume IV. (Macmillan.)

This new volume of *The Cambridge Shakespeare*—which contains *King John*; *Richard II.*; *The First and Second Parts of Henry IV.*, and *Henry V.*—exhibits the same patient industry in collecting and arranging the various readings to be found in the different editions of the plays here reprinted, and the various amendments and corrections in those plays suggested by their numerous editors and commentators, which characterised the preceding volumes. This accumulation of critical materials gives a special value to this edition, and points it out as one peculiarly suited to those who desire to study for themselves the text of our great dramatist. How great this labour must have been, the reader will easily perceive when he is told that, of the *Richard II.*, no less than four quarto editions were printed before it appeared in the first folio; while, of the *First Part of Henry IV.*, no less than six quartos were printed; and, although *Henry V.* appeared in its present form first in the Folio of 1623, it was printed surreptitiously in quarto, in 1600, under the title of *The Chronicle History of Henry the Fifth*; which *Chronicle History*, with the various readings of the two reprints of it, printed in 1602 and 1608, is given in the Appendix. The editors hope to issue their next volume in August; and announce as in preparation, and to be published uniformly with *The Cambridge Shakespeare*, a Commentary, Explanatory and Illustrative.

Catalogue of the Books of the Manchester Free Library, Reference Department. Prepared by A. Crestadoro, Ph. D. of the University of Turin, Author of "The Art of Making Catalogues of Libraries." (S. Low.)

We may well congratulate the good people of Manchester on the Literary Treasures within their reach. We

* Holy doom.

have recently had occasion to notice the admirable Fourth Volume of the *Catalogue of the Chetham Library*, to which the inhabitants of the great manufacturing metropolis have free access; and now our attention is called to a very valuable Catalogue of that most useful portion of a Library, *The Reference Department of the Manchester Free Library*. This Catalogue seems to us extremely well adapted for the purpose of enabling the frequenters of that Library to turn it to good account, for it includes the two great desiderata in all Catalogues, the alphabetical and the classified arrangement; and we can scarcely doubt, from the examination which we have been able to make of the book before us, that Mr. Crestadoro is justified in congratulating those who use the Library in its being "for practical utility and adaptation in its purpose, and for just distribution among all the Departments of Science and the Arts, a Library that may challenge comparison with any of its size in the world." The Library, we may add, is no less rich in pamphlets than in larger works; and those who founded it and maintain it well deserve all the praise which Mr. Crestadoro bestows upon them, and the additional praise of having turned a fine library to the best account by printing an extremely useful Catalogue of it.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:—

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Notices to Correspondents.

FAMILY QUERIES. The increasing number of these Queries compels us to inform our Correspondents, that where such Queries relate to Persons, and Families not of general interest, the Querist must in all cases state in his communication where the Replies will reach him; as, though willing, as far as possible, to give facilities for such inquiries, we cannot give up our space for Replies which are worse than useless to the majority of our Readers.

To our Correspondents generally let us here suggest, though we do not insist upon it—

1. That Contributors to "N. & Q." append their name and address.
2. That, in writing anonymously, they give the same guarantee privately to the Editor.
3. That quotations be certified by naming edition, and chapter or page; references to "N. & Q." by series, volume, and page.
4. That in all cases Proper Names, at least, be clearly and distinctly written.

J. O. S. will find, in Gray's Education and Government, the couplet—

"When Love could teach a monarch to be wise,
And gospel-light first dawn'd from Bullen's eyes."

L. Handicap, or "hand i the cap" was a game originally played by three persons. The application of the term to horse-racing has arisen from one or more persons being chosen to make the award between parties who put down equal sums of money on entering horses for a race.

J. H. D. The Bible printed by Christopher Barker, small 4to, 1689, usually fetches about 18s.

H. C. The Chronicle of Gregory of Tours has not been translated into English. Mr. Bohn's Antiquarian Library is now the property of Messrs. Bell & Daldy.

ENQUIRER. The quotation, "A thing of beauty is a joy for ever," occurs in Keats's Endymion, line 1.

C. S. W. The lines addressed to Liberty are in Addison's poem "A Letter from Italy." See Chalmers's edition of the English Poets, ix. 531.

GRIME. There is no English translation of the Pupilla Oculi of Job. de Burgo.

ST. TWENTY. If we may believe the legends in many of our cathedrals, the tombs of Bishops, said to have died by attempting to fast during the forty days of Lent, are by no means uncommon, e.g. Bishop Lacy at

Exeter; Bishop Fleming at Lincoln; Bishops Fox and Gardiner at Winchester. Vide "N. & Q." 1st S. v. 301, 325.

C. HOLMES. For the etymology of the local name Flax, see our 1st S. v. 111, 150, 175, 231; and for that of Caterpillar, 2nd S. i. 6, 10, 302, 337.

See Cases for binding the volumes of "N. & Q." may be had of the Publisher, and of all Booksellers and Newsagents.

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in Monthly Parts. The Subscription for *SEVEN POUNDS* (for Six Months forwarded direct from the Publisher (including the Half-yearly INDEX) is 11s. 4d., which may be paid by Post Office Order, payable at the Strand Post Office, in favour of WILLIAM G. SMITH, 2, WELLINGTON SQUARE, STRAND, W.C., to whom all COMMUNICATIONS FOR THE EDITOR should be addressed.

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LONDON, SATURDAY, MAY 28, 1864.

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Notes.

THE ENGLISH CHURCH IN ROME.

The *Daily Telegraph* (Feb. 19, 1864,) remarks, by way of contrast with an act of the Sultan for promoting greater religious freedom within his dominions, that—

"The twelve or fourteen thousand wealthy, or well-to-do Protestants, who flock to Rome for the winter, are obliged to worship in a barn-like building outside the gates of the town. . . ."

Why "obliged"? Does the writer mean to pretend that the building, used as their church, was not deliberately chosen by the English themselves? Does he affect to believe that the selection was in any way enforced or suggested by the Romish authorities? At all events, this I can say: It was the Rev. Mr. Woodward himself, who related to me the circumstances connected with the establishment of the church. I had been asked to write a short notice of it; and, accordingly, I called (April 20, 1863,) on the chaplain, as the person most qualified to furnish correct particulars. In giving me these, Mr. Woodward said, that he hoped I would make a point of stating how unfair were the remarks which often appeared in the English newspapers on this subject. He wished it to be publicly known that the greatest courtesy and forbearance had been uniformly practised towards him by the authorities.

When it was determined, on account of increased demand for space, and by reason of inconvenience caused by the private occupation of the house in an upstairs room of which the service was held, to make considerable alterations for the purpose of uniting this private dwelling with the adjoining house, Cardinal Antonelli sent unofficially to him, and requested, while entire freedom was allowed within, that nothing should appear on the exterior of the building, so altered, which could offend the religious feeling of the inhabitants of Rome. The church is outside the Porto del Popolo, solely because at that spot was to be had a suitable house at a moderate rent—most positively, *for no other reason.*

"And," said Mr. Woodward, "you know, as a visitor of Rome, that a more convenient place could not be found, being so exactly in the English quarter of the town, unless, indeed, we could get the Piazza di Spagna; but that is out of the question, on account, not only of the enormous rents, but because the houses let so well for apartments."

Those who have not visited Rome, may perhaps picture the English furtively slinking out of the gates to their weekly service. But what is the actual state of things? I venture to say that, in the matter of dress and equipages, there is (or was in 1858) more display than can be seen at any church in Rome. Eight or ten carriages in waiting outside, is quite an ordinary sight. Nay, the Roman youths (mass being concluded some half hour or so before the English service) are drawn up in the Piazza del Popolo to see the English ladies pass on their way home.

No worthy object can be gained by continually suggesting, that the English have been thrust beyond the walls of Rome, when they went there, as I have said, of their own accord. If such a topic is suited to this publication, I hope that these remarks may be allowed to appear: the rather, as nothing came of the proposition before mentioned.

When I had written the above, it occurred to me that my note would derive additional force from the sanction of Mr. Woodward. On the receipt of a copy, that gentleman favoured me with the following reply:—

"SIR,—I am glad you wrote to me, as I am thus enabled to correct some circumstantial inaccuracies in the paper which you sent me.

"The history of the English Service being performed in its present locality is exactly this. In the year 1824, a notion having got about that the government of the day looked with jealousy at the performance of the English Service, the proprietor of the room then used for the purpose refused to renew the Lease, which had just expired. For the same reason the Committee of Management failed in several attempts to procure a Lease elsewhere, till at length they succeeded in finding a room just outside the Porta del Popolo, which they at once took on Lease, and which in their minutes of March 22, 1825 they describe as 'eligible in all respects for our

purpose.' Up to this date the Service had been always within the walls. But in all the transactions referred to, which were spread over many months, it does not appear from the records that the difficulty encountered by the Committee was in any way connected with that circumstance. There is no trace whatever of the question between *inside* and *outside* the walls having been raised. So that the jealousy of the Government (if it existed, of which there is no kind of proof,) had regard, not to the Service being performed inside the walls, but to its being performed *at all*!

"In this room, chosen by the English themselves, and considered 'eligible in all respects for their purpose,' close to the English Quarter, and within two or three minutes' walk of the principal Hotels, the English Service continued to be held for upwards of thirty years; when, from circumstances too intricate to detail, it was transferred to the building *next door*, of which the Proprietor offered to build a chapel within its walls. It was with reference to *this* chapel that Cardinal Antonelli, most considerately, sent a private warning, not to me, but to Lord Lyons, that it could not be permitted to have *externally* the appearance of a church or public institution of any kind.

"It is hardly accurate to say that 'the utmost courtesy and forbearance have been uniformly practised by the authorities towards me;' for I have never directly been brought into contact with them: but they certainly have been practised towards the English generally. In fact, in regard of this matter of public worship, the English are treated as the most highly favoured nation, being the only non-Roman Catholic nation that is allowed to have public worship *without an embassy*. Moreover the Authorities always have *Gendarmes* in attendance both to keep order among the Carriages which are in waiting in great numbers, and to prevent the great annoyance which I am told used to exist, of people crowding round the doors to see the congregation coming out.

"The *Daily Telegraph's* estimate of the number of Protestants who come to Rome for the winter is preposterous. I do not suppose the Protestants of all nations and denominations amount to *nearly half* the number specified. And of these, all are not 'obliged,' as the writer says, to worship in the English Chapel, seeing that there are two Protestant Chapels within the walls, one in the American Embassy,* the other in that of Prussia. To represent our Chapel as a 'barn-like building,' is simply ridiculous. But if it were, it is strange that, in making such a statement, the writer does not see that he is casting reproach on the English themselves; for I am sure they have money enough to make their Chapel internally what they please.

"I am, your obedient Servt.

"F. B. WOODWARD.

"Rome, March 11, 1864.

"P.S. You may use this letter as you please."

* This account scarcely tallies with further statements in the same article of the *Telegraph* to the effect, that "not more than a year ago, half-a-dozen American families, who used to assemble every Sunday in the drawing-room of a fellow-countryman residing in Rome, for the purpose of worship according to the Presbyterian form, were visited by the police, and told that any repetition of this 'offence' would cause all persons joining in the act to be at once sent away." Formerly, as I can say from personal experience, there was afternoon service at the Palazzo Braschi according to the Church of England; and it would appear that, at least, there is no truth in the assertion, that the morning service in the Presbyterian form has been abolished.

I had intended to incorporate any comments which Mr. Woodward might be pleased to make; but, on reading his letter, I judged that by giving it entire and verbatim, I should not only best serve my purpose, but also follow the use of "N. & Q." and the natural order in which such subjects as the present are entertained.

JOHN A. C. VINCENT.

GENERAL PLAGIARISMS: "THE GROVES OF BLARNEY."

It is said there is nothing new under the sun. Possibly. If this be so, there must be plagiarisms diurnally to an extent not to be mentioned. Two authors may hit on one idea, but to work it out identically, if not in the same words, looks something more than a coincidence, particularly when one may have written a long time in advance of the other. I have met with literary men who have no faith whatever in originality; and one, whose opinion I value, goes far to convert me to his notion. Some time ago, I confess, I was particularly struck by his arguments, and since that time I have made many notes of what look uncommonly like plagiarisms; but I only mention one or two at present, trusting that will be enough to evoke further opinion on this, to literary men, all important question. Up to a recent period I was under the impression that the world-wide known song of "The Groves of Blarney," was certainly original. I presume the readers and correspondents of "N. & Q." are well aware of the history of that famous piece of doggrel; but it will, no doubt, surprise many to hear that it is not only not original, but stolen from another very famous doggrel song called "Castle Hide." Can anyone furnish a copy of the latter? I believe it is known in Cork who was the author. It commences—

"As I roved out on a summer's morning
Down by the banks of Blackwater side,
To view the groves and meadows charming,
And lovely gardens of Castle Hide."

So much for that. There is something more than a coincidence in a passage in the *Deserted Village* by Goldsmith, and Highland Mary by Burns:—

"When smiling spring," &c.—Goldsmith.

"When summer first," &c.—Burns.

Goldsmith wrote before "Rob the Ranter" was born. It may be said one is descriptive, and the other an invocation; be it so. How will that alter the great fact?

In the ballad of "Lochinvar" in *Marmion* will be found the following lines:—

"She looked down to blush,
And she looked up to sigh,
With reproof on her lip,
But a smile in her eye."

In Samuel Lover's song of "Rory O More," we find the following:—

"Oh! Rory be easy, sweet
Kathleen would cry,
With reproof on her lip,
But a smile in her eye."

Rather more than coincidence this, and Scott wrote before Lover.

In reference to Mr. Lover I may observe, that his last collection of Irish songs, ballads, &c., is a very faulty one; but it is not worse than the many that preceded it, from the time that the Hon. Charles G. Duffy, late M.P. for New Ross, and now a member of the Australian legislature, when editor of the *Dublin Nation*, made a very worthless collection, which he dignified with the title of the *Ballad Poetry of Ireland*! But it bore no more likeness to the ballad poetry of Ireland, than a nigger does to Hercules.

On the subject of Irish songs I may add, that Mr. Lover, in his last collection, does not exhibit any great research, for in reference to the famous song of "Molly Brallaghan," he says the author is not known, but supposed to be a lady. Now, the author of "Molly Brallaghan" was a person named Murray, a very comical *genius*, who kept a public-house and singing-room in Temple Bar, Dublin, some thirty-four years ago. He also wrote several others. A good, and well-selected volume of Irish songs, ballads, &c., is much wanted; those in print at the present are, for the most part, the veriest trash, badly selected, and worse noted.

Can anyone inform me where I can get a collection of Irish songs, ballads, &c., made before the opening of the present century? S. REDMOND.

Liverpool.

KILKENNY CATS.

I have often wondered why none of your correspondents who are natives of, or residents in, Kilkenny have given you the real version of the tale of the Kilkenny cats. I have seen the subject frequently noticed in the columns of "N. & Q.," but I have never seen the following accurate version of the occurrence, which led to the generally-received and erroneous story of the Kilkenny cats. That story has been so long current that it has become a proverb, "as quarrelsome as the Kilkenny cats,"—two of the cats in which city are asserted to have fought so long and so furiously that nought was found of them but two tails! This is manifestly an Irish exaggeration; and when your readers shall have learned the true anecdote connected with the two cats, they will understand why only two tails were found, the unfortunate owners having fled in terror from the scene of their mutilation.

I am happy in being able to state that neither

Ireland nor Kilkenny is at all disgraced by the occurrence, which did take place in Kilkenny, but which might have occurred in any other place in the known world. During the rebellion which occurred in Ireland in 1798 (or it may be in 1803), Kilkenny was garrisoned by a regiment of Hessian soldiers, whose custom it was to tie together in one of their barrack rooms two cats by their respective tails, and then to throw them face to face across a line generally used for drying clothes. The cats naturally became infuriated, and scratched each other in the abdomen until death ensued to one or both of them, and terminated their sufferings.

The officers of the corps were ultimately made acquainted with these barbarous acts of cruelty, and they resolved to put an end to them, and to punish the offenders. In order to effect this purpose, an officer was ordered to inspect each barrack room daily, and to report to the commanding officer in what state he found the room. The cruel soldiers, determined not to lose their daily torture of the wretched cats, generally employed one of their comrades to watch the approach of the officer, in order that the cats might be liberated, and take refuge in flight before the visit of the officer to the scene of their torture. On one occasion the "look-out-man" neglected his duty, and the officer of the day was heard ascending the barrack-stairs while the cats were undergoing their customary torture. One of the troopers immediately seized a sword from the arm-rack, and with a single blow divided the tails of the two cats. The cats of course escaped through the open windows of the room, which was entered almost immediately afterwards by the officer, who inquired what was the cause of two bleeding cats' tails being suspended on the clothes line, and was told in reply that "two cats had been fighting in the room; that it was found impossible to separate them; and that they fought so desperately that they had devoured each other up, with the exception of their two tails," which may have satisfied Captain Schummelkettel, but would not have deluded any person but a beery Prussian.

I heard this version of the story of the Kilkenny cats in Kilkenny, forty years ago, from a gentleman of unquestioned veracity, and I feel happy in submitting it to your numerous readers.

JUVENA.

MEANING OF THE WORD סֵלַח (SELAH).

Amongst the various meanings given to this word by Rabbinical and Christian writers, such as Aben Ezra, Kimchi, Gesenius, Ewald, Herder, De Wette, Tholuck, Hengstenberg, and Rosenmüller, there are two which seem to me to include nearly all the arguments which etymology and grammar appear to require.

The first meaning is that given by Kimchi, in his Commentary on Psalm III. These are his words:—

"This word, נָחַם , has not any meaning corresponding with that of the context. It is, indeed, a note in music, so that the musicians might be reminded when they came to certain parts of the tune. It seems this word is not found in Scripture, except in the poetical part: and of those, only in the Psalms and the prayer of Habbakuk."

In my opinion the root of the word is נָחַם , and נ is paragogic; for the accent is always on the penultimate. Its meaning is, a *lifting up*, or *elevation*, as applied to the voice; i. e. it denotes a *elevation of the voice*." (See *The Psalms in Hebrew; with a Critical, Exegetical, and Philological Commentary*, by the Rev. G. Phillips, B.D., vol. i. Introduction, ix. London, 1846.)

The second meaning is that given by Mendelssohn, who maintains—

"that as a chorus is often met with in the Psalms, נָחַם was written by the chief musician as a sign by which the congregation might know when they were to join in the music of this term."

It is also probable that the word, in process of time, obtained a more extensive use than is implied in its strict and literal meaning. It appears, therefore, from some of the places where it is found, that it serves to mark a *change in the subject* of the Psalm; and we may infer as a consequence, that it serves also to mark a change in the singing or music. (See the Work of Rev. G. Phillips, *ut supra*.)

These meanings appear to include all that is necessary, to complete the sense of the Psalms where the word occurs. Professor Lee says it means *praise*, and is derived from an Arabic root signifying "he blessed," and corresponds with the word *amen*, or the *Doxology*. (See his *Hebrew Grammar*, p. 383 (note). But his opinion is not generally followed.

The LXX. translate the word by Αἰψαλμα ; while Aquila renders it by ἀέ ; Symmachus by eis tōn aiōna ; and Theodotion by eis tēlos . But it would be endless to enter into all the details connected with this hopeless subject. The two principal meanings which I have given, will, perhaps, be satisfactory to those who take an interest in such matters. Further particulars will be found in Noldius (*Concord. Part. Annotationes et Vindiciæ*, Num. 1877). J. DALTON.

Norwich.

FUNERAL AND TOMB OF QUEEN ELIZABETH.—The following items, from certain original Exchequer documents which I have lately examined, give the names of the artists employed on the tomb of Queen Elizabeth; probably not other-

* It occurs seventy-one times in the Psalms, and three times in Habbakuk.

wise preserved, and which may, therefore, be interesting to some readers of "N. & Q."

"28 Aug., 1607.

Defts due at her late Ma^{ty} death,
and payed sinse.

"To Sr John fortescue for the funerall
charges of the late Queen,

xviij^m ccc^{lii} v^s vi^d
(17,801*l*. 5*s*. 6*d*.)

Charges of the tomb for the late Queens:

Maximilian Powtran . . .	Ql xx ⁱⁱ	} vii ^s lxv ⁱⁱ besides
Patrick the blacksmith iiij ^{xx}	xx ⁱⁱ	
John de Crites y ^r painter . . .	c ⁱⁱ	

stone, w^{ch} amounted to 200 lb.

(in) all 965 0 0."

E. P. SHIRLEY.

118, Eaton Square.

THE ISLE OF AXHOLME.—My attention has recently been drawn through objects not of an antiquarian nature, to the singular river island called Axholme, in the county of Lincoln. The fertility of its soil, subdivision of land among small proprietors, cultivation of potatoes and flax, and the poverty of its inhabitants, cause it to resemble in some respects a province of Ireland. At the time of Mr. Stonehouse, its historian, 1839, from among its twelve thousand population, no fewer than one thousand were freeholders, a proportion probably unique in the kingdom. Three eminent antiquaries—Sir John Ferne, author of the *Blazon of Gentry*; James Torre, who died 1819, a laborious collector of Yorkshire antiquities; and George Stovin, who died in the last century, were natives of the district; nor can we forget Wesley was born at Epworth, the principal town of the island. A colony of French and Dutch refugee emigrants once flourished in the neighbourhood, and slight traces, I believe, exist of them to the present day. Drainage has changed the course of the Don and Idle rivers, and altered the ancient character of the country; but churches of considerable architectural pretension, relics of crosses, a hermitage at Lindholme, &c., give much antiquarian interest to this peculiar district.

THOMAS E. WINNINGTON.

RECUSANTS, temp. JAMES I.—During the reign of James I. the bishops received orders, at the suggestion of the chancellor, to issue a sentence of formal excommunication against recusants. One of the results of this excommunication would be, I presume, denial of burial in consecrated ground. At Allenmoor, near Hereford, this seems to have led to a riot, which, but for the Earl of Worcester, might have proved a formidable insurrection. In other places probably the same prohibition would be carried into effect. Meanwhile, by another law, any person burying in other than consecrated ground, was liable to a fine of 100*l*. What were the Nonconformists to do, and what did they do? May this law, at a later

period, have led to the 'formation of "Quakers' Yards" referred to by your correspondent LLWYD (3rd S. v. 194)?
A. E. L.

GUADALQUIVIR.—The critic in *The Times* newspaper of March 26, derives the name of this river from the Arabic *Wady*—that is, the valley of so-and-so. But surely this is both incorrect and unmeaning; as the word *river*, or *water*, as he himself abundantly shows, enters almost always into the actual name of a river. *Gua* is evidently *agua*, for the Latin *agua*, as in the word used for brandy—*guardiente*, or *agua ardiente*. Guadalquivir most probably means "the river of the green meadow."

The same critic finds the word *bod*, a house, to be the first element of Boscombe; whereas, to us, it is evidently *box* or *bush*. "The bushy dell," being the translation of Boscombe.

To talk of something else: Is not the proper pronunciation of tea—*té-à*? The Chinese call it *tshah*; and those who adopted our way of spelling it, probably intended the word to be pronounced as I have suggested, with the diæresis. How much wanted in our printing are a few diacritical signs, especially in all those words in which *e* and *a* do not coalesce in sound! What a pity our printers do not adopt, in all these cases, the diæresis! Suppose *idea*, *Crimea*, and *preamble*, sounded like *sea*, *pea*, and *dream* (as we have heard them), how can one blame the person who follows the obvious analogy of spelling? For the same reason, North Americans call New Orléans, *New Orleans*.

For our three different sounds of *th*, we also want distinct characters: *that* (soft), *thick* (hard), and *Aut-hony* (divisive), like the German *t-hun*, should surely be distinguished to the eye as well as the ear. The *Phonographic News* was built upon a real want. Who will invent a simple type (will the Saxon do?) for these different sounds, and secure their general adoption? O. T. D.

EARLY INVENTION OF RIFLING.—In Sir Hugh Plat's *Jewel-House of Art and Nature*, 1653 (1st edition 1594), the 17th article runs thus:—

"How to make a Pistol, whose Barrel is 2 Foot in Length, to deliver a Bullet point blank at Eightscore.

"A pistol of the aforesaid length, and being of the petronel bore, or a bore higher, having eight gutters somewhat deep in the inside of the barrel, and the bullet a thought bigger than the bore, and so rammed in at the first three or four inches at the least, and after driven down with the scouring stick, will deliver his bullet at such distance. This I had of an English gentleman of good note for an approved experiment."

JOHN ADDIS.

WHITTLED DOWN.—This expression is generally considered to be purely an Americanism, but it is to be found in Horace Walpole's letter to Mann of Oct. 14, 1746. He is speaking of our losses in the battle of Rocoux, and says—

"We make light of it; do not allow it to be a battle, but call it 'the action near Liege.' Then we have whittled down our loss extremely, and will not allow a man more than three hundred and fifty English slain out of four thousand."

A. A.

Poets' Corner.

Queries.

J. P. ARDESOLF, a lieutenant in the Royal Navy, published *An Introduction to Marine Fortification and Gunnery*, in two parts. Gosport, 8vo, 1772. More about him will be acceptable. S. Y. R.

RABBI ABRAHAM ABEN HHAÛM, a Spanish Jew in the twelfth century, left two works; one on the preparation of colours and gilding for the illumination of MSS.; and the other on the initial ornamental letters of MSS. of the law. Where are these MSS. now? SIGMA-THETA.

BESSON THE BOOKSELLER.—In the Cottonian MS. Titus B., vii. fol. 96, there is a letter from Thomas Besson to the Earl of Leicester for license to print certain books (1587). He was an English bookseller at Leyden. Can any of your readers give me any further information relating to him? E.

CALCEBOS.—The ancient charters of the Abbey of Mont St. Michel are now preserved among the archives of the Département de la Manche at St. Lo. Among the names of the numerous witnesses subscribed to them, I have observed Guillelmus Calcebues, Rualenth Calcebos, Rivallo Calcebos. The last two I suppose to have been one and the same person, and this supposition is confirmed by finding subscribed to another charter *Ruellem* Canonicus. Besides which, in a memorandum of the year 1155, mention is made of *Rualendus*, Præpositus de Gener. (Guernsey), where the abbey had possessions.

There can, I think, be little doubt that *Rualenth*, *Rivallo*, *Ruellem*, *Rualendus*, are only different forms of the same name. And if so, *Calcebos* is probably the name of some office held in the abbey.

Can you give me any information on this point? P. S. C.

T. P. CHRISTIAN.—This gentleman wrote a play called *The Revolution*, and one or two other works. Mr. Christian was a lieutenant in the navy. Was he a native of the Isle of Man? IOTA.

THREE CHARLES CLARKES.—Watt ascribes to Charles Clarke, F.S.A. of Balliol College, Oxford, the works of three persons of the same name, viz.:—

1. Charles Clarke, F.S.A. sometime of Balliol College, Oxford, whose only published work with which I am acquainted appeared in 1751. As to

him, see Nichols's *Lit. Anecdotes*, iii. 530, v. 447-454, 701, 702; ix. 615; *Monthly Review*, vi. 69; *Bibl. Cantiana*, 194.

2. Charles Clarke, Capt. R.N., the circumnavigator, who died at sea, 22 Aug. 1779, æt. 38. As to him, see *Philos. Trans.* [vii. 75; *Annual Register*, xi. 68, xiv. 159], xxii. 203], xxiii. 194], 218] xxvii. 149; *Biog. Brit.* ed. Kippis, iv. 193-236; Kippis's *Life of Cook*, 480. He is often erroneously called Clerke.

3. Charles Clarke, F.S.A. sometime of the Ordnance Office, whose works appear to range from 1787 to 1820, and who died in or about 1841 at Camden or Kentish Town. As to him, see Nichols's *Illustr. Lit.* vi. 610-757; *Biog. Dict. Living Authors*; *Bibl. Cantiana*, 153, 210, 211; Cruden's *Gravesend*, 459; *Gent. Mag.* N. S. xvii. 342.

I am desirous of ascertaining—

(i.) When the first-mentioned Charles Clarke died?

(ii.) Whether Nichols is correct in calling him the Rev. Charles Clarke?

(iii.) The exact date of the death of the third mentioned Charles Clarke?

(iv.) Whether the first and third Charles Clarke (each of whom seems to have been connected with Kent) were father and son, or how otherwise related?

The compilers of the Bodleian Catalogue, and the Catalogue of the Society of Antiquaries (misled no doubt by Watt) have also confounded the first and third of these persons. S. Y. R.

CURIOUS SIGN MANUAL.—At the time Iconium was the capital of the Turkish world, and a Sultan or Khan unable to write had to put his sign manual to a document, he was wont to dip his hand in ink, and leave the print of it upon the paper. Have any of your readers ever seen such signatures, or is any antiquary able to state whether such a custom obtained in Christendom in remote times? H. C.

DENMARK AND HOLSTEIN TREATY OF 1666.—In the Catalogue of the Collection of MSS. in the Library of All Souls College, Oxford, printed in 1842, under the care of the Rev. H. O. Coxe, now principal librarian of the Bodleian, in the notice of vol. ccxviii. fol. 54 b, is an entry of "Letters and Papers having reference to the *Treaty of the King of Denmark with the Duke of Holstein, 1666.*" Where can I find any further notice of the Treaty so alluded to, and what were its particulars? E.

GAMES OF SWANS, ETC., WHAT?—In the survey of the temporalities of the Abbot of Glastonbury (*Monast.*, vol. i. p. 11), there are enumerated "*Games of Swannes*," of "*Heronsewes*," and of "*Fesautes*." It may be surmised this means preserves for the purpose of sport. Is the word

used any where else in this sense, or in any author on Venerie? Dame Juliana Berners (*Boke of St. Albans*), tells us we should say "an berde of swannys," "a nye of fesauntys," and "a sege of herons." A. A.

Poets' Corner.

GLOVES CLAIMED FOR A KISS.—Perhaps some of your readers could inform me how the custom arose of claiming a pair of gloves by a kiss when asleep? Wm. F. H.

GOLDSMITH'S WORK.—Is there any small work in existence which treats of the manipulatory processes of the goldsmith's art? SIGMA-THETA.

HUM AND BUZ.—Heraclitus Ridens, concerning whom I sometime since made inquiry, says,—

"Preserved or reserved, 'tis all one to us,
Sing you Te Deum, we'll sing *Hum and Buz*."
Vol. ii. p. 56.

These lines are put into the mouth of an opponent. "*Hum and Buz*," look like "*Humbug*" writ large. Was such a phrase in ordinary use? B. H. C.

JUSTICE.—When was the designation *Justice* first applied to county and town magistrates? and when did it fall into general disuse? When did it cease to be usually given to police magistrates? I believe it is now confined to the judges of her Majesty's courts of law, or of assize, as "*Mr. Justice Talfourd*," &c. Magistrates are called, as a body, "*the justices of the peace*," but the title is no longer colloquially applied to individuals, unless it is retained in any part of the country, of which I am not aware. The initials J. P. are still frequently attached to a magistrate's name in printing or writing. In the reign of Queen Mary we read of a Middlesex magistrate "called justice Tawe, a popish justice, dwelling in the town of Stretford on the Bowe," whom the editor of *Narratives of the Reformation* (Camden Society, 1859), p. 160, has identified with John Tawe, a bencher of the Inner Temple, and treasurer of that house 6 Edw. VI. and 1 Mary. In the plays and novels of the last century the designation appears in common use; and Fielding himself was best known as Justice Fielding. J. G. N.

LINES ON MADRID.—Mr. Ford, in his *Hand-Book for Spain* (Part II. p. 662, ed. 1855), quotes the following lines in Spanish, as applicable to the capital of Spain:—

"Quien te quiere—no te sabe;
Quien te sabe—no te quiere."

These may be translated thus:—

"He who likes thee—does not know thee;
He who knows thee—does not like thee."

I should like to know who is the writer of the lines in Spanish. J. DALTON.
Norwich.

MOUNT ATHOS.—Where can I find an account of the mission of Minoides Mynas, who was sent by the French government to Mount Athos? As I wish to be "posted up" in accounts of the monastic libraries there, I shall be obliged by reference to works on the subject since Mr. Curzon's. I have seen Bowen and Tozer's in the *Vacation Tourists*. What is the present state of the holy mountain?

SIGMA-THETA.

PETRARCH.—What is the date of publication and value of a copy of Petrarch which I can only describe as dedicated to Marco Antonio da Bologna by Giovanni Lanzo Gabbiano? In the preface, which remains, although the title-page is gone, an allusion to Pope Leo (qy. X.), coupled with the year 1523 in pencil on the cover, seems to fix the date about 1520-3. As this and the above may be sufficient data, I will extract it. Gabbiano says to M. A. da Bologna—

"Ne voi ne persona alcuna si ammiri che io di età così tenera, tanto ardentemente ami e diligentemente desidero di servire colui, il quale da gentiluomini generalmente e da signori ed al fine da *Papa Leone* è stato sommamente venerato ed amato."

GEO. MITCHELL.

Walbrook House, 37, Walbrook.

"ESSAY ON POLITENESS."—Who was the author of *An Essay on Politeness*, Dublin, 1776?

ABBA.

QUOTATIONS.—About the years 1836 or 1837, a periodical was published for a short time, of which I forget the name. I am anxious to discover it, and also for special reasons desire to ascertain the name of the author of a poem which appeared in it, beginning—

"I had no friend to care for me,
No father and no mother;
And early death had snatched away
My sister and my brother,
And flowers had covered all their graves
Ere I could lip their names," &c.

I have no clue but my recollection of some fragments of the poem, of which I have given the commencement; but I think it was somewhere about the size of *Chambers' Journal*, First Series.

T. B.

RICHMOND COURT ROLLS.—Mr. KNAPP will be much obliged for any information as to the Court Rolls of the Manor of Richmond, Surrey, and in particular where they can be inspected.

Llanfoist House, Clifton.

"THE RUEFUL QUAKER."—The late Maurice O'Connell, M.P., wrote something with the above title. Where can I get a copy? S. REDMOND.

SAVOY RENT.—Several pieces of freehold land in the parish of Shabbington, Bucks, pay what is called a Savoy rent. Can any of your readers inform me the origin of this? No work is done or protection given in return for this rent. The

land is liable to be flooded: is it possible that originally it was a payment for the clearing out of the river?

JOHN SHELDON.

TALBOT PAPERS.—In an article printed in the *Records of Buckinghamshire*, vol. i., on Sir John Fortescue, of Salden, mention is made of "*the unedited Talbot Papers*." Can any of your readers say where these papers are deposited? or where they are likely to be heard of? They are not in the British Museum.

KAPPA.

WILLIAM THOMSON.—Can any Scottish correspondent give me any information regarding this author, who was a blind man, and published at Perth, in 1818, *Caledonia*; or, *the Clans of Yore*, a Tragedy in five acts, dedicated to Sir Murray McGregor of Lanrick, Bart.? In a MS. list of Perthshire dramatists, it is stated that the tragedy was acted at Perth. In Watt's *Biblioth. Britan.* the authorship of *Caledonia* is erroneously attributed to W. Thomson, LL.D. (a native of Perthshire), who died in 1817.

IOTA.

SIR THOMAS WALSLINGHAM.—Can any of your readers give me any information as to the descendants (if any) of Sir Thomas Walsingham, of Scadbury in Kent, who married Lady Anne Howard, daughter of Theophilus, Earl of Suffolk? If they had no descendants, did the property go to the Honourables Henry and Robert Boyle, second and third sons of Henry, first Earl of Shannon? Their great grandmother was a sister of Lady Anne Walsingham's, and they successively took the name of Walsingham.

E. M. B.

JOHN WOOD, sometime Fellow of Sidney College, Cambridge (B.A. 1737-8; M.A. 1742; B.D. 1749), was Rector of Cadleigh, Devonshire; and published *Institutes of Ecclesiastical and Civil Polity*, London, 8vo, 1773, and *An Essay on the Fundamental or most Important Doctrines of Natural and Revealed Religion*, London, 8vo, 1775. The date of his death will oblige

C. H. & THOMPSON COOPER.

Cambridge.

Queries with Answers.

BRANDT'S "SHIP OF FOOLIES."—Would you inform me whether a copy of A. Barclay's "*Ship of Fools*," date 1509, was printed by W. de Worde; and, if so, what is now the value of that edition? I have a copy, destitute of the title-page, and one or two leaves of dedicatory verses, &c., and one or two other faults; but not wanting altogether more than six verses (stanzas). The fragment also contains "*The Mirror of good Manners*" of the same date, and has once contained Barclay's Eclogues, but these are nearly gone. The "*Ship*" contains Loches's Latin version from Seb. Brandt, and the old wood-block engravings, one of which bears the date, 1494. Could you

give me the contents of the title-page, or inform me where I could see a copy, from which I could repair my own.

THURMOND.

[Richard Pynson was the printer of this rare book, as will appear from the following copy of the title-page: "This present Booke named the Shyp of folys of the worlde was translated in the Colledge of saynt mary Otery in the counte of Deuonsshyre: out of Laten, Frenche, and Doche into Englysshe tonge by Alexander Barclaye Preste, and at that tyme chaplen in the sayde Colledge: translated the yere of our Lorde god mccccviii. Imprentyd in the Cyte of London in Fletestre at the signe of Saynt George. By Rycharde Pynson to hys Coste and charge: ended the yere of our Sauour m. d. ix. The xiiii. day of December." Folio, pp. 556. For a collation of this scarce work see Bohn's edition of *Lowndes*, p. 255; and for a copious description of it, with specimens of the curious engravings on wood, Dibdin's edition of *Ames*, ii. 431. A beautiful copy in morocco in *Bibl. Anglo-Poetica*, 1051; Inglis's sale (two leaves MS.), 6l. 16s. 6d.; Sir Peter Thompson's, 16l.; Sotheby's in 1821, 28l. A copy is in the Grenville Library, British Museum.]

PARLIAMENTARY SITTINGS.—I observe from Earl Stanhope's (Lord Mahon) *History* that, in the reign of George II., the ordinary hour of meeting of the Houses of Parliament was twelve o'clock, noon. At what time subsequently did the present practice begin of their assembling, generally, in the evening?

J. R. B.

["The Lords usually meet, for despatch of legislative business" (says Mr. May, in his *Parliamentary Practice*, p. 212, fifth edit.), at five o'clock in the afternoon, and the Commons at a quarter before four, except on Wednesday, and on other days specially appointed for morning sittings. The sittings were formerly held at an early hour in the morning, generally at eight o'clock, but often even at six or seven o'clock, and continued till eleven, the committees being appointed to sit in the afternoon. In the time of Charles II. nine o'clock was the usual hour for commencing public business, and four o'clock for disposing of it. At a later period, ten o'clock was the ordinary time of meeting; and the practice of nominally adjourning the house until that hour continued until 1806, though so early a meeting had long been discontinued. According to the present practice, no hour is named by the House for its next meeting, but it is announced in the *Votes* at what hour Mr. Speaker will take the chair. Occasionally the House has adjourned to a later hour than four, as on the opening of the Great Exhibition, 1st May, 1851, to six o'clock, and on the Naval Review at Spithead, 11th Aug. 1853, to ten o'clock at night."]

SIR THOMAS LYNCH.—Can you tell me in what year Sir Thomas Lynch was Governor of Jamaica, and whether he had any sons or daughters, and who they married?

A. R. F.

[Sir Thomas Lynch, knt. of Esher in Surrey, was president and thrice governor of Jamaica. In 1664, Sir

Charles Lyttleton left the government of that colony under the care and direction of the Council, who chose Col. Thomas Lynch as president. He was appointed Governor in 1670; again in 1681; and placed for the third time at the head of the government in 1683. Sir Thomas's first wife was Vere, daughter of Sir George Herbert, by whom he had Philadelphia, who married Sir Thomas Cotton, Bart., of Cumbermere, and had less than nine sons and six daughters.

Sir Thomas Lynch married, secondly, Mary, daughter of Thomas Temple, of Frankton, co. Warwick, Esq. This lady subsequently married Sir Hender Molesworth, governor of Jamaica. *Vide Collins's English Baronets*, vol. iii. pt. ii. 613; iv. 29.]

ESQUIRES' BASTS.—I have never yet met with an explanation of the above in the coat armour of Mortimer, Earl of March. Could you or any of your contributors give me the derivation of the word, or tell me where one is to be found?

R. H. RUSSO.

[Robson (*British Herald*, Appendix) gives the following explanation of this term: "*Base*, or *Basts Equis*, also termed *squire*, *esquire*, and *equire*, resembles the gyron; but contrary to that bearing, which cannot extend further than the middle fesse point, runs tapering to the furthest extremity, from which it issues, formed like the gyron by a straight line on one side, and a bevilled one on the other."]

MRS. ANN MORELL.—Wanted the parentage of Mrs. Ann Morell, wife of Dr. Thomas Morell, who, in the year 1780, held the vicarage of Chiswick, co. Middlesex. Also if the said Ann had a brother William?

M. M. M.

[Dr. Thomas Morell married in 1788, Anne, daughter of Henry Barker, of Grove House, near Sutton Court, Chiswick.]

Replies.

"THE BLACK BEAR," AT CUMNOR.

(3rd S. v. 376.)

One of the queries of your correspondent H.C. is answered by the following extract from Hugh Usher Tighe's *Historical Account of Cumnor*, 2nd edit. Oxford, 1821:—

"In allusion to one circumstance, which makes a prominent figure in *Kenilworth*, there is no reason to suppose that an inn, designated 'the Black Bear,' flourished in Cumnor in the reign of Queen Elizabeth; but the spirit of romance has penetrated that retired spot; the pride of reputed ancestral renown, and the solicitations of some romantic Members of this University have triumphed, and the sign of 'the Black Bear' has been recently affixed to the public-house in the village, with the name of 'Giles Gosling' inscribed beneath it."

Sir Walter Scott's romance of *Kenilworth*, charming as it is, has no pretence to historical

accuracy of any kind. It is a tissue of false statements from beginning to end. He took no pains to collect authentic information upon any one point, *nor did he ever visit Cumnor*, as your correspondent naturally supposes.

In 1850, Mr. A. D. Bartlett, of Abingdon, published *An Historical and Descriptive Account of Cumnor Place*, in which very interesting book, at p. 129, I find the following passage confirmatory of what has been advanced:—

"There is no reason to believe that an inn, like the one described by Scott, existed at Cumnor in the reign of Elizabeth, and both that and the landlord of the inn were purely his inventions; but it certainly is singular that he should have chanced to hit upon the name of a person, who no doubt at the time of Lady Dudley's death was living in the village, as the name of Frances Gosling appears in the parish register of burials in 1562; but no other mention of the name has been discovered in the subsequent registers, and there is no tradition in the village of the family having lived in the place; it is quite clear that this was the surmise of Scott, who never had access to the register, nor was he ever at Cumnor."

As for Anthony Forster, far from being the "surly domestic represented by Scott," he was a gentleman both by birth and education, and a respectable one to boot. Until he came to Cumnor Place nothing whatever is known of where he lived. Wood, Aubrey, and Ashmole describe him as a tenant to Lord Dudley; but Mr. Bartlett has shown that when poor Amy's death happened, the mansion and estate belonged to William Owen, of whom Forster in the following year bought it, and subsequently the lordship of the hundred of Hormer.

Mr. Pettigrew, in his *Inquiry concerning the Death of Amy Robsart* (an able paper read at the Congress of the British Archæological Association, held at Newbury in 1859), thus concludes his defence of the supposed murderers of this unfortunate lady:—

"Great cruelty has been exercised towards Anthony Forster. The narratives regarding him abound with falsehood, and the reports of his condition subsequent to the death of Lady Dudley are most calumnious. His excess of misery, his melancholy, nay his madness, do not appear by any particulars that can be traced in connexion with his history. The period during which he is stated to have so miserably languished seems to have been one of long duration, for we find that he survived from 1560, the date of Lady Dudley's decease, to the year 1572, being twelve years. Neither were his usual pursuits abandoned, nor his habits changed. His love of music appears to have been sustained to the last, as in his will he makes a bequest of his music books to an old acquaintance. His favourite horses are also left to other friends, and in his last testament their qualities are distinguished. The building of his mansion proceeds, he makes great alterations and additions. His initials appear on several portions, showing that he carried out his purpose to the last, and, to crown all, upon the death of his friend Oliver Hyde, two years only preceding his own decease, he enters into public life, becomes the representative of the borough of Abingdon, and dies holding that position. Surely these circumstances must relieve Forster from the wicked re-

ports which have been circulated against him, and excite the regret of all lovers of truth and justice, that his name should have been thus defamed, and his memory blasted by the foulest of accusations and most infamous of charges made current by the pen of any eminent writer, whether it be of fiction or of history."

EDWARD F. RIMBAULT.

I am not prepared to say what is the sign or inscription below it now; but in 1834, it was the "Bear and ragged Staff," and the landlord's name appeared on the signboard, followed by the words, "late Giles Gosling." F. C. H.

IVAN YORATH.

(3rd S. iv. 370.)

Many years since, my attention was directed to the extract from the parish register of Llanmaes, Glamorgan, in which the name of Ivan Yorath occurs. In order to make my letter intelligible, it is necessary that I should transcribe the extract, which is as follows:—

"Ivan Yorath, buried a' Saturdaze, the xiiii day of July, Anno dñi 1621, et anno regni regis vicesimo prime annoque ætatis sue circa 180. He was a sowdier in the fighte of Bosworthe, and lived at Lantwitt Major, and hee lived much by fishing."

There are several statements in this short paragraph which prevent me from believing it to be founded in fact. The year 1621 was *not* "the twenty-first year of the reign" of any King of England. James I. (of England) ascended the throne on the 24th of March, 1603, and reigned until the 27th of March, 1625; and, therefore, the year 1621 would have been the "19th and 20th year" of the reign of that monarch.

The battle of Bosworth Field was fought on the 22nd of August, 1485—one hundred and thirty-six years previous to the year 1621. Yorath may have been fourteen years old when he was present at the battle of Bosworth Field; and we may, therefore, conclude that he was born in the year 1472, or in the following year. If this supposition be correct, his age in 1621 would have been 149 years. A very great age I admit, if there be any truth in the extract from the parish register of Llanmaes, which I am not prepared to admit. I first saw this statement, relative to Ivan Yorath in the *North Wales Chronicle* about seventeen years since, the paragraph being thus headed—"The Real Old Soldier;" and as I knew that a great regard for antiquity has long existed in the Principality of Wales, I received the history of Yorath's longevity *cum grano salis*, for which I see now no occasion to apologise. My belief is, that the whole statement arose in error; and that the paragraph in the parish register was made in the reign of King Charles I., who was born in 1600, and the twenty-first year of whose age (not of his reign) would have fallen in 1621; at which

time Yorath died, being probably 108 (and not 180) years old. What then becomes of Yorath's presence at Bosworth Field in August, 1485? My reply is —

"Si quid mihi ostendis simile, incredulus odi."

Years before Yorath was born, the *highest* authority stated, that "the days of man's years are threescore years and ten;" and I am inclined to think that Yorath did *not* treble the average time which has been allotted to man for the last three thousand years. A long letter on this subject appeared in *The Naval and Military Gazette* for September 6, 1851, which is worthy of perusal.

ZEITEN ALTEN.

SENECA'S PROPHECY OF THE DISCOVERY OF AMERICA: THE GREAT ITALIAN POET.

(1st S. i. 107; iii. 464; iv. 300; 3rd S. v. 298, 368.)

Your correspondents will find two forms of this supposed prophecy in the numbers here referred to. The following remarks have not, I think, been anticipated in the preceding volumes.

Among the MSS. of Dr. Dee is "Atlantidis, vulgariter Indiæ Occidentalis nominatæ, emendatior Descriptio quam adhuc est vulgata." We here learn what Dee's opinion was with regard to the situation of Atlantis. Some think the Platonic Atlantis may be no more than a moral romance, or allegory: see Strabo, lib. ii. c. 3, 56; Ficinus in *Platonis Critiam*; Acosta's *East and West Indies*, p. 72; Pancirolli *Rerum Depeditarum*, &c., Liber, 1631, t. ii. 15—19; Purchas's *Pilgrimage*, p. 799. That, on the other hand, it had a geographical situs is maintained by Hornius, *De Originibus Americanis*, lib. ii. c. 6; Catcott, *On the Deluge*, pp. 142-45, 152-64; Jones of Nayland, *Physiological Disquisitions*, 516 sqq.; Clarke's *Maritime Discovery*, Introduction, 51—57, where also will be found the opinions of Bryant, Bailly, Rudbeck, Buffon, Whitehurst, and Maurice. The passages confirming this relation, which have been adduced from Greek and Roman writers for the purpose of showing that the ancients had some knowledge of the situation of America, are collected by Jackson in his *Chronological Antiquities*, vol. iii. Cf. Schmidii, *De America Oratiuncula* ad calc. Pindari, 1616, 4to; *Classical Journal*, viii. 1—4. The principles of navigation, and of its sister, astronomy, are universally ascribed to the Phœnicians; see Purchas, Part i. chap. i. § 12. But Varrerius, a Portuguese writer, in a Commentary, *De Ophyra Regione (Critici Sacri)*, Londini, vol. viii., Amstelædami, vol. ii.), discusses the various theories, that it was located in India, in Ethiopia, in America; and maintains the improbability that the Phœnicians ever sailed to Hispaniola. This subject—the Ophirian voyage—

I reserve for another article. "All that has been said, or perhaps that can be said upon it, is summed up in the Appendix of Cellarius to his great work on ancient geography, *De Novo Orbe, an cognitus fuerit veteribus*, vol. ii. pp. 251-254, and in Alexander von Humboldt's *Kritische Untersuchungen über die historische Entwicklung der geographischen Kenntnisse der neuen Welt*, Berlin, 1826." Smith's *Dict. of Greek and Roman Geography*, s. v. Atlantis. In the edition of Cellarius before me, Amstelædami, 1706, this *Additamentum, De Novo Orbe*, is in pp. 164—166.

"The Great Italian Poet" (3rd S. v. 298) is no other than Dante; see *Purgatory*, canto xi.

The following remarkable passage is in the Introduction to the *Encyclopædia Metropolitana*, i. 10. It is to be regretted that the eloquent author did not himself furnish a metrical translation of the accompanying extract; but, by being inserted in "N. & Q.," I hope it will be supplied:—

"We can recall no incident of Human History that impresses the imagination more deeply than the moment when Columbus, on an unknown ocean, first perceived that startling fact—the change of the magnetic needle! How many such instances occur in History, where the *Ideas of Nature* (presented to chosen minds by a higher Power than Nature herself) suddenly unfold, as it were, in prophetic succession, systematic views destined to produce the most important revolutions in the state of Man! The clear spirit of Columbus was, doubtless, eminently Methodical. He saw distinctly that great leading Idea, which authorized the poor pilot to become 'a promiser of Kingdoms;' and he pursued the progressive developement of the mighty truth with an unyielding firmness, which taught him to 'rejoice in lofty labours.' Our readers will perhaps excuse us for quoting as illustrative of what we have here observed some lines from an Ode of Chiabrera, which, in strength of thought, and lofty majesty of Poetry, has but 'few peers in ancient or in modern Song':—

"COLUMBUS.

"Certo, dal cor, ch' alto Destin non scales,
Son l' imprese magnanime neglette;
Ma le bell' alme alle bell' opre elette,
Sanno gioir nelle fatiche eccelsæ:
Ne biasmo popolar, frale catena,
Spirto d' onore il suo cammin raffrena.
Così lunga stagion per modi indegni
Europa dispregzò l' inclita speme:
Schernendo il vulgo (e seco i Regi insieme),
Nudo nocchier promettitor di Regni;
Ma per le sconosciute onde marine
L' invitta prora ei pur sospinse al fine.
Qual uom, che torni al gentil consorte,
Tal ei da sua magion spiegò l' antenne,
L' ocean corse, e i turbini sostenne
Vinse le crude immagini di morte;
Poscia, dell' ampio mar spenta la guerra,
Scorse la dianzi favolosa Terra.
Allor dal cavo Pin scende veloce,
E di grand Orma il nuovo mondo imprime;
Nè men ratto per l' Aria erge sublime,
Segno del Ciel, insuperabil Croce;
E porse umile esempio, onde adorarla
Debba sua Gente."—*Chiabrera*, vol. i."

BIBLIOTHECÆ. CETHAM.

MEDIÆVAL CHURCHES IN ROMAN CAMPS.

(3rd S. v. 329.)

Though, doubtless, many ancient Christian churches have been built upon the sites of temples in the Roman stations of Britain, I think your correspondent R. N. is mistaken with respect to the church at Chester-le-Street, in the county of Durham. Eight years ago, Mr. Thomas Murray, in ploughing a field called the High Mains, situated about 120 yards south of the church, came upon a hypocaust, and various other remains of a Roman station, extending over a considerable area. On examining the place, and conversing with persons long acquainted with it, I formed the opinion that the north boundary of the station ran about eight yards within the Deanery garden; and extended from the Roman Road (our great North Road), a distance of 350 yards, to a continuous mound with a ditch outside 230 yards long; which I think, marks the eastern boundary of the station. I presume that the road above-mentioned is the west boundary. Part of the modern town stands upon that portion of the camp-area which adjoins the great North Road. The remainder, which is under the plough, presents the appearances peculiar to Roman soil; being darker in colour, and more friable than the adjoining field. It is also higher than the circumjacent lands of the plateau, and, therefore, dominates them. I think it very probable, that the Deanery garden, the old churchyard, and the new burial ground also, —extending, altogether, about 300 yards northward of the station—may have been occupied by suburban houses, gardens, &c.; as I to-day observed fragments of Samian and coarse Roman earthenware scattered over them, as well as over the station itself. It would seem that the Roman place of burial was on the west side of the road, where an altar-shaped monument was found, bearing the following inscription:—

“DM—SINM—VIXIT—
ANNIS—XXV—
DIGNISS—MS.”

The dashes indicate where the inscription is broken into lines. Before the “DM,” and the “XXV,” a heart-shaped leaf, pendant from a short stalk, is introduced. Does this occur elsewhere? And what does it mean? G. H. or S.

MORGANATIC AND MORGENGABE.

(3rd S. v. 235, 328.)

As somewhat advanced in years, I can assure MELETES I am not addicted to “a play of fancy” when I cannot support assertion by authority, or establish argument by fact.

Heineccius was undoubtedly an excellent jurist, but excellence in one science does not preclude

failure in another. Dr. Johnson was an excellent moralist and writer, but a very bad etymologist. In this belief, I look upon this long exploded idea of deriving morganatic from *morgengabe* as a failure for the following reasons:—

1. A term, the more distinctive it is of what it defines, is so much the more perfect: if a supposed derivative have no relation to its root, the derivation must be worthless. A *morgengabe* is not exclusively a concomitant to morganatic marriages: it is a legal accessory to every marriage, *ebenbürtig* or *unebenbürtig*; and, consequently, if *morgengabe* were a distinctive and governing word, every marriage would be a morganatic one. The *morgengabe* (the morn's gift) was originally a present, which the husband made to his spouse the morning after marriage. Formerly it was the custom to give such a gift, or present, at every marriage (I translate from a German work); later on, only at those of the nobility. In the laws of Saxony it was a fixed sum, to which every wife was entitled in lieu of dower; and the very fact of its being thus dealt with legally is proof that it need not be made a matter of agreement, which a morganatic marriage, where no legal rule prevailed, necessarily implies, and Heineccius himself, by the words “*acceptis certis prædiis vel promissa certa pecuniæ summa*,” admits. The *morgengabe* seems to have been brought, as an institution, by the Germans, from their Hercynian forests; and shadowed out already in Tacitus (*De Germ.*, cap. xviii.):—

“*Dotem non uxor marito, sed uxori maritus offert. Intersunt parentes et propinqui, ac munera probant: munera non ad delicias muliebres quesita, nec quibus nova nupta comatur; sed boves et frenatum equum et scutum cum framea, gladioque. In hæc munera uxor accipitur atque invicem ipsa armorum aliquid viro offert. Hoc maximum vinculum, hæc arcana sacra, hos conjugales Deos arbitrantur.*”

In explanation of these useful gifts I may remark, that the compounding in the *morgengabe* for a sum of money the real dotation of a farm and its appendages, or any other substantial material chattel, was a later innovation.

It is in furtherance, and confirming this primæval practice, that Luther, in his translation of the Bible, uses *morgengabe* as the sum which the father of the bridegroom had to pay at every marriage to the family of the bride. It will not, I suppose, be insisted on, that morganatic marriages were then known. The legal requirement of a *morgengabe* at marriages was abolished for the kingdom of Saxony by edict, dated January 31, 1839. But I have also a second objection, upon an etymological ground. In *morgen*, sounding to an English ear *moryen*, the final syllable is short—and then what becomes of the essential part of the word *gabe*? In morganatic it is long, with an additional long *ā*: its formation is analogous to *fanatic* and *fanatiech*, from *fanum*,

through the French *faineant*. Deducting the affix *mor*, which is merely intensive, like our *more*—an undefined, because an undefinable idea of extension, like also *moor*, *meer*, *mare*, Germ. *Meer* (the ocean)—we have remaining *gana*; which for all time, and in every country, signifies various modes and degrees of cheating and deception.

In Germany, as we learn from the following passage in Suidas, this was the name of an ancient spae-wife, one of those fatidical women, who, like Alrinia, who received the captive Varus to be immolated by her because she had predicted his defeat, ruled the destinies of the nation. This *Gana*, or *Ganna*, was received by the Emperor Domitian with the greatest honour and respect at Rome:—

“Καὶ Γάννα παρθένος ἢ μετὰ τῆς Βεληδῆς ἐν τῇ Κελτικῇ δελφούσῃ ἦλθεν πρὸς τὸν Δομετιανόν.”

It seems to have been taken by the Celtic nobility as a favourite designation, no doubt from the respect in which these old ladies, as the interpreters of the gods, were held: for one of the most successful Celtic risings against the Roman arms was under the leadership of *Gunnascus*; and the favourite of Heliogabalus, named *Ganys*, was most probably a Celt. At all events, in *gauner*, a cheat, the Germans keep the idea of delusion chained to the word to the present day.

The spread of the word through all the Indo-Germanic tongues may be traced in the following examples. Sometimes much cunning is necessary to deceit, and then we form *ingenium*; or, as in Sweden, *gan*, still denotes a species of conjuror. As simple deceit, we have the mediæval Latin words, *engannum*, *engaunium*; the Portuguese and Spanish, *enganno*; the French, *engan*.

Since, as with us, these old witches were frequently bawds and coupleresses at Rome, the term, therefore, as *ganea*, soon descended to the stews and brothels of that dissolute city. Thus Suetonius, in Caligula, who, like Haroun al Raschid, — “*ganeas* atque adulteria capillamento cœlatus et veste longo noctibus obiret” (cap. xi.). And again, in Nero (cap. xxvii.): “*depositæ per littora et ripas diversoriæ tabernæ parabantur, insignes ganeæ et matronarum institorias operas imitantium.*”

The expression of Juvenal (*Sat.* vi. 64) —

“*Sicut in amplexu*” — Appula *gannit*

though usually taken in a lewd sense, may perhaps only mean whispering or speaking low, since it will be confirmed in this sense by a passage in Apuleius (*Aureus Asinus*, lib. i.): “*Illic illa verbosa et satis curiosa avis in auribus Veneris, filium lacerans, existimationem ganniebat.*” *

* That Juvenal here only meant the whispering, or low tones, used where people are half ashamed of their actions, may also be proved from another passage: —

“*Ganire ad aurem nunquam didici.*”

With this diffused use of *gana* for all the purposes of deception and delusion, shall it not be also applicable to an institution based upon a willing delusion; and, as to the children of such marriage, a palpable deceit as a morganatic one?

WILLIAM BALL, Ph. Dr.

6, Crescent Place, Burton Crescent,
April 13, 1864.

COBBETT (3rd S. v. 370, 422.) — T. B. and I should differ greatly, I fear, as to the scope of the term “revolutionary.” In the sense intended by me—in a merely parenthetical remark—I should find no difficulty in proving its applicability. The same of “conservatism.” I must, however, decline to make your publication the vehicle of political controversy.
W. LEE.

LESSO, AND SIMILAR WEAPONS (3rd S. v. 399.) I think there is no such thing as a lasso mentioned in any ancient author, or figured in any bas relief or other representation. The nearest approach is the net used by the *retiarius*, or gladiator, who fought with the secutor, using the net to entangle his adversary, and a small trident to disable him. When abroad, I was told the Croat cavalry, and some tribes of the Cossacks, use a curious and, in their hands, a very effective weapon. It is a whip with a very long lash, to the end of which (before going into action) they fix a perforated bullet. This they are said to be able to project with such force and certainty against a man's forehead, as to fracture his skull and kill him, like a stone from a sling. Of course, the bullet is instantly withdrawn, and can be used again as often as they please. Is there any account of this practice printed? If so, I should be glad to be referred to it?
A. A.

ROBIN ADAIR (3rd S. v. 404.) — The interesting note of E. K. J. on this song will no doubt surprise some of our Scotch friends. The disciples of Blackstone and Coke maintain that evidence must be taken as a whole, and admitted as true or rejected altogether; but since legal logicians argue that when a part of the evidence is sustained by strong additional proofs to the direct testimony, then the evidence must be taken in its entirety as correct. Without entering on the mysteries of “Black-letter,” I may be permitted to add a small scrap of collateral evidence, as to a portion of the proofs of E. K. J., which may be taken for what it is worth. It proves, however, beyond question, that the name of Adair was in the locality pointed out. An ancestor of mine, whose mental and physical faculties were spared to his ninety-fourth year, and who in his early days was a most unmitigated fox-hunter, I have often heard say, not sing, the ballad of the Kil-ruddery Hunt, which is a really spirited descriptive narrative of a dashing fox-hunt that took

place in the locality of Bray, ten miles from Dublin; and, in naming those who were present on that occasion, the following lines occur:—

"We had the Loughlinstown * landlord, and bold Owen from Bray,

And brave John ADAIR he was with us that day;
Joe Devlin, Hall, Preston, and a huntsman so stout,
Dick Holmes, a few others, and so we set out."

The song was very popular amongst the squirearchy, farmers, and peasantry in Wicklow and Wexford counties when I was a "little wee thing" some thirty-five summers ago. S. REDMOND.
Liverpool.

E. K. J. mentions a Mr. St. Leger, of Puckstown, co. Dublin, as the author of "Robin Adair." Will E. K. J. send any genealogical particulars about this Mr. St. Leger to the Rev. E. F. St. LEGER, Scotton Rectory, Kirton-in-Lindsey?

QUOTATIONS (3rd S. v. 378.)—The lines inquired for, beginning—

"Green wave the oak for ever o'er thy rest,"

are the commencement of an exquisite poem by Mrs. Hemans, on the grave of Körner, the German soldier-poet, who fell in a skirmish with French troops on the 26th of August, 1813, only an hour after he had finished his famous Sword Song. The poem of Mrs. Hemans consists of nine stanzas, of which the first two are quoted at the above reference in "N. & Q." It appeared in *The Mirror* in 1824, just forty years ago. The spirit, vigour, and pathos of the first two stanzas are perfectly sustained throughout, and it will amply reward an attentive perusal. F. C. H.

MISCELLANEA CURIOSA (3rd S. v. 282, 387.)—I think PROFESSOR DE MORGAN is in error with respect to the identity of Turner's *Miscellanea Curiosa* with Turner's *Mathematical Exercises*. There were two persons named John Turner living in 1749; and both were correspondents to the mathematical department of the *Ladies' Diary* at that period. The "Mr. John Turner, of Heath, Yorkshire," was most probably the editor of the *Miscellanea Curiosa*; and the "Mr. Turner, of Brompton, near Rochester," was the editor of the *Mathematical Exercises*. The latter work is in six numbers, five of which were "printed for James Morgan at the *Three Cranes*, in Thames-street" during 1750-1752; and the sixth was "printed and sold by R. Marsh" of Wrexham, in Wales. That it was an original work is evident from the preface and the contents.

In the former, correspondents are requested to contribute "Problems or Solutions" under the assurance that "nothing shall appear to their disadvantage;" and in the latter may be found some curious correspondence relating to the "mathematics and mathematicians" of the day. The

* The name of a village on the road from Dublin to Bray. Who was the landlord?

editorship of the *Ladies' Diary* was the "bone of contention," and the work contains some smart exposures of the doings of Captain Heath and his friends.

On Simpson's being appointed editor in 1753, the *Exercises* appear to have been discontinued; the last number being added in order to complete the work. I have given a pretty full account of the *Mathematical Exercises*, in vol. i. pp. 266-273, of the *Mechanics' Magazine* for 1849.

T. T. WILKINSON.

SURNAMES (3rd S. iv. 122, &c.)—Would not the passage in St. Luke's gospel, chap. xxii. 3, go far to prove that surnames were in existence long before we suppose? for he there expressly states, that Judas was "surnamed Iscariot," proving that the Jews had double names at least. There are other instances in the gospels of double, or surnames; and when Christianity spread, and introduced baptism, is it not likely that the baptised received the name of some saint to the already existing surname, so that here is a clue to an earlier origin of surnames than is at present allowed? Or do we only copy from the Jews in this, as in many other respects? S. REDMOND.
Liverpool.

SIR EDWARD GORGES, KNT. (3rd S. v. 377.)—The following rough notes may be useful.

James I. 1606. To Sir Thomas Gorges, Knt., Keeper of his highness' park at Richmond, 125*l.* to the owners of certain lands taken into said park.

James I. 1609. Paid 232*l.* 10*s.* to John Killigrew in full satisfaction of certain damages sustained by him about the building of Pendennis Fort, Cornwall, and for his losses in the profits of lands and woods thought fit to be reserved to maintain said fort, so certified by Sir Ferdinando Gorges, Knt., and other commissioners appointed to survey the same.

James I. 1611, July. To Sir Edward Gorges, Knt., Capt. of his majesty's castle of Hurst, the sum of 79*l.* 13*s.* 4*d.*, to be by him employed about the repairing of certain breaches in the beach extending from the mainland to his majesty's said castle.

At Hampton Court Palace there are two portraits described by Mr. Jameson as No. 252, a young man with long hair called here Sir Theobald Gorges. No. 648, portrait of a young man inscribed with the name, "Gorges."

At Kensington Palace there was a portrait inscribed "Mr. Gorge," in white, with a red scarf (possibly one of these).

In 1716 the Beaufort family possessed a large messuage in Chelsea, formerly the property of Sir Arthur Gorge.

Sir Thomas Gorges, by Queen Elizabeth's order, acquainted Mary with the detection of Babington's

conspiracy, and the execution of her confederates, 1587.

Sir Walter Raleigh, sending a message to Sir Ferdinando Gorges, this officer had a conference with him in a boat on the Thames, and there discovered all their proceedings — the plot for which Essex lost his life, 1601. A. F. B.

LANGUAGE USED IN ROMAN COURTS, ETC. (3rd S. v. 356.) — With reference to the language used in the judicial courts of their provinces, it is well-known that the Romans "inflexibly maintained in the administration of civil as well as military government" the use of the Latin tongue. The words are Gibbon's (vol. i. p. 42, Milman). This was true of all the Roman provinces, but of the east in a far less degree than of the west; and, according to Donaldson, the Jews and Greeks were the most unwilling to give up the "flowing rhythms" of their native tongue for the terse and business-like language of their conquerors. But the Romans knew too well the powerful influence of language over national manners to neglect to enforce the constant use of Latin in all the countries which they subdued, at least in all matters of law and government. Cf. Donaldson, *Varr. c. xiv. § 6*; Cic. *Orat. pro Fonteio*, i. § 1; Juv. *Sat. i. 44*; vii. 147-8; xv. 111. A. G. S.

Σπάρτην ἔλαχες, κ. τ. λ. (3rd S. v. 260, 307.) — There certainly seems to be every reason to think that the conjectures of Wagner, and before him of Erasmus, as to this passage are correct, that it is part of a speech of Agamemnon to Menelaus. These two brothers were, as is well known, sons of Atreus; and the first had succeeded to the throne of his father at Mycenæ, by the death or expulsion of Thyestes; the second having become King of Lacedæmon, and presiding at Sparta.

The legend of Telephus is that he had been wounded by Achilles; and having been told that only the man who had inflicted the wound could heal it, he went to Agamemnon, then ruling at Mycenæ, to entreat his intercession with the hero for that purpose. Agamemnon seems to have received Telephus coolly, for we find the latter seized his young son Orestes, and threatened to slay him unless the father complied with his request, which, after some delay, was done, and Achilles healed the wound with some of the rust from the spear which had caused the injury.

We know from Aristophanes (who quizzes the play of Euripides in every possible fashion), and also from Horace, that Telephus is represented as seeking this assistance in the state of the deepest poverty, and as an exile. Agamemnon was at Mycenæ. What could be more probable than that the scene was laid at the entrance of the citadel of that city, the famous gate of lions, which still exists to the present day, and before which was laid the scene of the Agamemnon of Æschylus,

and of the Electra of Sophocles? What could be more probable than that the two brothers might have been introduced conversing together there, and what could be more fitting than for the elder, Agamemnon, to say to the younger, "Sparta has fallen to your lot, rule orderly over it, as we for our own part do Mycenæ"? The use of the word *κόσμει* seems to point to Homer, who, both in the *Iliad* and *Odyssey*, calls the brother Atreides *δύω κοσμήτορε λαῶν*.

Some curious matter might turn on the use of the word *ἔλαχες*, which signifies in its primitive sense, to obtain by lot. I cannot lay my hand on any account of the failure of the dynasty of Lacedæmon, and the succession of Menelaus; but the passage in question would lead us to suppose that the latter was the result of the suffrages of the people. A. A.

Poets' Corner.

THE BALLOT: "THREE BLUE BEANS," ETC. (3rd S. v. 297, 395.) — The expression is of long standing: it occurs in Tom Brown's version of the "Timon," in Dryden's *Lucian* (1711), and is quoted by Tytler as an example of licentious translation: —

"Gnathonides. Τί τοῦτο; καί τίς, ὦ Τίμων; μαρτύρομαι ὡς Ἡράκλεις, ἰὸν, ἰὸν, προκαλοῦμαι σε τραύματος εἰς Ἀρεῶν πόντον."

"Timon. Καὶ μὴν ἂν γε μικρὸν ἐπιβραδύνης, φόβου τάχα προεκλήσῃ με.—Timon, c. xlii. ed. Bipont. i. 114.

"Gnathonides. Confound him! What a blow he has given me! What's this for, old Touchwood? Bear witness, Hercules, that he has struck me. I warrant you I shall make you repent of this blow. I'll indite you on an action on the case, and bring you *coram nobis* for an assault and battery.

"Timon. Do, thou confounded law pimp, do; but if thou stay'st one minute longer, I'll beat thee to pap, and make thy bones rattle in thee like three blue beans in a blue bag. Go, stinkard, or else I shall make you alter your action, and get me indicted for manslaughter." P. 212.

Tytler, *Essay on the Principles of Translation*, 8vo, London, 1797.

H. B. C.

U. U. Club.

The words of one of the "merry rounds" in *Catch that Catch Can, or a Choice Collection of Catches, Rounds, and Canons*. London, printed for John Benson, &c., 1652, are as follows: —

"As there be three blew beans in a blew bladder,
And thrice three rounds in a long ladder;
As there be three nooks in a corner cap,
And three corners and one in a map;
Ev'n so like unto these
There be three Universities,
Oxford, Cambridge, and James."

The last word, I suppose, refers to King James's College at Chelsea. EDWARD F. RIMBAULT.

JOHN BRAHAM THE VOCALIST (3rd S. v. 318.) — Braham's first appearance on the stage was at Covent Garden Theatre, April 21, 1787, for the

benefit of Mr. Leoni, an Italian singer of celebrity, who had instructed the young vocalist. The play was the *Duenna*, and, according to the advertisement, "At the end of Act 1, 'The Soldier tired of War's Alarms,' by Master *Braham*, being his *first appearance* on any stage." And again, after the first act of the farce, he sang the favourite song of "Ma chère Amie." At the opening of the Royalty Theatre, Wellclose Square, on June 20 in the same year, "Between the acts of the play, 'The Soldier tired of War's Alarms' was sung with great success by a little boy, Master *Abraham*, the pupil of Leoni," according to *The Chronicle*; and another paper said, "Yesterday evening we were surprised by a Master *Abraham*, a young pupil of Mr. Leoni. He promises fair to attain perfection, possessing every requisite necessary to form a capital singer." I quote from some collections formed by the late Mr. Fillinham. I have not seen the newspapers themselves, but have no reason to doubt the correctness of the information. Mr. Peter Cunningham then may be right in his assertion concerning the bill in which *Braham* is called "Master *Abrahams*;" but is he right in placing his notice of the event under Goodman's Fields Theatre? The theatre in which Garrick made his first appearance was in Ayliffe Street; and John Palmer's theatre, called the Royalty Theatre, was erected in Well Street, in the same locality, but on an entirely different site.

EDWARD F. RIMBAULT.

ANGLO-SAXON AND OTHER MEDIÆVAL SEALS (2nd S. xii. 9, 94).—Another proof that the Anglo-Saxons used seals as well as the Normans, may be found at the end of the rhyming charter, the grant of sanctuary, &c., at Ripon, by Athelstan to St. Wilfrid. The king says,—

"And my seale have I sett yerto,
For I will at na man it undo."

See Dugdale, *Monast.*, vol. ii. p. 183.

A short time back, while examining some of the parchment writs, &c., discovered in the old treasury at Westminster Abbey, we found several small round flattish laddles, about as big as a two-shilling piece. They seem to have been used for melting the wax for affixing seals to the various documents. In this case, while it was soft the strip of parchment or other ligature by which they were attached could have been conveniently dipped into the wax, and when cooled enough the seal would be easily impressed, as we see them. Have such utensils been seen elsewhere?

While on this subject permit me also to note a curious passage from a charter quoted in Selden's *Titles of Honour*, part II. chap. iii. It is from the Lord of Dol, in Brittany, to the Abbey of Vieuville, and about the year 1170; he says,—

"And because I was not as yet a knight, and had not a seal of my own (quia Miles non eram et proprium Si-

gillum non habebam) we have sealed this charter by the authority of the seal of Sir John our father."

Selden also quotes from Du Tillet an old decision of 1376 (more than two hundred years later), where it is said, "an esquire when he receives the order of knighthood is to *change* his seal" (sigillum mutare). From this it would seem, in earliest times, none below the dignity of a knight were entitled to use seals at all.

A. A.

Poets' Corner.

A BULL OF BURKE'S (3rd S. v. 212, 267, 366).—As the original querist in this matter, I must confess that my difficulty is not removed by MR. DE MORGAN'S suggestion, that Burke's word may have been *component* instead of *integral*. There is still the extremely paradoxical character of a proposition, which states that A. and B. are the same thing, being *different* parts—whether integral or component. If we suppose that Burke meant to say—"The Church and the State are one and the same thing, *though they are also* different integral parts of the same whole"—the expression is still an awkward one; but the intention is evident, as LORD LYTTLETON understands it: "Church and State are the same while looked at in two different aspects." In any case, I cannot see the inconsequence which LORD LYTTLETON attributes to the sentence which follows: "For the Church has been always," &c. These words refer to that part of the preceding sentence which affirms the identity of the Church and the State: *for* (adds Burke) the Church comprehends the clergy and laity, as the State does also.

C. G. PROWETT.

Carlton Club.

ENGRAVING BY BARTOLOZZI (3rd S. v. 377).—The engraving forms the frontispiece of Leigh Hunt's first work: *Juvenilia; or a Collection of Poems written between the Ages of Twelve and Sixteen*. The printer was probably Raphael West, whose name appears in the List of Subscribers, together with that of Benjamin West, P.R.A. The reference, judging from the motto, seems to be to Poverty in the abstract:—

"And ah! let Pity turn her dewy eyes,
Where gasping penury unfriended lies!"

J. W.

SIR JOHN JACOB OF BROMLEY (3rd S. v. 213).—Sir John was the son of Abraham Jacob (of Bromley, Middlesex, and of Gamlingay), and of Mary, daughter of Francis Rogers of Dartford, Kent. Abraham died May 6, 1629; and his monument is, or was, at Bromley, near Bow. John was one of seven sons, and six daughters. Charles I. knighted him in 1633. He was a farmer of the customs; suffered in the king's cause, and was made baronet in 1665. He built a house at Bromley; had three wives—1, Elizabeth Halliday, or Holliday, by whom he had two sons and one

daughter; 2. Alice, daughter of Thos. Clowes, by whom he had three sons and three daughters; 3. Elizabeth, daughter of Sir John Ashburnham, Knt., by whom he had one daughter. He was Commissioner and Farmer of Customs again in Charles II.'s reign; and died 1665-6. His eldest son, Sir John, succeeded him; married Catherine, daughter of William, Lord Allington; and died 1675, and was buried in the Savoy Church, Strand. His son Sir John served in the army, and died 1740. His son Hildebrand succeeded to the title. *Arms.* Argent, a chevron, gules, between three tigers' heads erased, proper. *Crest.* On a wreath a tiger passant, proper, marred and turned. *Motto.* "Parta tueri." B. H. C.

CHAPERONE (3rd S. v. 280.) — The word *chaperoness* is used in Webster's *Devil's Law Case*, Act I. Sc. 2. Romelio is charging the lady's companion to be very vigilant over her mistress, and says:—

" . . . but, my precious *chaperoness*,
I trust thee the better for that; for I have heard
There is no wrier keeper of a park,
To prevent stalkers, or your night-walkers,
Than such a man as in his youth has been
A most notorious deer-stealer."

From its allusion (Act IV. Sc. 2) to the massacre of the English by the Dutch at Amboyna, this play is supposed to have been written in 1622.

A. A.

Poets' Corner.

UPPER AND LOWER EMPIRE (3rd S. v. 379.) — The term *Upper Empire* is not, I believe, in use. The term *Lower Empire* is used by Gibbon (ch. lxviii. p. 250, note) for the remains of the Roman Empire at Constantinople, and was adopted by him from the French, *Bas Empire*. In 364 the Roman Empire was divided into East and West, Constantinople and Rome being the respective chief cities, and in 476 the Empire of Rome terminated, whilst the Empire at Constantinople continued till 1453. The expression "Lower Roman Empire of the West," means "the Lower Empire," or "the Greek Empire of the East." It is called "the Empire Grec Oriental" by Koch (iii. 19). I think the term *bas*, as applied to this Empire, refers to its inferiority in historical importance as compared with the ancient Roman grandeur. It is probable that Du Cange (= Du Fresne) may have first used this term in his *Byzantine Histories*, for in the titles to his *Greek and Roman Glossaries* he uses the words "*mediæ et infimæ Græcitatæ et Latinitatis*," where *infimæ* conveys the sense of *bas*.

T. J. BUCKTON.

A PASSION FOR WITNESSING EXECUTIONS (3rd S. v. 33.) — It may be worth a short note to corroborate so singular a morbid tendency as that furnished through your correspondent, ROBERT KEMPT.

In Walsoken, adjoining Wisbech, an aged man, apparently of the middle class, was pointed out to me about fourteen years ago; and it was stated that, for a considerable portion of his life, there had not been a public execution within a hundred miles (including London) without his travelling expressly to witness it. In early life he had been in business; but had long retired, and was possessed of considerable cottage property.

W. LEE.

FOLK LORE IN THE SOUTH-EAST OF IRELAND (3rd S. v. 353.) — Every one of the customs and superstitions mentioned by MR. REDMOND, under the above title, were commonly practised and fully believed in by all classes in Cornwall some thirty or forty years ago; and are still, I doubt not, by the lower classes in the more remote districts. This is not a little singular, and would seem to be derived from the common descent of the people from the same Celtic stock.

JOHN MACLEAY.

Hammersmith.

MRS. MARY DEVERELL (3rd S. v. 379.) — There are former notices of Mrs. Mary Deverell of Nailsworth, Gloucestershire, in "N. & Q." 1st S. xii. 312; and 2nd S. i. 16, 130. Her *Sermons* were dedicated to the Princess Royal, March 19, 1776, published, 1777. In the title-page "Gloucestershire" is printed in italics, as if to distinguish her from some other person. Her abilities seem to have been much overrated, if the remarks current about her when I was a boy, were correct.

P. H. F.

COLIBERTI (3rd S. v. 300, 384.) — In Potgiesser's valuable work, *De Statu Servorum*, reference is made to the "Coliberti." I quote the following passage and note from lib. iv. c. 14, p. 781:—

"Denique notes velim, libertos aliquando collibertorum nomine signari.* Neque tamen idcirco necessum videtur, protinus novam speciem effingere, cum revera nullam discrimen inter utrosque adsit, sed genus sint inter servos et ingenuos fluctuans. Notissimum enim est, tametsi res quæpiam diversas appellationes sortiatur, non tamen novas ideo ejus constitui species."

W. B. MAC CARR.

Dinan, Cotes du Nord, France.

Your correspondent will find a full and very satisfactory account of *coliberti* in Samuel Heywood's *Ranks of the People*, well indexed.

St. T.

* The note attached to the word *signari* is important, on account of the variety of authorities cited:—

"Apud MEICHELBECK, tom. i. p. 11, Hist. Frising., num. mcccxi, traditur prædium, quod Sigawold libertus possidet. Colliberti vero dicuntur, penes BALUZIIUM, Hist. Tutel. adpend. art. col. 445, ubi anno m. donantur manci cum servis et ancillis et collibertiis. Idem fit tom. iv. Gallias Christ. SAMMARthanorum. Eorumque fit mentio in appendice ad Origin. Palat. FREHERI, p. 29. Observante viro eruditissimo ESTORE Comm. de Minist. § 209."

CHESS (3rd S. v. 377.)—The game described by Martial, lib. xiv. ep. 20, is also referred to by the same author, lib. vii. ep. 71: and the Delphin commentator has supplied a reply to the query of your correspondent, by quoting the authority of Calcagnini, who wrote a treatise, *De Talorum, Tesserarum, et Calculorum Ludis*, and positively decided that the game mentioned in Martial is *not* chess. Abundant information upon this subject will be found in Smith's *Dictionary of Greek and Roman Antiquities*, in verb. "Latrunculi," p. 670 (2nd edit.); and *Alexandri ab Alexandro*, lib. iii. c. 21, vol. i. pp. 788, 789 (Leyden, 1673.)

W. B. MAC CABE.

Dinan, Cotes du Nord, France.

FOSTER ARMS (3rd S. i. 289.)—The following answer to MR. HUTCHINSON'S inquiry may be sufficient. In 1711, Thomas and Edward Hutchinson gave to the Second Church in Boston two silver dishes, on which the Hutchinson arms are engraved. A third dish, uniform with them, and given no doubt at the same time, bears the following coat: a chevron between three bugle-horns. As both brothers married daughters of Col. John Foster, it can hardly be doubted that this was the Foster coat of arms, and that the plates were inherited from him.

There were two other families here of the name, who used arms; viz. that of Hopestill Foster of Dorchester, who bore a chevron between three bugle-horns, on a chief, as many leopards' faces; and that of Richard Foster of Charlestown, who bore a chevron between three bugle-horns: crest, an arm embowed, holding a broken spear.

W. H. WHITMORE.

"THE DUBLIN UNIVERSITY REVIEW" (3rd S. v. 343.)—Your correspondent is, I think, slightly in error, inasmuch as a friend, who has given a large share of his attention to Irish periodical literature, with a view to publication, informs me in a letter relative to the *Dublin University Review*, "that four numbers were all that appeared of this best of Irish periodicals of its class; the first having made its appearance in January, and the last in October, 1833." If wrong, we (for I can answer for him as well as for myself) shall be glad to be corrected.

ABHBA.

GREATOREX OR GREATRAGES FAMILY (3rd S. v. 399.)—If your correspondent, MR. JAMES FINLAYSON, will refer to the *Reliquary Quarterly Archaeological Journal*, vol. iv., he will find at pp. 81 to 96, and 220 to 236, an elaborate genealogical and historical article on this family, from the pen of the Rev. Samuel Hayman, the historian of Youghal. This history of the Greatrages family contains all the information on the various branches which at present it has been possible to obtain, and includes notices of "the Stroker," and other eminent members of the family, with

innumerable extracts from parish registers of Carlington, Callow, &c. &c.

L. JEWITT.

Derby.

PARADIN'S "DEVICES HEROIQUES" (3rd S. v. 339.)—In a note to MR. PINKERTON'S interesting letter on "Shakspeare and Mary Queen of Scots," it is stated that the first edition of Paradin's *Devises Heroiques et Emblèmes* was published at Paris, 1557. I much wonder where that information was obtained, for Dibdin, in *The Decameron*, i. 264, gives us to understand that, in the Marquis of Blandford's library there was an edition, published at Lyons in 1551, and does not vouch for its being the first.

G. S. C.

SUTTON FAMILY (3rd S. i. 131.)—Absence from England has prevented my noticing earlier the memoranda in "N. & Q." on this head. It appears to me doubtful whether the Suttons are of Norman origin at all, and still more doubtful whether the families now existing are descended from one stock. There are several places in England named Sutton: one in particular in the parish of Prestbury, in the county of Chester, where a family of Suttons were located at a very early period. There still remains a fine old black and white mansion called Sutton Hall, about two miles to the south of Macclesfield, shorn of half its original dimensions, with a double moat, and some fine old timber still standing. I do not now remember the date of the house, but it is of very great antiquity; many hundred years old, much older even than Moreton Hall in the same county. It appears to have been built before glass came into common use, as the windows of the chapel behind the house are of talc, instead of glass. The walls are of vast thickness; so much so, that when a door of communication was cut through, between two adjoining rooms on the ground-floor, a passage of some length had to be opened through the solid wall. The ancient stone staircase still remains in the open courtyard, by which access was formerly gained to the open corridor on to which the upper rooms all open. The hall was in good repair a few years ago; and is, I believe, the property of the Bingham, Earls of Lucan, by descent from the Belasyse family, Earls and Viscounts Fauconberg—of whom several interesting monuments remain in the old church of St. Michael, at Macclesfield. The arms of this family of Sutton, from a copy in my possession, are:—Quarterly 1st and 4th, argent, a chevron sa. between three bugles or, strung sa. 2nd and 3rd, argent, a chevron sa. between three cross crosslets or. Crest. Issuing out of a ducal coronet or, a demi-lion rampant, queue furchée, vert.

The first ancestor of this family in the pedigree I have, is "Onyt," whose son "Adam" was grantee of Sutton aforesaid from Hugh Cyvelioke, Earl of Chester, ante 1181; and took the addition of "De

Sutton," in consequence. His son, Adam de Sutton, was the Master-Serjeant of Macclesfield Forest, *ante* 1226: from whence came, I presume, the bugles in the arms. CLARENCE HALL.
Canada West.

THE SUN DANCING ON EASTER SUNDAY MORNING (3rd S. v. 394.)—This is not only a folk lore tradition in the south-east of Ireland, but amongst a certain (and not unintelligent) class, amounts almost to an article of faith, if it can be so called. If the morning of Easter Day happens to be fine, clear, and sunny, all classes of young and old are up before Sol peeps from the east, in order to see him dance in the glorious morning of our redemption. S. REDMOND.

Liverpool.

"MEDITATIONS ON LIFE AND DEATH" (3rd S. v. 400.)—These *Meditations*, professing to be translated from the German, were published in their original language many years ago* by the author, Heinrich Zschokke (the Walter Scott of Switzerland, as he was frequently called, from his making Swiss subjects so much the theme of his pen), but at first anonymously. They are contained in the *Stunden der Andacht*,—a work, as its title imports, of a devotional character, and written in a very popular and pleasing style.

The work has gone through many editions in the original. In the last edition of the author's *Works*, in 36 vols. 12mo, Aarau, 1859, the *Stunden* form vols. xx. to xxix. inclusive. Zschokke was a native of Magdeburg, born in 1771, and died in 1848. His other works consist chiefly of tales, founded on Swiss legends; and of histories of Switzerland and Bavaria, &c. During the greater part of his life he resided in Switzerland.

A selection from the *Stunden* was published by the late Mr. J. D. Haas, in 1843, under the title of *Hours of Devotion*; and the present *Meditations* were translated and published by the command of Her Majesty the Queen, as a tribute of respect and affection to the memory of the Prince Consort, by whom the *Stunden* were much perused and highly valued. J. MACRAE.

THE CHRISTIAN NAME, MURTHA (3rd S. v. 356.) The name Murtha is, no doubt, a corruption of *Muredach*. St. Muredach was a disciple of St. Patrick, and by him consecrated the first Bishop of Killala. The name would easily and naturally become softened down to Murtha, or as it is sometimes spelt *Murtagh*. In Scotland it became *Murdoch*. F. C. H.

EPISCOPAL SEAL (3rd S. v. 357.)—The inscription—"S. Thome . dei . gracia . episcopi . manucensis"—is, I have no doubt, that of a Bishop of St. David's. The last word is, or is intended to be, *menevensis*, the Latin name of the see being *Menevia*. F. C. H.

* Aarau, 1809-16, 8 vols.

ROBERT BUTTERFIELD'S "MASCHIL" (3rd S. ii. 166, 220.)—I have a copy of this very rare book, of which only two other appear to be known: one is Trinity College, Dublin, and one, without title, in the Bodleian Library. Some years since, I searched in vain the British Museum, and all accessible bibliographical works for any clue to it. The title is discoloured, and the book has been pierced by a worm, but the holes have been neatly filled. I bought it for a penny at a bookseller's stall. W. LEE.

"THE POSTBOY ROBB'D OF HIS MAIL" (3rd S. ii. 307, 398.)—H. S. G. does not answer T. The edition in T.'s possession, dated 1706, is the one that Dunton, in 1705, in his *Life and Errors*, said would "in a few months be reprinted, and severely corrected." The edition of 1706 is, however, so *free*, that either the "severe correction" did not produce much improvement, or else the former edition must have been very *naughty*. *The Postman robbed of his Mail*, 1719, is, I think, a later edition of the same work. W. LEE.

DAVISON'S CASE (3rd S. v. 399.)—The case alluded to by AN INNER TEMPLAR, is narrated without names in the *Gentleman's Magazine* for April, 1812 (vol. lxxxii. pp. 1, 349), where it is quoted from the *Monthly Mirror*, vol. ix. The facts are given as authentic, and are in some respects even more extraordinary than they appear in your correspondent's version of the story.

A MIDDLE TEMPLAR.

ANGELIC VISION OF THE DYING (3rd S. iv. 351.) MR. MAUDE's query has recalled vividly to my memory a very remarkable instance of such an occurrence. A few years since, I was present at the death-bed of a dear relative; and, at the time of the circumstances which I am about to relate taking place, there were in the room with the dying girl, besides myself, her three sisters (one a widow, both of the others married—one being my wife), and the nurse. It was early on a summer's morning; no sun was visible, the sky entirely concealed by a mass of dull grey clouds. The bedroom window, which fronted the south-west, thrown wide open, and the curtains drawn back to admit air to the patient sufferer, who was nearly suffocated from dropsy.

We stood at either side of her bed, looking on, expecting, indeed hoping for her speedy release. She lay, or rather sat up, supported by pillows; her head thrown back, gasping for breath, and evidently sinking rapidly. Suddenly her face shone with so brilliant a radiance, of a bright golden colour, that I involuntarily turned to the window to see whether it was reflected from the sky. There was nothing of the kind. I looked at her again. Her eyes, enlarged far beyond their natural size, became extraordinarily bright, and her countenance remained illumined for about

half a minute. We gazed on her in mute astonishment. The supernatural light gradually faded away; she turned her head from one to the other of us, and, with a surprising effort, exclaimed: "Did you not hear it? the shouts—the shouts of victory!" and appeared greatly disappointed at our silence. She then grew rapidly weaker, and within an hour or so breathed her last. Within a few hours after her death, we related this extraordinary scene to the doctor and the clergyman, who had been her kind and constant attendants; as also, to several relatives and friends.

For obvious reasons, I omit further particulars, but I shall be very happy to supply them in detail to your correspondent. I enclose an envelope with my address. Y. S. M.

BATTLES IN ENGLAND (3rd S. v. 398.)—The *Barons' War*, by W. H. Blaauw, Esq., for many years honorary secretary to the Sussex Archaeological Society, contains a chapter (ch. xv.) devoted to the Battle of Evesham. The chapter consists of twenty-three pages, and the references are numerous. I shall have great pleasure in lending my copy to J. D. M'K.

WYNNE E. BAXTER.

Croydon.

HINDOO GODS (3rd S. v. 399.)—In arranging his *Hindoo Pantheon*, Mr. DAVIDSON might feel interested in a set of coarse pictures, in all about eighty, by a native artist, which I procured some years ago, in Calcutta. They represent most of their popular deities, with incidents in their legends, but unfortunately I have lost the Key I had with them. This, however, no doubt will be found in some of the books brought to Mr. D.'s notice; and if he would like to see mine, I shall be happy to send it to him. A. G.

Although Vishnu is usually represented carried by either Hanuman (Pan) or Guruden (Mercury), when moving from one place to another, your correspondent JOHN DAVIDSON may rest assured that the image he possesses of a Hindoo god seated on a tortoise is Vishnu in that incarnation. By command of Bramha, or as he is otherwise called, Pru-Japutee (Jupiter), the lord of all creatures, Vishnu, after having delivered the earth from a deluge, supported it upon his back under the form of a tortoise, in which position the Hindoos believe it still continues. The Greek and Roman mythology was derived from that of India, the Indian from the Egyptian. The Indian fable of Vishnu as the tortoise supporting the earth on his back, suggested to the Greeks the myth of the broad-backed Atlas in a stooping posture, supporting the mountains of the earth. The tortoise of Indian superstition is analogous to the scarabæus of ancient Egypt, and both have the same emblematical signification. The above

story of Vishnu delivering the world or its inhabitants from a deluge when in the form of a tortoise, which may be compared to that of an ark, when added to the facts that in Vish-Nu is preserved the oriental name of Noah, and that Vishnu is called the Preserver, may be regarded as a Hindoo record of the preservation of the survivors of the human race by Noah at the Deluge. H. C.

THOMAS BENTLEY, OF CHISWICK OR TURNHAM GREEN (3rd S. v. 376.)—This gentleman, who was the partner of the celebrated Wedgwood, was buried at Chiswick. On the east wall of the chancel of Chiswick church is a monument to his memory. His epitaph tells us that "he was blessed with an elevated and comprehensive understanding; he possessed a warm and brilliant imagination, a pure and elegant taste. His extensive abilities were guided by the most expanded philanthropy in forming and executing plans for the public good." Over the monument is his bust in white marble.

I should be glad to know something more of this Thomas Bentley, as Wedgwood's biographers, as far as I have seen, are entirely ignorant in the matter, and confound him with *Richard Bentley*, the only son of the celebrated Greek scholar.

In a notice of Wedgwood in *Chambers's Book of Days* (i. 44), I find the following passage:—

"He [Wedgwood] took into partnership Mr. Bentley, son of the celebrated Dr. Bentley, and opened a warehouse in London, where the goods were exhibited and sold. Mr. Bentley, who was a man of learning and taste, and had a large circle of acquaintance among men of rank and science, superintended the business in the metropolis."

All this is mere error and assumption. Dr. Bentley had only one son, Richard, who died October 23, 1782; whereas Thomas Bentley, the partner of Josiah Wedgwood, died at Turnham Green in 1780.

In December, 1781, a twelve days' sale occurred at Christie's, being "the stock of Messrs. Wedgwood and Bentley." This was for the division of the property, the latter, as we have seen, having died in the previous year.

EDWARD F. RIMBAULT.

WOLFE, GARDENER TO HENRY VIII. (3rd S. v. 195.)—In Loudon's *Encyclopædia of Gardening*, p. 719, it is stated that:—

"It appears from Turner's *Herbal* that the apricot was cultivated here in 1562; and in Hakluyt's *Remembrancer*, 1582, it is affirmed that the apricot was procured out of Italy by Wolfe, a French priest, gardener to Henry VIII."

H. LOFTUS TOTTENHAM.

CLASSICAL QUOTATIONS WITTILY APPLIED OR RENDERED (2nd S. ix. 116, &c.)—Coleridge, in a marginal note upon *Baxter's Life*, observes:—

"Schoolmasters are commonly punsters. My old master, the Rev. James Bowyer, the *Hercules furens* of the phlogistic sect, but an incomparable teacher, used to translate, *Nihil in intellectu quod non prius in sensu*.—first reciting the Latin words, and observing that they were the fundamental article of the Peripatetic School,—'You must flog a boy, before you can make him understand?'—or, 'You must lay it in at the tail before you can get it into the head.'"

EIRIONNACH.

CASTS OF SEALS (3rd S. v. 419).—Ordinary white wax is an excellent material, by reason of the facilities it offers for manipulation. Gum-arabic, very concentrated, will answer; but it of course takes some time to dry, and that is an inconvenience.

GEORGE F. CHAMBERS.

Royal Institution.

Gutta Percha, for manipulation. See full instructions in *Journal of the Institute*, vol. v. p. 332.

H. T. E.

"CUCKOO OATS," ETC. (3rd S. v. 394).—The meaning of this phrase is simply this. If the spring is so backward, that the oats cannot be sown till the cuckoo is heard, or, the autumn so wet that the latter-math crop of hay cannot be got in till the woodcocks come over, the farmer is sure to suffer great losses.

A. A.

Poets' Corner.

Miscellaneous.

NOTES ON BOOKS, ETC.

Chronica Monasterii S. Albani. Thomæ Walsingham quondam Monachi S. Albani, Historia Anglicana. Edited by Henry Thomas Riley, M.A. Vol. II. A.D. 1381—1423.

Letters and Papers illustrative of the Reigns of Richard III. and Henry VII. Edited by James Gairdner. Vol. II. *Annales Monastici. Vol. I. Annales de Margan (A.D. 1060—1232); Annales de Theokesberia (A.D. 1066—1263); Annales de Burton (A.D. 1004—1263).* Edited by Henry Richards Luard, M.A.

Three more volumes of the goodly and useful Series of Chronicles, issuing under the direction of the Master of the Rolls, have been put forth to the great profit of the students of our earlier history. The first of these is the second and concluding volume of Mr. Riley's edition of Walsingham's *Chronicles of St. Alban's*. Mr. Riley has not only bestowed considerable pains upon this work, but has added greatly to its value by a series of interesting Appendices, and a full and carefully compiled Index.

Like Mr. Riley's volume, Mr. Gairdner's is the second and final volume of *The Letters and Papers illustrative of the Reigns of Richard III. and Henry VII.* It is similar in arrangement to the preceding, and contains numerous additional letters and papers; not merely legal and formal documents, but contemporary papers of general historical interest, many of which have been derived from foreign archives. Like Mr. Riley's volume, too, this of Mr. Gairdner has its value increased by its Appendix and Index.

Mr. Luard's volume is the first of a collection of the various *Annales* preserved in the different monasteries and bearing their names, which contain the chief sources for the history of the thirteenth century. Many of these

have been already printed, but so imperfectly as to render a new edition desirable, while others are so rare as scarcely to be obtainable at any price. For instance, *The Margan Annals* were printed by Gale from the only known MS.—that in Trinity College, Cambridge—but with such important omissions and such glaring errors, arising from ignorance or careless reading, that many sentences are absolute nonsense, and would seem to justify Mr. Luard's opinion that Gale employed a transcriber, and never collated the transcript. *The Thelbury Annals* in like manner, are preserved in only one MS. (in the Cottonian Collection), and every page shows the care and pains which Mr. Luard has bestowed upon the editing of them. The third chronicle, the well-known *Annals of Burton*, which Fulman had printed very carelessly in his *Rerum Anglicarum Scriptores*, is here reprinted with great accuracy and fidelity from the same MS., the only one known to exist, and which is also in the Cottonian Collection. Mr. Luard announces that a General Index will be given to all the Chronicles contained in his Collection, such Index being far more convenient, and far more valuable than if each chronicle or volume were indexed separately. Mr. Luard is quite right: a good index is an admirable thing, but in a multiplicity of indexes there is vexation and waste of time.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:—

NEWMAN'S SERMONS. 6 Vols. 8vo. Vols. I. and IV.

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NEWMAN (DEAN), LENT AND EASTER.

MANNING'S SERMONS. 4 Vols. 8vo.

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INDIAN CIVIL SERVICE EXAMINATION PAPERS FOR 1837.

Wanted by Rrr. P. J. F. Grafton, Courtland House, Tivoli, Cheltenham.

Notices to Correspondents.

PUBLICATION OF DIARIES.—T. T. W. really must excuse our bringing this controversy to a close.

P. J. F. G. The "politic Regent" was Philip, Duke of Orleans, of whom Pope, in a note, says he was "superstitious in judicial astrology, though an unbeliever in all religion."

St. T. Sad, as used in *Sad-iron*, has the provincial meaning of heavy, solid, ponderous. — Mam's Dill has doubtless the same meaning as Mam's Foot, a mother's pet child. Hullwell has Dalia, to dally.

J. W. The first quotation on the book-plate is from Horace, *Sat. l. 4, 138*. The second is the motto to Lacharpe's *Cours de Littérature*.

G. J. COOPER. Herbert Coleridge, Esq. died on April 22, 1883. *The Gent's Mag.* June, 1861, and *Macmillan's Magazine*, Nov. 1861. *The Rev. Thomas Keblever Arnold* died on March 9, 1853. *See Gent's Mag.* June, 1853, p. 687, and *Guardian newspaper*, 1853, p. 189. *His quarterly periodical, The Theological Critic*, was complete in eight numbers, or 2 vols. 1851-2. — Mr. James Darling, bookseller, died on March 2, 1884. *His Cyclopaedia Bibliographica* made 3 vols. *Vide Gent's Mag.* April, 1863, p. 512.

DAVID SIMPLE. We would have availed ourselves of the monogram of Bishop Andrew Knor and his wife if it had reached us in time for the notices of that prelate, which appeared in our number of May 7, 1884. Many of our readers, however, will be glad to learn that some curious unpublished particulars of the Bishop of Ely, during his incumbency at Paisley, have been printed in the Paisley Herald of May 21, 1884.

*** Cases for binding the volumes of "N. & Q." may be had of the Publisher, and of all Booksellers and Newsmen.

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LONDON, SATURDAY JUNE 4, 1864.

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Notes.

THE COURT AND CHARACTER OF JAMES I.

In Mr. Gardiner's recently published, and generally very able *History of James I.*, I am surprised to find the following statement; which, as it would greatly mislead the historical student ignorant of the real history of the time, I request your permission to correct:—

"It is difficult to pronounce with certainty upon the extent to which the court immorality went. It is evident, from the circumstances which are known to us, that it was bad enough; but I believe that Mr. Hallam's comparison of the court of James with Charles II.'s is considerably exaggerated. I have omitted the well-known story of the drunken scene at Theobald's during the King of Denmark's visit, not because I doubt its accuracy, but because it would leave an impression that such scenes were of constant occurrence. Whereas, it was only on very rare occasions that anything of the kind is heard of."

That Mr. Gardiner should have found any difficulty in testing the amount of vice and uncleanness of James's time, and that he should have ventured on his last assertion, is extraordinary.

"The court of this king," says Mrs. Hutchinson, whose father and relations were in immediate connection with it, "was a nursery of lust and intemperance; he had brought in with him a company of poor Scots, who, coming into this plentiful kingdom, were surfeited with riot and debaucheries, and got all the riches of the land only to cast away. The honour and wealth and glory of the nation, wherein Queen Elizabeth left it, were soon

prodigally wasted by this thriftless heir; and the nobility of the land was utterly debased by setting honours to public sale, and conferring them on persons that had neither blood nor merit fit to wear, nor estates to bear up their titles; but were fain to invent projects to pillage the people, and pick their purses, for the maintenance of vice and lewdness. The generality of the gentry of the land soon learned the court fashions, and every great house in the country became a sty of uncleanness. Then began murder, incest, adultery, drunkenness, swearing, fornication, and all sorts of ribaldry, to be concealed but countenanced vices, because they held such conformity with the court example."—Mrs. Hutchinson's *Memoirs*, Bohn's *Standard Library*, pp. 78–79.

The extent to which James's individual drunkenness and depravity proceeded, is circumstantially related in Jesse's *Court of the Stuarts*, and by Lingard (*History of England*, vol. vii. pp. 99–100), from the contemporary accounts contained in Winwood's *Memorials*, Lodge's *Illustrations of British History*, and the despatches of De Boderie, the French ambassador; and to these a few years since were added, the curious and valuable *Illustrations of the History of the 16th and 17th Centuries*, translated from the German of Professor Von Raumer by Lord Francis Egerton. These papers, compiled from the manuscript collection in the Bibliothèque Royale, in Paris, contains the secret despatches of three different ambassadors to James's court—MM. De Beaumont, De Telliers, and De Boderie; and, in their several accounts of James's utter abandonment to every species of vice and sensuality, they agree to the letter. Since the Cities of the Plain called down the wrath of heaven, it may reasonably be doubted if any amount of human wickedness has transcended the pollutions of this—so justly called by Mr. Forster, in his *Life of Sir John Eliot*—"the basest court in Christendom."

"Consider, for pity's sake," writes De Beaumont in June, 1604, "what must be the state and condition of a prince whom the preachers publicly from the pulpit assailed—whom the comedians of the metropolis bring upon the stage—whose wife attends these representations to enjoy the laugh against her husband—whom the Parliament braves and despises, and who is universally hated by the whole people."—*Von Raumer*, vol. ii. p. 206.

Again in October, 1604, he reports to Henry IV., that Anne of Denmark had said to him:—

"It is time that I should have possession of the Prince of Wales, and gain his affection: for the king drinks so much, and conducts himself so ill in every respect, that I expect an early and evil result." "I know that she grounds herself in this," continues the ambassador, "not only on the king's bad way of life, but also on this, that, according to her expressions, the men of the house of Lennox have generally, in consequence of excessive drinking, died in their fortieth year, or become quite imbecile."—*Ibid.*, vol. ii. pp. 209–10.

On August 23, 1621, De Telliers reports:—

"They have no thought here of a war, either in France or in Germany; nor of any occupation whatever other than that of eating, drinking, and making merry. The house of the Duke of Buckingham is a chief resort

for these pursuits; but I have too much modesty to describe, in the terms of strict truth, things which one would rather suppress than commit in writing to ambassadorial despatches, destined for the perusal of exalted persons. They are such as even friends touch upon only with reluctance in confidential letters. I have, nevertheless, sought out for the most decent expressions which I can make use of to convey to you some of the particulars, but I have not succeeded; whether because I am deficient in adroitness, or that it is actually impossible to lay these histories before chaste ears."

It seems, however, that from Paris they pressed for further particulars; and De Telliers, therefore, returns in a subsequent despatch, undated, to the same subject. He writes:—

"In order to confer an honour on the house of the Duke of Buckingham, the king determined to drink to excess at a banquet there. When he was a good way advanced, and full of sweet wine, he took the Prince of Wales by the hand, led him to the lords and ladies; and said there was a great contention, between the prince and himself, as to which of the two best loved the Marchioness of Buckingham. After having recounted all sorts of reasons for and against, he drew some verses from his pocket which the poet Jonson had made in praise of the Marchioness; then read some others of his own composition, and swore he would stick them on all the doors of his house to show his good will."

Here follows, says Lord F. Egerton, a passage in the original which he has been compelled to suppress in the translation. It amply justifies, says his Lordship, the ambassador's previous scruples as to dealing with the subject. It adds a lamentable proof to the many before extant of James's disgusting indecencies; and it is difficult to read it, without deriving the worst opinion of his habits and those of his favourites.

"Had I not received this account," continues De Telliers, "from trustworthy persons, I should have considered it impossible; but this king is as good for nothing as possible,—suffers himself to be walked in leading-strings like a child, is lost in pleasures, and buried for the greater part of his time in wine."—*Ibid.*, vol. ii. p. 266.

Continuing the same course of unbridled profligacy, James's infamous career with Buckingham in the succeeding year is repeatedly alluded to by De Telliers, in language of the deepest reprobation. In January, 1622, he writes:—

"Affairs here may in truth be dangerous, unless conducted with prudence—a quality totally wanting in the conduct of affairs, as the king and Buckingham insist upon doing everything, but do nothing. Buckingham follows wildly the plan of dissolving the Parliament, which must bring on his destruction; and it is to be feared that, if the Parliament once sink, all will crumble into ruin together. His own feeling teaches this to every Englishman, and all complain of the matter. The king alone seems free from anxiety, and has made a journey to Newmarket (as a certain other sovereign once did to Capri); and here he leads a life to which past nor present times afford no parallel. He takes his beloved Buckingham with him; wishes rather to be called his friend than king, and to associate his name to the heroes of friendship of antiquity. Under such specious titles,

he endeavours to conceal scandalous doings; and because his strength deserts him for these, he feeds his eyes when he can no longer content his other senses. The end of all is ever the bottle."—*Ibid.*, vol. ii. p. 266.

To the same effect is the despatch of De Beaumont on October 18, 1622:—

"The weightiest and most urgent affairs cannot drive this king to devote to them even a day, nay an hour, or to interrupt his gratifications. These consist in his taking himself to a remote spot; where, out of the sight of men, he leads a filthy and scandalous life, and gives himself up to drinking and other vices—the very remembrance of which is sufficient to give horrible displeasure (*deplait horriblement*). It appears as if the more his strength wastes, the more these infamous passions increase; and passing from the body over the mind, assume double power."—*Ibid.*, vol. ii. p. 274.

The purpose of Buckingham, in thus fomenting the vices of the king, is shrewdly divined by De Beaumont in his despatch of the following February:—

"The king troubles himself nothing as to what men think of him, or what is to become of the kingdom after his death. I believe that a broken flask of wine, or a similar nothing, is nearer his heart than the ruin of his son-in-law and the misery of his posterity. And Buckingham confirms him in everything; and hopes that the more he abandons himself to all pleasures and to drunkenness, the weaker will be his understanding and spirit; and so much the easier he will be able to rule him by fear, when other ties of connection are dissolved."—*Ibid.*, vol. ii. p. 276.

Though, as Macaulay says, England was no place, the seventeenth century no time, for *Sporus* and *Locusta*—in James's court both found acceptance and protection. Osborne says that Somerset and Buckingham laboured to resemble women in the effeminacy of their dress, and exceeded even the worst and most shameless in the grossness of their gestures. And Sir Anthony Weldon assures us that, during Somerset's reign, the English lords coveting an English favourite to supplant him in the king's favour, "to that end the Countess of Suffolk did look out choice young men, whom she daily curled and perfumed their breath." Revolting as these practices appear to modern times, the authenticity of Weldon's statement is singularly confirmed by Mr. Forster in his recent work, the *Life of Sir John Eliot*:—

"Few things in this profligate time are more amusing (qu. disgusting?) than the attempt made by a rival party of lords to set up young Monson against Somerset."—"They made account to rise and recover their fortunes by setting up this new idol, and took great pains in tricking and pranking him up, besides washing his face every day with posset curd" (*Letters in State Paper Office*, Feb. 28, 1617-18.)—"Young Monson's friends faint not for all the first foil, but set him on still."

To such a height did these abominations proceed, and so notorious were they, that the public abhorrence found utterance even in the king's palace: some unknown hand (but supposed to be

Sir John Peyton's) having written and deposited the following lines in James's chamber:—

"Aula profana, religione vana,
Spreta uxor Ganymedis amore,
Lege sublata, prerogativa inflata,
Tolle libertatem, incende civitatem,
Ducas spadonem
et
Superasti Neronem."

C. R. H.

LONGEVITY OF CLERGYMEN.

Let me add a few more instances, which, though of somewhat ancient date, are sufficiently authenticated to appear worthy of record.

1. Right Rev. John Leslie, D.D., successively Bishop of the Isles in Scotland, and of Raphoe and Clogher in Ireland, born Oct. 14, 1571, in Aberdeenshire; eldest son of George Leslie of Crichtie, by Margery, daughter of Patrick Leslie of Kincragie, and a cadet of the ancient baronial family of Balquhain in that county; A.M. of Aberdeen, and thence subsequently incorporated D.D. of the University of Oxford. After a long residence on the continent, in Spain, Italy, Germany, and France, he was on his return home, after an absence of twenty-two years, presented to the Rectory of St. Martin-le-Vintry in London, which preferment he resigned in Sept. 1628; nominated to the bishopric of the Isles in Scotland on Aug. 17, 1628, by King Charles I., and probably consecrated to that see in the month of September following. In 1633 he was translated to the bishopric of Raphoe pursuant to the king's letter of April 8, confirmed on June 1, and obtained a writ of restitution of the temporalities of the see on the 5th of that month. He also received letters of denization on June 1, 1633, and was admitted a member of the Privy Council in Ireland in the same year. After enduring much suffering during the great Rebellion, including the siege of his castle at Raphoe, he was rewarded for his loyalty at the Restoration, being presented to the deanery of Raphoe on Feb. 9, 1661, with license to hold it *in commendam* with the bishopric, which he did till autumn following. Translated to the see of Clogher by patents of June 17 and 27, 1661, and died in Sept. 1671, in the hundredth year of his age, and forty-fourth of his episcopate, at his seat of Glasslough, Castle Leslie, in the county of Monaghan. His remains were interred in St. Salvator's church there, which had been erected by himself, and made the parish church of Glasslough by Act of Parliament. The estate of this centenarian bishop* is still possessed by his lineal male descendant, and his great-great-

* Who "was probably the *ancientest* bishop in the world," though he had certainly not been "above *fifty* years in that high order."

grandson, John Leslie, was successively Bishop of Dromore and Elphin in the present century.

2. Right Rev. Murdo McKenzie, D.D., successively Bishop of Moray and of Orkney and Zetland, died at his episcopal palace at Kirkwall in Feb. 1688, "being near a *hundred* years old, and yet enjoyed the perfect use of all his faculties until the very last." (Keith's *Scottish Bishops*, p. 228.) This, however, is evidently a mistake, as it is stated at p. 152 of the same work, that he was born in the year 1600; descended from a younger branch of the house of Gairloch in Rosshire, his direct ancestor, Alexander (apparently grandfather), having been third son of John, second Baron of Gairloch, who died in 1550, by Agnes, only daughter of James Fraser of Foyers in the same county.

The following data of this venerable prelate's ecclesiastical career, taken from my MS. *Fasti Ecclesie Scoticanæ*, may prove interesting:—A.M. of King's College and University of Aberdeen, 1616; received episcopal ordination, it is said, from Bishop Maxwell of Ross. But I would place it at an earlier date, probably about 1624, as that bishop was not consecrated till 1633, and Mr. McKenzie is recorded to have been chaplain to a Scottish regiment under Gustavus Adolphus, King of Sweden, during the war in Germany, which must have been between June 1630, and Nov. 16, 1632 (the period of his death in the battle of Lutzen in Saxony).

On his return to his native land, he was made Parson of Contin, a parish in Rosshire, the exact year I have not ascertained, but it must have been between 1633 and 1638, as he was a member of the famous Glasgow Assembly (which met on Nov. 21, 1638, and abolished the Established Church of Scotland), appearing on the roll as one of the clerical representatives of the Presbytery of Dingwall. Translated from Contin to Inverness, in 1640, as first minister of the collegiate charge of that town and parish. Admitted to the first charge of the town and parish of Elgin April 17, 1645, and retained that living after his elevation to the episcopate, having his residence there at the seat of the cathedral and chapter of the diocese of Moray, his successor as Parson of Elgin not having been appointed till July, 1682. For nearly twenty-four years it is, therefore, evident that he conformed to Presbyterianism; and even at Christmas, 1659, he is said to have been so zealous a Covenanter and "precisian," as to have opposed the keeping of all holy days at Elgin, and to have searched the houses in that town for any "Yule geese," as being superstitious!

On the re-establishment of episcopacy by King Charles II., the Parson of Elgin, however, readily complied with the new order of things in Church and State; although, after all, it was only a return to the same form of church government in which he

had been originally educated and ordained. He was nominated to the bishopric of Moray by royal letters patent January 18, 1662, and consecrated to that see on May 7, following in the abbey church of Holyrood Palace, at Edinburgh (together with five other bishops elect), by the Archbishop of St. Andrews, primate and metropolitan, assisted by the Archbishop of Glasgow, and the Bishop of Galloway. The form used was that in the English Ordinal, and the consecration sermon was preached by the Rev. James Gordon, Parson of Drumblade in Aberdeenshire. Bishop McKenzie's signature to documents, still in existence, was, as Bishop of Moray, "Murdo. Morauien.," and also "Murdo, B. of Morray." And after an episcopate there of nearly fifteen years, he was translated to the more wealthy bishopric of Orkney and Zetland on Feb. 14, 1677, which he held for about eleven years, dying in the eighty-ninth year of his age, and twenty-sixth of his episcopate.

3. Rev. Colin McKenzie, minister of the parish of Fodderty, in Rosshire, Scotland, was ordained, and admitted there on August 28, 1735; and died on March 8, 1801, in the ninety-fifth year of his age, and sixty-sixth of his ministry there. His widow, Mary, married to him on Feb. 23, 1754, survived till 1828; and their grandson is the present proprietor of the estate of Glack, in Aberdeenshire. A. S. A.

The following instance of longevity in a clergyman, and of lengthened tenure of a living, deserves a permanent record in your columns:—

"At the Diocesan Registry, on Tuesday, the Bishop of Manchester duly admitted and instituted the Venerable Robert Mosley Master, M.A., Archdeacon of Manchester, to the rectory and vicarage of the parish church of Croston, vacant by the death of the archdeacon's father, the Rev. Streynsham Master, M.A., who died January 19th, 1864, aged 99 years, having held the living sixty-six years."—From the *Manchester Guardian*, Thursday, Feb. 11, 1864.

The Rev. Streynsham Master, M.A., was Rector of Croston, Tarleton, and Hesketh with Beconsall. He was instituted to the rectory of Croston in 1798, to Tarleton in 1834, and to Hesketh with Beconsall in 1814. The annual value of these rectories, each of which has a house of residence, is, according to the *Clergy List*—Croston, 1050*l.*; Tarleton, 800*l.*; Hesketh with Beconsall, 275*l.* Three clergymen have been instituted to these rectories; and it is deserving of note that the benefices are severally styled the rectory and vicarage of the parish church of Croston, the rectory and vicarage of the parish church of Tarleton, and the rectory and vicarage of Hesketh with Beconsall. The three rectories are in the neighbourhood of Preston.

GULIELMUS.

MISQUOTATIONS BY GREAT AUTHORITIES

It is not a hundred years since LORD LYTTELTON, in your columns, saw just occasion to remark on the lamentable want of knowledge, now so constantly displayed, of those masterpieces of English literature which forty years ago, as a general rule, were thoroughly familiar to every educated gentleman; and Earl Russell, in all probability, struck by the same fact, has within the last week been haranguing in the presence of the Prince of Wales on the propriety of compelling the heads of our public schools to make their pupils as intimate with the masterpieces of Shakespeare, Milton, and Dryden, as they are presumed to be with the writings of Homer, Virgil, and Horace. I am delighted to find that these two distinguished noblemen have spoken out on the subject, for the ignorance which has been observed by them among the younger ranks of our gentlemen who live at home at ease, is now beginning to be perceptible in our rising generation of public literary instructors. A very remarkable instance has occurred quite recently in the pages of two of our most respected contemporaries, and singularly enough with regard to the same line of poetry! In the *Edinburgh Review* (p. 333, April, 1864), and in *The Athenæum* (May 21, 1864), we find quoted—

"From Marlborough's eyes the streams of dotage flow," the former calling it "Pope's well-known line," and the latter "Pope's line!" Did either of these gentlemen reflect on the other half of the couplet—

"And Swift expires a driveller and a show,"

and think it possible that, even if Pope had survived Swift, which he did not, he could have made such an allusion to the sufferings of one of his glorious group of friends? Perhaps the critics mistook the word "swift" for an adjective.

To make amends, however, to Samuel Johnson for robbing him of this striking couplet, the reviewer gives him credit for a precocity in prowess, such as Boswell would have gloried to record. After relating the anecdote of Dryden asking Bolingbroke to protect him from the rudeness of Jacob Tonson, he adds:—

"Johnson must have had a peculiar pleasure in telling the story, for this was the selfsame Tonson whom he beat, or (as some said) knocked down with a folio, for impertinence."—*Edin. Review*, Oct. 1863, p. 407.

Now, considering that both the Jacob Tonsons whom Dryden knew were dead in 1725, while Johnson was still a schoolboy at Stourbridge, it is clear that this chastisement must have been bestowed on the occasion of his mother taking him up to London to be "touched" for the evil; so that the celebrated treading on the duck was not his first act of violence. We may presume that the quarrel must have arisen out of some

trade transaction between old Michael Johnson and the Tonsons, who must have been his London agents! We are told that Johnson had a confused, but solemn, recollection of Queen Anne as a lady in diamonds, and a long black hood; but I am afraid he had forgotten all about the appearance of the great bookseller! It would be curious indeed if it could be proved that Jacob owed the sad blemish of a second left leg to this rencontre with the Infant Samuel!

In another periodical I read some time ago that *Cave* was the bookseller whom he knocked down, and that the feat was performed with a "volume of his own folio dictionary." This is peculiarly hard to swallow, not only because Cave was dead before the dictionary was published, and therefore before the weapon was forged which felled him, but also because Cave must have been particularly difficult to knock down, as Johnson himself tells us he was a "man of large stature, not only tall but bulky, and of remarkable strength and activity."

But, after all, it is Osborne, the real Simon Pure, the genuine *knock-down-ee*, who has most cause to complain of these mis-statements. Tonson and Cave have other claims which secure them from being forgotten, but Osborne's sole chance of remembrance is the solitary fact of his having been felled by the lexicographer!

I must also take this opportunity of defending Johnson against a recent leader in *The Times*, in which he was stated to have called Goldsmith an "inspired idiot." The expression is particularly un-Johnsonian, and would have come with peculiar bad grace from the author of "nullum quod tetigit non ornavit." It is unnecessary to say that the phrase, or something identical with it, occurs more than once in the correspondence of Horace Walpole.

CHITTELDROG.

JOHN BUNYAN.

Chancing to read again Macaulay's biography, I thought I would turn to Neal's *History of the Puritans*, to see what I should see. Neal himself says next to nothing about the Baptists; but his editor, Dr. Toulmin, gave a supplement of 110 octavo pages, entirely on the history of the Baptists, in which Bunyan's name is not mentioned. We learn that Mr. Knollys was, at the Restoration, imprisoned for eighteen weeks: but not a word of Bunyan, nicknamed "Bishop" of his church, who was shut up for twelve years. When it is mentioned that it "seems" some Baptists were in the parliamentary army, the instance is not given which makes certain of one. And when, in the last paragraph, we are told that Mr. Gosnold was buried in Bunhill Fields, he may, for aught we learn, have been the last Baptist who

was carried there. This omission is of course intentional.

I suspect that Granger was the first, or among the first, who dared give Bunyan some of his due in print; which Cowper could not do, for, when he gave the due, he dared not give the name. Granger speaks of the *Pilgrim's Progress* as "one of the most popular, and, I may add, one of the most ingenious books in the English language." "As this opinion may be deemed paradoxical," he will venture to name two persons of eminence: one, the late Mr. Merrick, of Reading, who was heard to say in conversation that Bunyan's invention was like that of Homer; the other, Dr. Roberts, Fellow of Eton College. Honour to Merrick and Roberts, I say; and to Granger also and likewise.

In the *Biographia Britannica* (1748), in the page less three lines which is given to Bunyan, he is called the "celebrated author of the *Pilgrim's Progress* (a)." And (a) tells us to see the remark (F): but there is no remark (F); the last is (E). This I take to mean that the contributor chose to say what the editor dared not admit; and that the side-reference was forgotten. There is no other mention of the *Pilgrim's Progress*, nor of any works of Bunyan, except as collected in two folios, the contents of which are wholly unspecified.

In Kippis's edition, two pages less two lines are added; Granger is quoted, the works are enumerated, and praise is given, *i. e.* Granger's praise. Nay, more: "he was certainly a man of genius, and might have made a great figure in the literary world, if he had received the advantages of a liberal education." The writer, not Kippis himself, reversed a fable: a dying ass threw up his heels at a growing lion. Kippis thinks it necessary to qualify a little: he does not think, as Granger did, that Bunyan could have risen to a production worthy of Spenser. He agrees with Lord Kaimes that the secret of *Pilgrim's Progress* and *Robinson Crusoe*, great favourites of the vulgar, is the proper mixture of the dramatic and narrative. This, he says, is "extremely suitable to men who have not learned to abstract and generalize their ideas." How he would stare if he saw the present state of things, in which a very moderate power of dramatic narrative — far below that of Scott, or Dickens, or Thackeray — will set four-fifths of the abstracters and generalizers reading a second-rate novel.

A collection of mentions of Bunyan in the time preceding his establishment as an English classic — the time when, as Granger says, his works were printed on tobacco paper — would be an excellent contribution. Neither "Bunyan" nor "*Pilgrim's Progress*" occurs in the index to the work of Isaac Disraeli, which work, as his son truly observes, has had much to do

with filling the reading-room of the British Museum. The omission just mentioned is precisely the consequence and the proof of the paucity of materials. It was not Disraeli's affair to manufacture curiosities out of what he found in original writers, but to use the materials which had collected about them. The curiosities of literature, as he turned them out, are the highest forms of the *Ana*; and we may safely conclude that in 1790-1810 no Bunyaniana were extant in the possible sources of literary history.

A. DE MORGAN.

AN OLD JOKE REVIVED.—A few years back a tourist contributed a paper on the "Goldsmith Country" to the *Eclectic Review*. That paper ends with the indignant remonstrance of a drunken horseman who, in mounting, fell off on the opposite side, addressed to the Virgin that she had helped him *only half way*. It is an old joke given in the *Walpoliana*, in these terms:—

"A Venetian trying to mount a horse, prayed to Our Lady to assist him. He then made a vigorous spring, and fell on t' other side. Getting up, and wiping his clothes, he said, 'Our Lady has assisted me too much.'"—Vol. ii. p. 70.

This is probably from some much older book of jests.
O. T. D.

KINGS!—In the neighbourhood of Nottingham, and elsewhere for what I know, the exclamation "Kings!" is used by children at play when a sudden cessation is wanted apart from the regular intervals. Unusual confidence and honesty are shown by both sides on such an occasion. (See "Barley," 3rd S. v. 358.) S. F. CRESWELL.
Durham School.

DIGBY PEDIGREE.—A mistake occurs in Nichols's *History of Leicestershire* which ought to be corrected in your pages. In the Digby Pedigree (vol. iii. p. 473) it is stated that Katharine, daughter of Sir Everard Digby, the great-grandfather of the gunpowder conspirator, married "Anthony Meers, of Kinton, co. Linc." The lady really married Anthony Meeres, of Kirton in Holland, co. Lincoln. This is, of course, a mere misprint, but such errors often lead to much inconvenience. The Digby Pedigree in Lipscomb's *Hist. of Buckinghamshire*, vol. iv. p. 145, has the name of the place spelt correctly, but it is merely called Kirton, co. Lincoln, leaving it a matter of doubt whether Kirton in Lindsey or Kirton in Holland be the place meant. There is another singular misprint in Nichols's Digby Pedigree, but I am unable to set it right. We are there told that Everard Digby, of Drystoke, father of the conspirator, married "Mary d. of Francis Nele, of Keythorpe, b. 1513, liv. 1634." It cannot really be a fact that this lady lived to be 121 years of age.
GRIME.

LIRIPIPIUM.—The word *tippet* in the English Canons is translated *liripipium*, explained as "epomis" by Du Cange, and by Grindal "collo circumducta stola quædam ab utroque humero pendula et ad talos fere dimissa." [*Remains*, p. 335.] *Liripipium* occurs in Sparrow's *Collection*, 1675, p. 296; and Peck's *Desid. Curiosa*, lib. xv. p. 570; and Churton's *Lives of the Founders*, p. 327. The Constitutions of Bouchier, A.D. 1463, forbids any non-graduate to wear "caputium cum corneto vel liripipio brevi, more prælatorum et graduatorum, nec utatur liripipiis aut typetis a serico vel panno circa collum," § 2. Abp. Stratford, in 1343, reprobrates "caputia cum tippetis miræ longitudinis," § 2. The anonymous writer of the *Eulogium* quoted by Camden almost uses again Grindal's definition: "liripipes, or tippets, which pass round the neck, and, hanging down before, reach to the heels." This appears to designate a stole, whilst the mediæval primates connect it with a hood; and the latter no doubt is the true meaning of the word, for it appears in the Statutes of Ratisbon, 1506. And the learned Mayer explains it to be "*caputium vel cleri peplum* vulgò Poff," worn by rural deans and canons of collegiate churches [iii. 46.]

MACKENZIE E. C. WALCOTT, M.A., F.S.A.

LARGE CANNON.—This is no new subject of interest; for Walpole, writing to Sir Horace Mann, Oct. 14, 1746, says:—

"They tell you that the French had four-and-twenty-pounders, and that they must beat us by the superiority of their cannon; so that to me it is grown a paradox, to war with a nation who have a mathematical certainty of beating you; or else it is a still stranger paradox, why you cannot have as large cannon as the French."

A. A.

Poets' Corner.

A RELIC OF SHAKESPEARE.—In the year 1826, a gentleman residing in this town found in an old cellaret, the key of which had been lost for many years, twenty-nine bits of wood, curiously carved. On being carefully united, the pieces formed a small writing case. The lid is carved with mulberry leaves and fruit; a central circular medallion has on it the Shakespeare crest, and the sides bear the Shakespeare arms. On the edge of the lid, where the finger would be applied to lift it, is a small boss, carved into a rude resemblance of the Stratford bust. Can this be one of the boxes manufactured by the ingenious Stratford watchmaker, who purchased the greater portion of the mulberry tree after it had been cut down by the Rev. Francis Gastrell? The owner of this box possesses also a tobacco-stopper, which has on it a rude carving of the bust of Shakespeare.

JOHN PAVIN PHILLIPS.

Haverfordwest.

Queries.

BELLS CALLED SKELETS.—In the account of rebuilding the monastery of Croyland after the fire in 1091, Ingulf tells us (p. 101) that a small bell-tower was built in the place of the old tower of the church, in which two *skellets* were placed:—"Pro vetere turri Ecclesiæ humile campanile, duas *skelettas*, quas Fergus ærarius de Sancto Bot. nobis contulerat, imponentes."

What sort of bells could these be? Du Cange, *sub voce* "skella," says this was a small bell, the *squilla* of the Italians. Is there any affinity between this word and skillet, the name of a small brass pot? * Was Fergus the *ærarius* the treasurer, or simply a worker in brass? In the former case St. Bot. would refer probably to a church of St. Botolph; in the latter, to the town of Boston, in Lincolnshire, the Latinized name of which was "Oppidum Sancti Botolphi." Perhaps some local antiquary can assist us. A. A.

Poets' Corner.

BUTTERY FAMILY.—Information concerning the early history of this family is desired. The name occurs in Speed, p. 1093: "The rebels in Cornwall, in favour of the revival of monasteries, were fought by Sir John Russell, Lord Privy Seal, appointed General of the King's army." (Edward VI.) "Lord Russell fell back on Honiton, where he was joined by the Lord Grey de Wilton, having in pay Spinola, an Italian captain, with three hundred shot." (Speed, p. 1097.) "Wright, Peacocke, Weatherell, and Buttry were worthily executed at York, 21st Sept. following (1549). Holinshed's *Chronicles*."

I possess a copy of "*Auli Persii Flacci Satyræ Sex, cum posthumis commentariis Joannis Bond. Londini, excudebat Felix Kingstounius: impensis Gulielmi Aspley et Nathanielis Buttry, 1614.*" Does the name of Buttry occur in this form in any other book?

In the *House of Lords' Journals' Index*, p. 329a, Buttry defendant in a Writ of Error, wherein Blencowe is plaintiff, 23rd Charles I., 1647. Mr. Justice Bacon brought into the House Writs of Error, *videlicet*, No. 10, Blencowe v. Buttry. Can any of your readers give me a reference to the record of this suit?

There is a slab in the chancel of St. Ann's church, Sutton-Bonington, Leicestershire, under the east window, immediately beneath the communion table, with this inscription: "Gulielmus Buttry (natus, 1696), obit 22 die Septembris, 1782, ætatis 86." A monument, also in the chancel, of a knight in chain armour refers to the Buttry family. Where can I find a description

[* "*Skeletta*, in old Latin records, a little bell for a church steeple: whence our vessels called *Skillets*, usually made of bell metal."—Phillips's *New World of Words*, fol. 1706.—Ed.]

of this monument? References to works in the British Museum library, or the Public Record Office, communicated through your columns or personally, will oblige

ALBERT BUTTRY.

Court of Chancery.

COLOSSUS OF RHODES.—Can any of your antiquarian readers refer me to any published copy of that "seventh wonder" of the old world, *i. e.* the Colossus of Rhodes? I have some faint impression that in my boyhood I saw a print representing it, but cannot call to mind in what work it was.

C. T. CORNER.

CRANCELIN: ARMS OF PRINCE ALBERT.—Bouton (*Nouveau Traité de Blason*, p. 191) blazons the coat thus:—"Les ducs de Saxe portent; fascé d'or et de sable de huit pièces, au *crancelin* de sinople mis en bande surtout." Berry calls it a bend embowed treflée. The general account of the bearing is that it is a crown of rue. Can any reader refer me to a correct definition of the word *crancelin*, and also to the legend or tradition of the crown of rue? A. A.

DE BURGH'S "HIBERNIA DOMINICANA."—"A most interesting copy [of the very rare Supplement to this work], interleaved with numerous manuscript additions by [the author] the [Roman Catholic] Bishop of Ossory," was sold a short time since by Messrs. Sotheby, Wilkinson, and Hodge. Can you tell me by whom it was purchased, and at what price? I have heard, on good authority, that a copy was lately sold by auction in an Irish provincial town to one who knew its worth, for the sum of one penny! ABBA.

THE GOLDEN CALF.—Any information as to the author, or other particulars, of the following book will be very acceptable:—

"The Golden Calf, the Idol of Worship. Being an Enquiry *Physico-Critico-Pathologico-Moral* into the Nature and Efficacy of Gold: Shewing the wonderful power it has over, and the prodigious changes it causes, in the Minds of Men. With an Account of the Wonders of the Psychoptic *Looking-Glass*, lately invented by the Author, Joakim Philander, M.A. *Consuluit melius qui precipit ut facias rem; Si possis rectè, verum quocunque modo rem.* Hor. London: Printed for M. Cooper, at the *Globe* in *Paternoster Row*. MDCCXLIV." 8vo, pp. vii. and 248.

The running title is "*Vitulus Aureus: or, the Golden Calf.*"

It is undoubtedly a very uncommon book, as I find no reference to it in the catalogues of twenty-two of the largest private collections, nor in any of the large bookseller's catalogues, nor in any bibliographical work with which I am acquainted, nor in the British Museum, or Bodleian, or other public library.

A copy was purchased by Mr. H. G. Bohn in 1847 at Mr. Walter Wilson's sale, and one was sold in Jolly's collection in May, 1853. It is not improbable that mine is the same copy. I have been unable to trace any other. W. LEE.

GODFREY OF BOUILLON'S TREE.—When I was at Constantinople, I visited the picturesque village and environs of Buyukdere, on the north shore of the Bosphorus. In a meadow west of the village my dragoman pointed out an enormous plane tree, under which he stated Godfrey of Bouillon pitched his pavilion when the army of the Crusaders was encamped in that neighbourhood on their way to Palestine, in 1097. How much truth is there in this tradition? H. C.

J. G. GRANT, author of *Madonna Pia*, and other poems, 1848. Can any of your readers give me the address of this author? IOTA.

GEORGE HAMILTON: CAPT. EDWARDS.—George Hamilton, surgeon of the "Pandora," published—

"A Voyage round the World, performed by Capt. Edwards in 1790, 1, and 2, with the Discoveries made in the South Sea, and the many distresses experienced by the Crew, from Shipwreck and Famine in a Voyage of eleven hundred Miles in open Boats, between Endeavour Straits and the Island of Timor." Berwick, 8vo, 1793. With portrait."

Lowndes (ed. Bohn, 987) mentions the work, but erroneously states that the voyage was 1790-9.

I cannot find the portrait noticed either in Bromley's or Evans's Catalogue. I am not sure whether the portrait was that of George Hamilton or Capt. Edwards. Information about either of them is desired. S. Y. R.

MOSES HARRIS, engraver, and author of *The Aurelian* and other works on natural history, is briefly mentioned in Bryan's *Dictionary of Painters and Engravers*, but the date of his death is not there given. I hope it may be supplied by some of your correspondents. He was probably living in 1782. See as to him, Watt's *Bibl. Brit.*; Lowndes's *Bibl. Man.* ed. Bohn, 1003; *Retrospective Review*, 2nd Ser. i. 230; Bromley's *Cat. of Engraved Portraits*, 388; and Nichols's *Lit. Anecd.* viii. 462. S. Y. R.

THE MISS HORNECKS.—These ladies were patrons of Goldsmith. One of them became, I believe, Mrs. Bunbury. There is this year a very pretty painting in the Exhibition at Edinburgh, of Oliver reading, in his plum-coloured coat, to these ladies. Can you give me, in the first place, any information as to the ancestry of these beauties? And secondly, whether the fine mezzotint of "Miss Horneck" is the unmarried or married lady? J. M.

LOO.—Who was the inventor of that cosmopolitan game at cards, Loo? When was it first introduced into England? Are there any older authorities than Pope and Addison who make mention of it? W. B. MACCABE.

Dinan, Cotes du Nord, France.

MARK OF THOR'S HAMMER.—In that excellent work, the *History of Christian Names*, vol. ii. p. 203, a monogram is given exactly like the curious

heraldic bearing called the "fylfot" or "gammadion," and it is called "the mark of Thor's hammer." What is the authority for this assertion, and what is the derivation of the word "fylfot"? The other appellation is no doubt derived from the circumstance that the bearing is exactly as if composed of four capital Greek letters, gamma, gamma, conjoined by the foot in form of a cross. A. A.

Poets' Corner.

NOMINATION OF BISHOPS.—In some of the papers of the day we are informed of Lord Palmerston having nominated thirteen bishops, namely, Canterbury, York, London, Durham, Carlisle, Ely, Gloucester, and Bristol, Norwich, Peterborough, Ripon, Rochester, and Worcester. Such a circumstance, or anything like it, we are told, of one minister nominating nearly half the English episcopate, was never before known in the Church of England. I have referred to Coxe's *Life of Walpole*, and to Tomline's and Gifford's lives of Mr. Pitt; but in none of them do I find any notice of the nomination of bishops. Both Walpole and Pitt were each, I think, longer in office than Lord Palmerston. May I ask any of your readers who have access to books and official documents, which give information of episcopal nominations, to inform me which of the above-named ministers nominated the greatest number of English bishops? FRA. MEWBURN.

Larchfield, Darlington.

OLD PRINTS.—Some years since, at the sale of the curious and valuable prints which had belonged to the late Charles Kirkpatrick Sharpe, Esq., various lots fell into my hands; and amongst these the following, as to which I should be obliged by obtaining information.

1. "The Plymouth Beauty." A fine mezzotinto of a beautiful female, in a sitting posture, leaning on her hand; her elbow resting on a book. There is no engraver's name.

2. "Mrs. Sarah Porter, Queen of the Touters at Tunbridge Wells." A very fine mezzotinto. No engraver's name; but it has the name of "Vander Smisson" as the painter. What is a "touter," and what is known of the lady?

3. An unknown portrait. Mezzotinto, small oval kit-kat, with these lines:—

"Illic Etatis qui sit, non invenies alterum
Lapidiforem ad omnes res, nec qui Amicus
Amico sit majus."—*Plantus*.

There is neither painter nor engraver's name mentioned.

4. Mezzotinto of a man sitting in a chair, with his hands clasped together, resting on his knees. A table, with two folio volumes on it, beside him. A three-quarter face:—

"H. Hussing, Pinxit. J. Faber, Fecit. Sold by Faber, at y^e Golden Fleece, Bloomsbury Square:—

"When philosophic thoughts engage the mind,
A serious brow and looks intent we find:
Not that these looks the least of doubt declare,
Whilst certain truths have banished all that care;
Thus Plato, Socrates, serenely sate,
And Cato, calm, defy'd injurious fate."

5. "James Sheppard, that was executed March y^e 17th, 17 $\frac{1}{2}$, at Tyburn, in y^e 18 year of his age." This is a mezzotinto. Sheppard has his hand on a letter, thus addressed: "For Mr. Leak, these."

Was there any special reason for the execution of this lad, beyond his attachment to the exiled family? Is there any other print of this unfortunate boy?

J. M.

PEDIGREE. — Would anyone tell me what evidence is accepted as proof in a pedigree?

K. R. C.

SEAFORTH AND REAY. — I came across an old MS. Bond of Friendship between the Lords Seaforth and Reay, dated, as I far as I can recollect, 1672, and witnessed by a number of the Frasers. Is this bond, or the circumstances under which it originated, mentioned in print anywhere?

SIGMA-THETA.

SHAKESPEARIANA. —

"1501. Hugh Saunders, or Shakspeare, was Principal of St. Alban's Hall.

"1666. John Shakespeare, of St. Mary's Hall, took the degree of B.A."

Has the relationship of either of the above to the immortal bard been ascertained? They occur in the *Catalogue of Oxford Graduates* (Clarendon Press, 1851).

H. M. L.

SUCCESSION THROUGH THE MOTHER. — Why is succession through the mother, even in personalty, denied by the Scotch law? The greatest stickler for feudalism or salic law surely cannot seriously advocate the exclusion of relatives by the mother from participating in books, household, or other personal property. I have heard of two cases where, through intestacy, they have been shut out. One was a particularly hard case, for the deceased had made a will through a lawyer, but its execution was incomplete, and some of the mother's relatives, who were to have benefited, were excluded, the nearest relative by the father's side being declared the heir, though a nearer by the mother existed. Another hardship, and one that casts a slur upon the mother's connections, is, that when no relatives by the father are living, the property goes to the Crown; no doubt a very good administrator, and certainly a very just one, for a gift of it, minus a fee, is, I believe, generally granted to the nearest relative, though shut out by law.

FIAT JUSTITIA.

KATHERINE SWINTON, daughter of Sir. Alex. Swinton, married before 1680, James Smithe, merchant in Edinburgh; and (2ndly), Francis Hepburn of Brinston. Was there any issue of the first marriage?

SIGMA-THETA.

JAMES THOMSON. — Can you give me any account of this dramatist? He was author of *A Squeeze to the Coronation*, a Farce, acted July, 1821, at the English Opera House; *An Uncle too Many*; and, I believe, one or two other pieces.

IOTA.

VALENCIENNES. — I am anxious to know in whose possession is the painting of the Siege of Valenciennes, from which was taken the large engraving by Bromley.

HARRY CONGREVE, Lieut.-Col.

THE REV. THOMAS WILKINSON, rector of Great Houghton, in Northamptonshire, is said to have published —

1. "Harmonica Apostolica; or, the Mutual Agreement of St. Paul and St. James. Translated from the Latin of Bishop Bull. Lond. 8vo, 1801.

2. "Milner's Ecclesiastical History reviewed, and the Origin of Calvinism considered. A Discourse preached at the Visitation of the Archdeacon of Northampton. 30 May, 1805. 8vo, 1805.

3. "Observations on the Form of Hot-Houses, in Trans. Hort. Soc. i. 161 (1815)."

Information respecting him will oblige

S. Y. R.

WYATT. — Can any of the readers of "N. & Q." give me any information as to the family or arms of Wyatt of Macclesfield, of whom Esther Wyatt, born 1712, married Samuel Clowes of Langley, near Macclesfield; and her sister Elizabeth Wyatt married a Mr. Thorley?

C. H.

Queries with Answers.

"THE SCHOOL FOR SCANDAL." — The paternity of this comedy with Sheridan has from various circumstances been considered very doubtful, as none but what were regarded as surreptitious copies of it, chiefly printed in Dublin, could be procured. Egerton, in the *Theatrical Remembrancer*, Lond. 1788, p. 239, attributes it to Sheridan, and states it to have been acted at Drury Lane, 1777: and yet classes it with anonymous plays in 1778, not acted at p. 253: and again at p. 266 it is stigmatized as *spurious*, though stated to have been "acted by his majesty's servants in 1784." Mr. Rogers, in his *Recollections*, 1859, p. 30, speaks of Mrs. Sheridan, mother of Richard Brinsley Sheridan, as author of *Sidney Biddulph*, the best novel of our age, and adds, Sheridan "denied having read it, though the plot of his *School for Scandal* was borrowed from it." I beg to know where I may find an authentic history of this comedy, as there are so many irreconcilable accounts of it.

X. Z.

[Moore, in his *Life of R. B. Sheridan*, edit. 1825, 4to, has satisfactorily settled this question in Chap. V. pp. 154—192. He says, "In a late work, professing to be the *Memoirs* of Mr. Sheridan, there are some wise doubts

expressed as to his being really the author of *The School for Scandal*, to which, except for the purpose of exposing absurdity, I should not have thought it worth while to allude. It is an old trick of Detraction—and one of which it never tires—to father the works of eminent writers upon others; or, at least, while it kindly leaves an author the credit of his worst performances, to find some one in the background to ease him of the fame of his best. When this sort of charge is brought against a cotemporary, the motive is intelligible; but, such an abstract pleasure have some persons in merely unsettling the crowns of Fame, that a worthy German has written an elaborate book to prove that the *Iliad* was written, not by that particular Homer the world supposes, but by some other Homer! Indeed, if mankind were to be influenced by those *Qui tam* critics, who have, from time to time, in the course of the history of literature, exhibited informations of plagiarism against great authors, the property of fame would pass from its present holders into the hands of persons with whom the world is but little acquainted. Aristotle must refund to one Ocellus Lucanus—Virgil must make a *cessio honorum* in favour of Pisanter—the *Metamorphoses* of Ovid must be credited to the account of Parthenius of Nicæa, and (to come to a modern instance) Mr. Sheridan must, according to his biographer, Dr. Watkins, surrender the glory of having written *The School for Scandal* to a certain anonymous young lady, who died of a consumption in Thames Street! Moore has filled nearly thirty pages with extracts from Sheridan's papers, consisting of rough sketches of the plot and dialogue, from which it appears that the play "was the slow result of many and doubtful experiments, and that it arrived at length step by step at perfection."]

JOHN, OR JN°.—I should feel much obliged if any of your readers could inform me of the origin of the name *John* being abbreviated thus, *Jn°*, and not *Jo°*, as would be expected. A. E. MURRAY.

[The question is, how comes it that the *o* should follow the *n*, and not precede it? The following explanation has been offered. In mediæval times the name John (Johannes) received various modifications; one was Jan, which prevailed to a certain extent in the south of Europe, as well as in the north. Moreover, Jan became occasionally Jano (Bluteau, *Supplement* to his *Vocabulary*, ii. 33.) Dropping the *a*, and making the *o* superior, Jano becomes Jn°. A similar suspension of the final *o* occurs in old manuscripts perpetually; as in *io* for *illo*, *pp°* for *populo*, &c.

Perhaps, however, we may find a better explanation, without passing beyond the seas. Our forefathers wrote Jhon oftener than John; and the *h* in former days frequently assumed the form of *n*. Jhon, contracted into Jho. or Jh°, and writing the *h* as *n*, becomes Jno, or Jn°; and this is considered the more correct explanation.]

BARONS OF HENRY III.: GENTRY OF ESSEX. Can you give me information on the following

heads? —1. Is there any and what record of the Barons of Henry III.'s reign, and their descendants?

2. Is there any record or history of the gentry of Essex of the seventeenth century? A. B. C.

1. A list of the Barons of the reign of Henry III. will be found in Beaton's *Political Index*. For particulars of each family our correspondent will have to consult the different works on Heraldic and Genealogical History, by Banks, Edmondson, Collins, Lodge, Playfair, Burke, &c.

2. For notices of the gentry of Essex during the seventeenth century, consult the following historians of that county: Salmon, Morant, Mailman, Tindal, Osborne, Wright, and Suckling. Also, Blaeuw's fine old *Map of Essex*, with the coats of arms of the principal nobility emblazoned in colours, about 1610; and a curious list of Essex Royalists in *A True Relation, or Catalogue of the Gentry that are Malignants*, with the exact value of each man's Estate, both Real and Personal. 4to, 1643.]

SIBBER: SIBBER SAUCES.—What is the meaning of the word *sibber*? What were *sibber sauces*? Lord Chief Justice Coke, in summing up the evidence given on the trial of Weston, one of the parties concerned with the notorious Mrs. Turner, of starchmaking celebrity, in the murder of Sir Thomas Overbury, thus instructed the jury:—

"Albeit the poisoning in the indictment is said to be with rosalger, white arsenick, and mercury sublimata, yet the jury were not to expect precise proof in that point, showing how impossible it were to convict a poisoner, who useth not to take any witnesses to the composing of his *sibber sauces*; wherefore he declared the law in the like case as if a man be indicted for murdering a man, and it fall out upon evidence to be done with a sword, or with a rapier, or with neither, but with a staff, in that case the instrument killeth not, so that the jury find the murder."—Cobbett's *State Trials*, vol. ii. p. 924.

I have looked for the word *sibber* in Johnson, Walker, Crabbe, Ainsworth, and other dictionaries for the explanation, but to no purpose. Was *sibber* the name of some fashionable luxury? or *sibber sauce* the compound prepared by a Soyer of the seventeenth century, whose fame has passed away? T. G.

[In Scottish and in old English, *sib*, *sibb*, or *sibbe*, signifies related, or near of kin. We find also the comparative *sibber*. It would seem, however, that in speaking ironically of certain poisons as "*sibber sauces*," the learned lord meant "*quieting sauces*," i.e. sauces that quiet the partaker, or settle him. Sax. *sibrum*, pacific, quieting; *sibbian*, to pacify.]

INDIAN ARMY.—I have an *Alphabetical List of the Officers of the Madras Army from 1760 to 1834*, by Messrs. Dodwell and Miles of Cornhill. Have any similar lists been published of the officers of the Bengal and Bombay Presidencies?

H. LOFTUS TOTTENHAM.

[Lists of the Officers of the Bengal and Bombay Presidencies were also published by Messrs. Dodwell & Miles,

and are usually bound together with that of Madras, with a separate title-page, *Alphabetical List of the Officers of the Indian Army*, 1838. In the following year also appeared *An Alphabetical List of the Hon. East India Company's Madras Civil Servants from 1780 to 1839*, also one of the *Bengal Civil Servants*, from 1780 to 1838, and another of the *Medical Officers of the Indian Army*, from 1764 to 1838.]

CHARLEMAGNE'S TOMB.—Where can I find a good account of the opening of Charles the Great's tomb, and the relic found on his neck (a piece of the true cross in an emerald) given by the Burgbers of Aix to Napoleon, and by him to the Duchess de Saint Leu? JOHN DAVIDSON.

[We have not been able to find any good account of the opening of the tomb of Charles the Great by Otto III. in 997; but some curious particulars of the tomb itself are given in the *Life of Charlemagne* printed by Petrus Pitheus in his *Annalium et Historiæ Francorum, ab anno 708 ad 990, duodecim scriptores coetanei; inserta sunt alia vetera*, 8vo, Francofurti, 1594, pp. 281, 282, &c., and in the *Chronicon Novaliciense*, by G. H. Pertz, Hannov. 8vo, 1846, p. 55. Consult also the *Archæologia*, iii. 389; "N. & Q." 1st S. i. 140, 187. In the *Illustrated London News* of March 8, 1845, is an engraving of Charlemagne's supposed talisman of fine gold set with gems, in the centre of which are two rough sapphires, and a portion of the Holy Cross.]

A FOOT CLOTH NAG.—In Sir Simonds Dewes' *Journal of the Parliament of 23 Elizabeth, A.D. 1580*, I find the following:—

"The House being moved, did grant that the Serjeant who was to go before the Speaker, being weak and somewhat pained in his limbs, might ride upon a *foot cloth nag*."

What is meant by this expression? M. (1.)

[A foot-cloth nag is an animal ornamented with a cloth protecting the feet, i. e. housings of cloth hung down on each side of the horse, and frequently exhibited on state occasions. These animals were probably trained on purpose for this service, for a spirited horse would not bear such an encumbrance.

"Nor shall I need to try,
Whether my well-grass'd, tumbling *foot-cloth nag*,
Be able to outrun a well-breath'd catchpole."

Ram Alley, Old Plays, v. 473.

Consult Nares's *Glossary*.]

EIUDON STONE, LLANDEILO FAWR.—Can any translation be given of the following, from a beautifully sculptured stone at Golden Grove, near Llandeilo, S. Wales? I have copied it as accurately as I can:—

"EIUDON."

G. H.

[A notice of this stone will be found in the *Archæologia Cambrensis*, Third Series, iii. 318. The writer concludes his account of it by expressing a conjecture "that, perhaps, the name EIUDON may prove to be a contracted

form of two words, *SCI* and *VDON*; but we wait for Mr. Westwood's long expected account of this monument. This was written in 1857; but we have not met with that gentleman's notice of it.]

Replied.

THE PROTOTYPE OF COLLINS'S "TO-MORROW."

(3rd S. iv. 445; v. 17, 204.)

The established success of "N. & Q." may be considered a practical protest against an over-confidence in memory—the noblest quality, but not less the most treacherous deceiver of the human mind. When penning a short notice of Collins for this Journal a few months ago, I had a strong recollection of having somewhere seen an earlier and ruder song, the original, as I considered it, of *To-morrow*; but, as I could not then lay my hands upon it, and as I dared not trust even to a strong recollection, I felt compelled to pass the subject over, without further notice. Little thinking, or rather not remembering, that on a shelf, almost within reach of my hand, there was a poem entitled the *Wish*, not only in the original English of its author, Dr. Walter Pope, but also in the choice Latin of the amiable scholar Vincent Bourne. The first part of this poem, which was originally published as a song of five verses, entitled *The Old Man's Wish*, is what I take to be the original of *To-morrow*; and as it may interest many to see the rude and now rather rare outline that the mind of genius moulded into so graceful and pleasing a form, I here transcribe it for the benefit of the reader:—

THE OLD MAN'S WISH.

- "If I live to grow old, as I find I go down,
Let this be my fate in a country town;
May I have a warm house, with a stone at my gate,
And a cleanly young girl to rub my bald pate.
May I govern my passions with an absolute sway,
Grow wiser and better as my strength wears away,
Without gout or stone, by a gentle decay.
- "In a country town by a murmuring brook,
With the ocean at distance, on which I may look,
With a spacious plain, without hedge or stile,
And an easy pad nag to ride out a mile.
May I govern, &c.
- "With Horace and Plutarch, and one or two more
Of the best wits that lived in the ages before;
With a dish of roast mutton, not ven'son nor teal,
And clean though coarse linen at every meal.
May I govern, &c.
- "With a pudding on Sunday, and stout humming liquor,
And remnants of Latin to puzzle the vicar;
With a hidden reserve of Burgundy wine,
To drink the king's health as oft as I dine.
May I govern, &c.
- "When the days they grow short, and it freezes and
snows,
Let me have a coal fire as high as my nose;
A fire when once stirred up with a prong,
Will keep the room temperate all the night long.
May I govern, &c.

"With a courage undaunted, may I face my last day,
And when I am dead, may the better sort say,
In the morning when sober, in the evening when
mellow,
He's gone—and hant left behind him his fellow;
For he governed his passions with an absolute sway,
And grew wiser and better as his strength wore away,
Without gout or stone, by a gentle decay."

Though the above is, in every respect, inferior to *To-Morrow*, there is a general similarity of idea common to both songs, while the details resemble each other too closely to be mere coincidences. Thus the original, "as I find I go down," is represented by "the downhill of life"; "a murmuring brook," by "a murmuring rill"; "the ocean at distance on which I may look," by "a cot that o'erlooks the wide sea"; "an easy pad nag," by "an ambling pad pony." The bleak northern blast, the peace and plenty at the board, the heart free from sickness and sorrow, are all elegant adaptations by Collins of ideas expressed in the *Old Man's Wish*, which in my humble opinion must be considered the original of *To-Morrow*. But, without entering into a critical examination of the merits of the two songs, there is one grand feature in *To-Morrow*, which renders it, even as a literary composition, immensely superior to its prototype; need I say that that superiority consists in its Christian character, its author believing—

"This old worn-out stuff, which is threadbare to-day,
May become everlasting to-morrow."

While the character of the *Old Man's Wish* is as completely pagan as Horatius Flaccus, whom its author evidently adopted as his model when writing the song.

In the *Gentleman's Magazine*, vol. xcii. p. 15, there are some notices of Dr. Pope and the *Old Man's Wish*, signed Eu. Hood, which signature I need scarcely observe here, signifies Joseph Haslewood. Here we are informed that the *Old Man's Wish* first appeared in *A Collection of Thirty-One Songs*, sold by F. Leach, 1685. Pope afterwards enlarged the song from five to twenty verses, thus destroying the brief simplicity of the original, to which he added notes in various languages, which was published in folio, anno 1693, with the words "the only correct and finished copy. Never before printed."

The *Old Man's Wish*, in its original form of a song in six verses, was very popular when first published, and, as a consequence, was freely parodied. There are two different parodies upon it, both entitled the *Old Woman's Wish*; one running as follows:—

"THE OLD WOMAN'S WISH.

"When my hairs they grow hoary, and my cheeks they
look pale,
When my forehead hath wrinkles, and my eye-sight
doth fail,

Let my words both and actions be free from all harm,
And have an old husband to keep my back warm.
The pleasures of youth are flowers but of May,
Our life's but a vapour, our body's but clay,
Oh! let me live well, though I live but a day.

"With a sermon on Sunday, and a bible of good print,
With a pot o'er the fire and good victual in't;
With ale, beer, and brandy both Winter and Summer,
To drink to my gossip and be pledged by my cunnos.
The pleasures of youth, &c.

"With pigs and with poultry, with some money in store,
To lend to my neighbour and give to the poor;
With a bottle of Canary to drink without sin,
And to comfort my daughter when that she lies in.
The pleasures of youth, &c.

"With a bed soft and easy to rest on at night,
With a maid in the morning to rise when 'tis light;
To do her work neatly, to obey my desire,
To make the house clean and to blow up the fire.
The pleasures of youth, &c.

"With coals and with bawns, and a good warm chair,
With a thick hood and mantle, when I ride on my
mare;
Let me dwell near my cupboard, and far from my foe,
With a pair of glass eyes to clap on my nose.
The pleasures of youth, &c.

"And when I am dead, with a sigh let them say,
Our honest old gammer is laid in the clay;
When young she was cheerful, no scold nor no —;
She helped her neighbours and gave to the poor.
Tho' the flower of her youth in her age did decay,
Tho' her life was a vapour that vanish'd away,
She lived well and happy until the last day."

The other *Old Woman's Wish*, commencing —
"If I live to be old, which I never will own,"

is scarcely presentable here, as may be imagined from the last verse, —

"Without palsy or gout may I die in my chair,
And when dead may my great-grandchild declare,
She's gone, who so long has cheated the Devil,
And the world is well rid of a troublesome evil.
That gave to her passion an absolute sway,
Till with mumbling and grunting, her breath was
away,
Without ache or cough, by a tedious decay."

Another parody on it, entitled *The Pope's Wish*, was published in *The Muse's Farewell to Popery and Slavery*, anno 1689. A sample verse of this last may be excused:—

"If I wear out of date, as I find I fall down,
For my chair it is rotten, and shakes like my crown;
Though I be an impostor, may this be my doom,
Let my spiritual market continue at Rome:
May the words of my mouth the nations betray,
Till monarchs and princes my sceptre obey;
To feed on the fat, and the lean ones to slay."

This probably may have been written by Dr. Pope himself, as he was opposed to the party of James II. When Pope added fifteen verses and notes to his original song, Sir Roger L'Estrange, then censor of the press, refused to license it. Upon which the witty Doctor wrote the following lines, which were printed, and handed about among the Whig circles of the day:—

"ON LE STRANGE.

To the Tune of the Old Man's Wish.

"May I live far from Tories and Whigs of ill nature,
 And farthest of all from a sly Observer* :
 May it ne'er be my fate to scribble for bread,
 Nor write any longer than wise men will read.
 May I ne'er be the man that will slight all the laws,
 And prostrate my soul for a Pope and his cause :
 Forget my dear country, my youth, and my place,
 Have a conscience like steel, and metallic face.
 Be Sawney for int'rest, and a politic knave,
 And go with a national curse to the grave.
 Let it not be my fate to part with my sense,
 Nor yet with my conscience for lucre of pence,
 But keep my religion which is sober and brave, }
 My property likewise, and not be a slave, }
 But with good reputation lie down in my grave. }
 May I govern my pen with absolute sway,
 And write less and less as my wits wear away."

Dr. Walter Pope, the writer of the *Old Man's Wish*, was also the author of a very eccentric biography, *The Life of Seth, Lord Bishop of Salisbury*, published in 1697.

A notice of the *Old Man's Wish* occurs in *Boswell's Johnson* in the following words :—

"A clergyman, whom he characterised as one who loved to say little oddities, was affecting one day, at a bishop's table, a sort of slyness and freedom not in character, and repeated, as if part of 'The Old Man's Wish,' a song by Dr. Walter Pope, a verse bordering on licentiousness. Johnson rebuked him in the finest manner, by first showing him that he did not know the passage he was aiming at, and thus humbling him : 'Sir, that is not the song ; it is thus : ' And he gave it right. Then, looking stedfastly on him : 'Sir, there is a part of that song which I should wish to exemplify in my own life :—

'May I govern my passions with absolute sway.'"

WILLIAM PINKERTON.

EDWARD ARDEN.

(3rd S. V. 352.)

MR. PAYNE COLLIER's note, in reference to a letter of Secretary Walsingham to Burghley, states that "Edward Arden, distantly related to Shakspeare's mother, was executed for high treason, Dec. 20, 1583." I wish to ascertain, if possible, what was the exact degree of relationship between them. Dugdale shows that Edward Arden was the son of William Arden ; that he married Mary, daughter of Sir Robert Throckmorton, by whom he had a son Robert (who died Feb. 27, 1635) ; and that, at the time of his execution, Edward Arden was about forty-one years of age. But he does not show the relationship to the Mary Arden, who married Shakspeare's father.

While on this subject, let me recommend the whole affair of John Somerville and Edward Arden to the careful investigation of such of your readers as are disposed and able, to make the

* The name of one of the many periodicals published by L'Estrange.

necessary search after documentary evidence. From the testimony of most of our historians, it would seem that John Somerville, a Roman Catholic, and a madman, ran a muck with a drawn sword and threatened to kill the queen. He had married the daughter of Edward Arden, a gentleman of good estate and ancient (Saxon) family in Warwickshire, who had made himself very obnoxious to Leicester, Lingard says, at first by refusing to sell a portion of his estate for the accommodation of that powerful favourite ; and that in the course of the quarrel, he rejected the Earl's livery, opposed him in all his pursuits in the county, and was accustomed to speak of him with contempt as an upstart, an adulterer, and a tyrant. This outrage of Somerville (who is said to have been subject to fits of insanity) seems to have afforded Leicester an opportunity for that revenge which so deeply stained his character. Arden, and a priest named Hall, were put to the torture. Arden persisted in maintaining his innocence ; but the priest stated that Arden had, in his hearing, "wished the queen were in heaven." On this slender proof, and the conduct of Somerville, he, with Arden and Hall, and Arden's wife, were convicted of a conspiracy to kill the queen. Somerville (Lingard says, on pretence of insanity,) was removed to Newgate, and found within two hours strangled in his cell. Arden was executed the next day. The others were pardoned ; thus strengthening a general belief, that Arden's death was to be charged to the vengeance of Leicester, who gave the lands of his victim to one of his own dependents. It may be said that Lingard's creed biased his views, and tinged his statements with prejudice. But see Camden ; who compiled his *Life of Elizabeth* at the desire of Lord Burghley, and had both that statesman's papers, and the State Papers and Records of the queen and the Privy Council, placed at his disposal for the purpose. See also, Stowe's *Chronicle* ; Dugdale's *Warwickshire* (pp. 681, 930) ; and the recent historians. In Dr. Nares's *Memoirs of Burghley*, one of the subjects in the Table of Contents prefixed to vol. iii. cap. x. p. 181 (years 1582-83), is, "Case of Arden and his Family ;" but, strangely enough, the text has not one word on the subject. I have seen the Records of the Trial (*Fourth Report of the Deputy Keeper of the Public Records*, Appendix II. p. 272), and also references to the subject in Peck's *Desiderata Curiosa*, &c. ; Sir J. Mackintosh's *Contimutor* ; *Pictorial History of England*, &c. Froude's *History* (vol. viii.) extends only to 1567.

Apart from the historical interest which this foul affair awakens, it is suggestive of some natural human sympathies and antipathies in the heart of our great bard. When this tragedy was enacted, and the fair fame of his mother's ancient and honourable line stained by attainder—and by

the public ignominy of her relative's head being exhibited on London Bridge, and his bowels, &c., on the walls of the city—Shakspeare was in his twentieth year, a husband, and a father; and he must have seen these sad sights, and witnessed his mother's grief. Can we wonder at his life-long avoidance of Leicester, or at his friendship for Southampton and the unfortunate and misled Essex? I hope some competent person will take up this subject.

Cruz.

"NOW, BRAVE BOYS, WE'RE ON FOR
MARCHIN'."

(3rd S. iii. 386, 459.)

I have long wondered why the words of this well-known Irish military comic song have not been supplied to your valuable journal. I got them in 1840 from Lieutenant Gordon Skelly Tidy, lieutenant (and subsequently captain) in the 48th Regiment, who received them from Ensign John George Minchin of the same corps. Both these officers being now deceased, I act as their literary executor. If we had—as I have frequently wished—a portion of "N. & Q." devoted to music, the name of which might, from time to time, be sought after, I could send herewith the music as well as the words of this droll conceit; but, as no such opportunity exists, I can only transmit the "immortal verse" of the ballad sought after by your correspondents. I have never seen the version published in the *Bentley Ballads* to which Mr. KELLY alludes. The version which I now send appeared at p. 567 of the *Naval and Military Gazette* for September 4, 1841, and were furnished by me to the editor of that newspaper:—

"THE FAREWELL OF THE IRISH GRENADIER TO HIS
LADY LOVE."

[Our readers will at once detect the plagiarism from the subjoined ballad which has been committed by the author of "Partant pour la Syrie;" indeed it is so evident that it must attract the attention of every person who is not blind to conviction. When "Vivi Tu" and "Di Piacer" shall be forgotten, and when the world shall have become sceptical as to the existence of "Semiramide" or "La Sonnambula," "Love, farewell!" will be remembered with a feeling of gratitude to the individual who first introduced it to public notice]:—

"Now, brave boys, we're on for marchin',
First for France, and dhin for Holland,
Where cannons roar, and min is dyin',
March, brave boys, there's no denyin';—
Love, farewell!

"I think I hear the Curnel cryin'
'March, brave boys, there's colours flyin';
Colours flyin', drums a baytin',
March, brave boys, there's no rethraytin'.
Love, farewell!

"The Major cries, 'Boys, are yees ready?
Stand t' yeer arms both firm an' steady;
Wid ev'ry man his flask of powdher,
An' his firelock on his shoullder.'

Love, farewell!

"The mother cries, 'Boys, do not wrong me,
Do not take mee dawthers from me;
Av yees do, I will tormint yees,
An' after death, mee ghost 'll hant yees.'
Love, farewell!

"Now Molly, dear, do not grieve for me,
I am goin' to fight for Ireland's glory;
Av we lives, we lives victorious,
An', av we dies, our sowls is glorious.'
Love, farewell!"
JUVENA.

LONG GRASS.

(3rd S. iv. 288.)

PROFESSOR DE MORGAN, quotes from Norden's *Surveyors' Dialogue*, a statement that in a "med-dow" near Salisbury there was a yearly growth of grass "above ten foote long;" and that "it is apparent that the grasse is commonly sixteene foote long." The PROFESSOR says, "This grass must be made shorter before I can swallow it. What do your readers say? What is now the tallest grass in England?"

This note and query are very interesting. The former shows that the irrigated meadows there were in full operation, at a maximum fertility, nearly two hundred and fifty years ago; the latter, that so learned a man, as all the world knows the PROFESSOR to be, is unaware of so old a fact. I will endeavour, as gently as I can, to make him swallow it by cutting it into four, five, or six lengths, each of a month's growth.

In 1851, I was directed by the General Board of Health to investigate and report upon the "Practical Application of Sewer Water and Town Manures to Agricultural Production." My inquiries included the most notable irrigated meadows. The results will be found in a Blue Book presented to Parliament in 1852. I shall forbear "quoting" from so large a collection of facts; but will, as briefly as possible, "extract" a few figures bearing on the points raised by PROFESSOR DE MORGAN.

The great fertility of the old meadows near Salisbury has caused the extension of similar irrigation along the river Witley to Warminster, so as to comprise between 2000 and 3000 acres. I do not appear to have ascertained the annual growth of grass in feet and inches, but state "four heavy crops can be cut in the course of twelve months."

At Myer Mill Farm, near Maybole, in Ayrshire, I found Italian rye-grass growing two inches in twenty-four hours; and in seven months there was cut from one field 70 tons per acre.

At Mr. Robt. Harvey's Dairy Farm, near Glasgow, the evidence of the manager was:—

"We have cut on Pinkston-hill ten feet of grass this season. The first cut was 4 feet high; the second was 4 feet and 3 inches; and the third was above 18 inches. I measured it myself."

At Halewood Farm, near Liverpool, the property of the Earl of Derby, occupied by Robert Neilson, Esq., I found 8 feet 6 inches of Italian rye-grass cut within seven months, and a sixth crop growing.

At Liscard Farm, in Cheshire, the property of Harold Littledale, Esq., I found 80 acres of Italian rye-grass, from which there had been cut four crops, each 2½ to 3 feet thick during the summer and autumn of the same year.

At Port Kerry Farm, Glamorganshire, on the Romilly estate. The first crop of the same kind of grass was 30 inches; the second and third 33 inches each; the fourth, 14 inches. Total, 9 feet 2 inches. In the autumn sheep were turned into it.

Canning Park, near Ayr. The same kind of grass grown and cut the same summer and autumn. First crop, 18 inches; second, 18 to 24 inches; third and fourth, each 3 feet to 4½ feet; fifth, 2 feet; and sixth, 18 inches. Total, mean aggregate cut in seven months, 14 feet 3 inches.

I have made this note as brief as possible; and, in conclusion, beg courteously to present to PROFESSOR DE MORGAN, through the editor, a small parcel of the actual grass last mentioned; and two others, of nearly equal length, from the celebrated Craigintinny Meadows, near Edinburgh. They were gathered by my own hands in 1851, and I regret to say they have lost their fragrance.

W. LEE.

THE CUCKOO SONG.

(3rd S. v. 418.)

I think I may venture to affirm, touching the song of the cuckoo, that the pitch of the notes is certainly not always the same (speaking of the tribe generally), even if it do not vary with the season in individual birds. In White's *Natural History of Selborne* (edited by the Rev. Leonard Jenyns, 1843), page 194, after mentioning that the owls in that neighbourhood "hoot in three different keys,—in G flat or F sharp, in B flat, and A flat, and querying whether "these different notes proceed from different species, or only from various individuals," the writer goes on to state that it has been found upon trial that the note of the cuckoo (of which we have but one species) varies in different individuals. About Selborne wood he (Mr. White's informant) found they were mostly in D. He heard two sing together, the one in D and the other in D sharp, which (as

the writer naively remarks) made a disagreeable concert (!) He afterwards heard one in D sharp, and about Wolmer Forest some in C.

In Hone's *Year Book* (p. 516) is the following curious account of the song of this bird:—

"Early in the season, the cuckoo begins with the interval of a minor third: the bird then proceeds to a major third, next to a fourth, then a fifth, after which his voice breaks out without attaining a minor sixth."

The writer then quotes "an old Norfolk proverb" as follows:—

"In April the cuckoo shows his bill,
In May he sings night and day,
In June he changes his tune,
In July away he fly,
In August away he must."

From Hone's description of the song of the cuckoo it would seem clear that, whether or not he changes his *key*, he certainly (as the proverb says) "changes his *tune*." J. B. S.

The two notes given in Gungl's Cuckoo Galop are B natural and G sharp, the same interval as E natural and C sharp mentioned by your correspondent. But I have just heard the cuckoo give F natural and C sharp, where the interval is not 3.15, as in the above, but 4.27; and in a popular song the interval given is F natural and C natural, or equal to 4.98; these figures being the proportion of 12 into which our musical scale is divided. The author of *Habits of Birds* gives F natural and D natural, or an interval of 2.94, less than any of the above; and Kircher says (*Musurgia*, i.) it is from D natural to B flat, an interval of 3.86. See *Penny Cycl.* xx. 507, where the exact division of the octave is given. According to Mitford (*Linn. Trans.* vol. vii.), "the cuckoo begins early in the season with the interval of a minor third; the bird then proceeds to a major third, next to a fourth, then to a fifth, after which his voice breaks without attaining a minor sixth," a circumstance long ago remarked by John Heywood (*Epigrams*, black letter, 1587). A friend of White of Selborne (Lett. 45) found upon trial, that the note varies in different individuals; for, about Selborne wood he found they were mostly in D; he heard two sing together, the one in D, and the other in D sharp, which made a disagreeable concert; he afterwards heard one in D sharp, and about Wolmer Forest, some in C. ("Habits of Birds," *L. E. K.* 305.)

T. J. BUCKTON.

Lichfield.

I have carefully noticed the cry of the bird as it has been uttered in Somerset and Devon during the last week or two; and my ear, no unpractised or uncultivated one, assures me that, so far it has been invariably a precise interval of a fourth; and not, as R. W. D. describes it, a minor third.

The notes are "do, sol," that is to say (if I adopt the key named by R. W. D.), *not* E and C sharp, but E and B natural. That this is probably the general song of the bird, musical composers testify; as for example, in the old catch, "Sweet's the pleasure in the Spring," in which the cry is imitated by the notes G, D; and in the well-known setting (I think by Arne) of the song in *Love's Labour's Lost*.

"Cuckoo! Cuckoo!
Oh, word of fear," &c.

Where I think the notes employed are C natural and G.

May 28th. I have this evening heard a cuckoo singing major thirds.

May 30th. And this morning another, singing an imperfect interval between a major third and a fourth.

Weeks's fine old three-part madrigal, "The nightingale, the organ of delight," gives the "Cuckoo" in minor thirds, in at least four different keys (E, C sharp, A, F sharp, B, G sharp, D, B natural).

White, in his *Natural History of Selborne*, vol. i. Letter X. says, on the authority of a neighbour, that—

"The note of the cuckoo varies in different individuals; for about Selborne Wood he found they were mostly in D: he heard two sing together, the one in D, the other in D sharp, who made a disagreeable concert: he afterwards heard one in D sharp, and about Wolmer Forest, some in C."

White does not explain which note he or his neighbour considers to be the key-note—the first or the last.

I have above treated the first or upper note as the key-note, calling it "do." Perhaps it would have been more correct to consider the closing note as indicating the key; in which case the two notes (at a fourth interval) would be "fa, do."

W. P. P.

LESSO (3rd S. v. 442.)—I think your correspondent A. A. is mistaken when he says "there is no such thing as a *lasso* mentioned in any ancient author." Surely, Sir Francis Head himself could hardly have given a more graphic description of the lasso than the two following. Herodotus, speaking of the eight thousand Sagaritan cavalry, says (li. vii. 85),—

Χρῶνται σειρῇσι πεπλεγμένῃσι ἐξ ἱμάντων· ἡ δὲ μάχη τούτων τῶν ἀνδρῶν ἦδε· ἑπεὶ ἀντιμίσγωνσι τοῖσι πολεμοῖσι, βάλλουσι τὰς σειράς, ἐπ' ἅκρῳ βρόχους ἔχουσας· ὅτε δ' ἂν τύχῃ ἦν τε ἵππου ἦν τε ἀνθρώπου ἐπ' ἐαυτὸν ἔλκει· οἱ δὲ ἐν ἑρκείσι ἐμπαλασσύμενοι διαρβείρονται.

Pausanias (i. 21, 5) mentions the Sarmatians as using the same weapon, for the same cause probably, scarcity of metal:—

Καὶ σειράς περιβαλόντες τῶν πολεμίων ὄπισθεν καὶ τύχοιεν, τοὺς ἵππους ἀποστρέφοντας ἀνατρέποντι τοὺς ἐνσχεθέντας ταῖς σειραῖς.

Suidas (s. v. *σειρή*) mentions the Parthians also as using the lasso; and Mr. Rawlinson says the Assyrian sculptures, now in the British Museum, represent the use of it.

LEWIS EVANS.

Sandbach.

[We beg to acknowledge a similar communication from OXONIENSIS.]

Can any of your readers tell me when lassos or lazos were first used for catching cattle according to the plan now followed in Mexico and South America?

Were they known in Spain before the conquest of Mexico, or by the English and French buccaneer hunters of Tortuga and Hispaniola, in the sixteenth century? QUEENIST.

OLD PAINTING AT EASTER FOWLIS (3rd S. v. 192.)—In No. 114 of "N. & Q." which has lately been received here, there is the description of a curious old painting at Easter Fowlis, near Dundee, by G. G. M. of Edinburgh. In this description occurs the following sentence: "The artist has evidently not been aware of the modern notions of Satan's appearance; or if so, he has departed widely from it."

Now, I rather think that the artist knew perfectly well what he was about, albeit he appears to have made a devil of a mistake. His satanic majesty is rather notorious for his eccentric tricks in dress, and astonishing transformations of body, but up to this moment, if I am properly enlightened on this rather dark subject, he has not yet condescended to honour the crustacean fraternity by assuming the shape and livery of a lobster, or even a craw-fish—"Verūm cancri nulla sit societas cum Diabolo."

The picture at Easter Fowlis does indeed not represent the parting of the soul from the body, but quite on the contrary, the embodiment of the soul, which, coming from the moon, was embodied on the earth under the influence of cancer (κράκινος), the Encloser or Confiner. Hence, observes Nork (*Realwörterbuch*, ii. p. 387), the twofold meaning of *μαῖα*, which signifies both cancer and also the deity that favours births—the midwife deess Maia. The craw-fish was sacred to Juno, who presided over marriage, and was the protectress of married women. No doubt the moon can be found somewhere in the picture at Easter Fowlis if looked for. I hope I have succeeded in giving the devil his due, and in doing a service both to him and the lobsters, by showing that they have nothing in common. L. HOFFMAN.

Kingston, Jamaica, May 6, 1864.

JEREMIAH HORROCKS (3rd S. v. 173, 367.)—PROFESSOR DE MORGAN and others appear to overlook the object of my inquiry. If the correct

date of Horrocks's birth be 1619, then he must have been entered as Sizar at Cambridge when only *thirteen* years of age. This seems very improbable; and hence, it is *the date of his birth* which I desire to ascertain. I know all about Wharton's *Life of Horrocks*, and what the Rev. R. Brikell has done at Hoole. T. T. W.

ORATORIO OF "ABEL" (3rd S. v. 297.)—I have two word-books of this Oratorio, the titles of which are as follows:—

"Abel, an Oratorio, or Sacred Drama for Music. As it is Perform'd at the Theatre Royal in Drury-Lane. Set to Music by Thomas Augustine Arne. London: Printed for R. Franklin in Russel-Street, Covent Garden. MDCCLV. (Price one Shilling.)" 4to.

"The Sacrifice: or Death of Abel. An Oratorio, or Sacred Drama for Music. As it is Perform'd at the Theatre Royal in Drury-Lane. Set to Music by Doctor Arne. London: Printed for R. Franklin, &c. MDCCXLII. (Price One Shilling.)" 4to.

On the latter is written, in a contemporary hand, "By John Lockman."

EDWARD F. RIMBAULT.

DOR (3rd S. v. 416.)—Though Bailey gives "the drone bee" as the meaning of the word *Dor*, this cannot be the insect alluded to by Thos. Adams, in the passage quoted, where he speaks of "*dor* in dunghill." I have all my life heard the name applied to a beetle, one of that sort which one so often sees alighting on ordure, with a deep droning noise, and which is described in the well-known line in Gray's *Elegy*:—

"Save where the beetle wheels his droning flight."

In fact Bailey gives this meaning to the word *Dorr*, "a kind of beetle living on trees," and Dyche gives as the meaning of *Dorr*, "the common black beetle; also the chafer, or dusty beetle," which latter, no doubt, was the one intended by Bailey, being the cockchafer. The common black beetle is, however, so commonly called the *Dor* beetle, that notwithstanding the difference of spelling, I cannot doubt that it was the insect meant by T. Adams. Bees do not often light upon dung; but every one knows that beetles do so habitually. F. C. H.

A drone bee has nothing to do with dunghills. The drone fly has, indeed, to a certain extent; but the insect here meant must surely be the well-known beetle—the *dor*, or clock, as he is sometimes called—*Geotrupes stercorarius*, the shard borne beetle, whose droning flight on summer evenings is so constantly seen.

W. J. BERNHARD SMITH.

Temple.

To MAN (3rd S. v. 397.)—Several elucidations of "Man but a rush" have lately appeared. Two, I think, are sufficiently curious to bear transplanting into "N. & Q." :—

"The reading is a blunder of the first folio, and perhaps was allowed to remain and be repeated because the right one—'Rush but a man' is so obvious. It is noticeable that, before the text was set right, Jeremy Taylor, in his *Liberty of Prophecy*, and Milton in his *Areopagitica*, quote it accurately. Perhaps they did so from some book which we have not. Perhaps they felt that the received reading was merely a misprint."—*Public Opinion*, April 9, 1864.

Another correspondent says:—

"May I be permitted to suppose that there have, originally, been two printer's errors, viz. of punctuation and of spelling. Read Othello's address to Gratiano as follows:—

"Do you go back dismayed? 'tis a lost fear, man;
Put a rush against Othello's breast and he retires."

Id., April 10.

I merely transcribe the above. I have always avoided giving an opinion on readings in Shakespeare, lest, like my betters, I should lose my temper.

FITZHOPE.

Garrick Club.

HAYDN QUERIES (3rd S. v. 212, &c.)—May I be permitted to add another to the former queries? Which is the composition called, in Germany, "The Razor Quartette"? The tradition is, that the great composer one morning was shaving, and in a pet with his instrument, which, like most of the foreign cutlery at that time, was very bad. In the middle of the operation his publisher came in; and Haydn said, "I would give a first-rate quartette if I could but get a good English razor." The publisher, who had not long before been in England, took him at his word; ran home directly, and fetched one he had brought over with him. Haydn kept his promise, and presented him with the score of what he told him at the time was the best quartette he had ever written. A. A.

Poets' Corner.

SALMAGUNDI (3rd S. v. 388.)—The story told in France relative to this dish, which is made of salted fish, is, that one of their queens was very fond of salt, and her chief lady was of the Italian family the Gondi. During dinner, the former was in the habit of continually asking for her favourite condiment: "Le sel, ma Gondi—le sel, ma Gondi." And it is said, that when this dish was invented, the courtiers gave it this name; which, by a slight corruption, became *salmagundi*. The story is perhaps neither *vero* nor exactly *ben trovato*; however, it is the tradition across the Channel. A. A.

Poets' Corner.

MARROW BONES AND CLEAVERS (3rd S. v. 356.) H. S. will find in Chambers's *Book of Days*, vol. i. p. 360, the custom of marrow bones and cleaver-men attending often at marriages. The writer says as follows:—

"Hogarth, in his delineation of the Marriage of the Industrious Apprentice to his master's daughter, takes occasion to introduce a set of butchers coming forward

with marrow bones and cleavers, and roughly pushing aside those who doubtless considered themselves as the legitimate musicians. We are thus favoured with a memorial of what might be called one of the old institutions of the London vulgar—one just about to expire, and which has, in reality, become obsolete in the greater part of the metropolis. The custom in question was one essentially connected with marriage. The performers were the butchers' men,—the 'bonny boys that wear the sleeves of blue.' A set of these lads, having duly accomplished themselves for the purpose, made a point of attending in front of a house containing a marriage party, with their cleavers, and each provided with a marrow bone, wherewith to perform a sort of rude serenade, of course with the expectation of a fee in requital of their music. Sometimes the group would consist of four, the cleaver of each ground to the production of a certain note; but a full band—one entitled to the highest grade of reward—would be not less than eight, producing a complete octave; and, where there was a fair skill, this series of notes would have all the fine effect of a peal of bells. When this serenade happened in the evening, the men would be dressed neatly in clean blue aprons, each with a portentous wedding favour of white paper in his breast or hat. It was wonderful with what quickness and certainty, under the enticing presentment of beer, the serenaders got wind of a coming marriage, and with what tenacity of purpose they would go on with their performance until the expected crown or half crown was forthcoming. The men of Clare Market were reputed to be the best performers, and their guerdon was always on the highest scale accordingly. A merry rough affair it was; troublesome somewhat to the police, and not always relished by the party for whose honour it was designed; and sometimes, when a musical band came upon the ground at the same time, or a set of boys would please to interfere with pebbles rattling in tin canisters, thus throwing a sort of burlesque on the performance, a few blows would be interchanged. Yet the marrow bone and cleaver epithalamium seldom failed to diffuse a good humour throughout the neighbourhood; and one cannot but regret that it is rapidly passing among the things that were."

THOMAS T. DYER.

King's College.

BARON MUNCHAUSEN (3rd S. v. 397.)—O. T. D. writes:—

"I have just come across an old story in the *Facetiae Bebelianae*, which may be regarded as the original of that adventure in the modern romance, which tells how the Baron's horse was cut in two by the descending portcullis of a besieged town," &c.

The original, however, may be looked for at a much earlier date. The following passage is taken from *The Lady of the Fountain*, p. 54, in the *Mabinogion of the Llyfr Coch o Hergest*, as translated from the ancient Welsh MS. by Lady Charlotte Guest, 1838. After describing a fight between the two knights, it says:—

"Then the Black Knight felt that he had received a mortal wound, upon which he turned his horse's head, and fled. Owain pursued him, and followed close upon him, although he was not near enough to strike him with his sword. Thereupon Owain descried a vast and resplendent castle. And they came to the castle gate. And the Black Knight was allowed to enter, and the portcullis was let fall upon Owain; and it struck his horse behind the saddle, and cut him in two, and carried away the rowels of the spurs that were upon Owain's heels. And

the portcullis descended to the floor. And the rowels of the spurs and part of the horse were without, and Owain, with the other part of the horse, remained between the two gates, and the inner gate was closed, so that Owain could not go thence; and Owain was in a perplexing situation." [Aside, I should think he was.]

At p. 367 of the same collection, relating the adventures of Peredur, the son of Evrawc, there is mention of a remarkable stag. Though not the cherry tree, "he has one horn in his forehead as long as the shaft of a spear, and as sharp as whatever is sharpest; and he destroys the branches of the best trees in the forest, and he kills every animal that he meets with therein; and those that he does not slay perish with hunger."

It is said that if the tail of a leech be cut off, after the animal has fixed itself to the skin, it will drink blood as Baron Munchausen's horse drank water.
P. HUTCHINSON.

BARONY OF MORDAUNT (3rd S. v. 416.)—P. S. C. does not seem to be aware that the late Duke of Gordon had several sisters, between whom the barony of Mordaunt of course fell into abeyance, to the exclusion of all other claims. They all married, and all I believe had issue.

CHARLES F. S. WARREN.

CARY FAMILY (3rd S. v. 398.)—I am sorry that I cannot aid Mr. ROBINSON in tracing the Cary family in Holland; but with reference to his suggestion that possibly some descendants of the first Lord Hunsdon may still exist, I think it may not be amiss to inquire what probability there is of such being the case.

I presume that Mr. ROBINSON has in view male descendants only, and to such I shall confine my attention.

The first Lord Hunsdon had four sons,—George, John, Edmund, and Robert. Robert, the youngest son, was created Earl of Monmouth, and as that title became extinct so long ago as 1661, it is clear that there can have been no male descendant in this line for the last two centuries. We may, therefore, confine our inquiries to the three elder sons.

George, the eldest son, who on his father's death became the second Lord Hunsdon, died without male issue, and the title descended on his brother John, the second son.

On the death of his grandson, the fifth lord, the line of John, the second son, became extinct, and the title passed to the descendants of Edmund, the third son.

This Edmund, the third son, had a son Sir Robert, who, according to Mr. ROBINSON, had four sons—Horatio, Ernestus, Rowland, and Ferdinand. The line of Horatio, the eldest son, became extinct on the death of Robert, the sixth baron, in 1692. The line of Ernestus, the second son, became extinct on the death of Robert, the seventh baron,

in 1702; and the line of Ferdinand became extinct on the death of William Ferdinand, the eighth baron, in 1765. If, as MR. ROBINSON appears to suppose, Rowland was the third son, it is clear that this line must have become extinct before the line of Ferdinand could have succeeded to the title. If, however, Rowland was the youngest son, it is certainly possible that some descendants of his may still exist.

But however this may be, the question still remains—was Sir Robert the only son of Edmund? MR. ROBINSON speaks of Edmund's having a daughter Alitha. If he had also a younger son, any male descendant of this younger son would probably be entitled to the barony of Hunsdon.

MELETES.

PRE-DEATH COFFINS AND MONUMENTS (3rd S. v. 423.)—The Earl of Buchan, brother of Henry Erskine and Lord Chancellor Erskine had his tombstone put up during his life at Dryburgh Abbey. There was inscribed on it the date of his birth, and by anticipation, that of his death thus: "Died the day of , 18 , " leaving these blanks to be filled up at the proper time by his successors, which it is presumed has been duly attended to. G.

QUOTATION WANTED (3rd S. iv. 499; v. 62.)—

| "God and the doctor we alike adore."

I remember an epigram, but not whether I read or heard it. Perhaps it may be admissible without verification:—

"Tres medicus facies habet; unam, quando rogatur,
Angelicus; mox est, cum juvat, ipse Deus:
Post ubi curato poscit sua præmia morbo,
Horridus apparet, terribilisque Satan."

FITZTHOPKINS.

Garrick Club.

EPITAPH ON A DOG (3rd S. v. 416.)—"N. & Q." goes in for everything; so here is another. It was in lithograph, or the predecessor of lithograph, fifty years ago:—

"Eheu! hic jacet Crony,
A dog of much renown;
Nec fur, nec macaroni,
Though born and bred in town.

"In war he was acerrimus,
In dog-like arts perite;
In love, alas! miserimus,
For he died of a rival's bite.

"His mistress struxit cenotaph,
And as the verse comes pat in,
Ego qui scribo epitaph,
Indite it in dog-latin."

M.

BREAKING THE LEFT ARM (2nd S. vii. 106.)—The following is from S. Bentley's *Excerpta Historica*, London, 1831, p. 43:—

"For women that usen Bordell, that lodge in the Oste.
"Also that no manner of man have, nor hold, any comon woman within his lodging, upon payne of losing

a month's wages; and if any man finde, or may finde, any comon woman lodgings, my saide lorde geveth him leve to take from her or theim all the mony that may be founde upon her or theim, and to take a stafe and dryve her out of the oste, and break her arme."—Orders by the Earl of Shrewsbury and the Lord of Montheimer, at their sieges in Maine, &c.

W. D.

MARRIAGE BEFORE A JUSTICE OF THE PEACE (3rd S. v. 400):—

"During the usurpation of Cromwell, marriage was declared to be a merely civil contract."—Dean Hook's *Church Dict.* art. "Matrimony."

"One of the laws of the Barebones Parliament (1653) made marriage merely a civil contract. The parties were forced to have their banns published three times in the church or in the market place, and they were to profess their mutual desire of being married in the presence of a magistrate. In 1656 the parties were allowed to adopt the accustomed rites of religion, if they preferred them."—Bishop Short's *Hist. of the Church of England*, Section 622.

N.

DOLPHIN AS A CREST (3rd S. v. 396.)—The arms of the city of Glasgow are derived from those of the see. See Moule's *Heraldry of Fish*, p. 124. Mr. Moule seems to have exhausted the subject of Dolphins as heraldic bearings; I beg, therefore, to refer your correspondent CHEVRON to his excellent work, pp. 15–45.

GEORGE W. MARSHALL.

HERACLITUS RIDENS (3rd S. v. 73.)—My query might as well have been headed "Fly-leaf Scribblings," as I can throw no light on the authorship of this witty serial. I have a copy, however, of the edition published in 1713, the first volume of which contains ten pages of very closely-written manuscript poetry, in a hand about the same date as the book. The greater part is in heroic verse, and is copied from the poems of John Phillips (though without allusion to the author); but there are two amorous and epigrammatic songs for which I cannot find a parent. I infer that they (as well as the other) are copies; and therefore ask the assistance of your contributors. I give only the first two lines of each, but will send the whole should they be unknown:—

"Whatt, putt off with one Denyall,
And not make a second tryall?"

"Bright Cythia's power, divinely great,
What heart is not obeying?"

W. LEE.

SIR EDWARD MAY (3rd S. v. 65, 142.)—I have to thank R. W. for his kindness in replying to my query on this subject. Can R. W., or any other correspondent, inform me as to the crest and motto borne by Sir Edward? Did any member of the May family settle in London? CARILFORD.
Cape Town.

"KILBUDDERY HUNT" (3rd S. v. 442.)—The late owner of Loughlinstown, between Bray and

Dublin, was Sir Compton Domville, Bart., of Sawtry. I am not aware whether it was one of that name who is alluded to in the ballad of the Kilruddery Hunt, but as it was not the usual residence of the family, it may more probably be some tenant, who held the estate on the long leases so common in Ireland, especially as no sporting traditions of the Domville family have reached the present time. T. E. WINNINGTON.

SEPTUAGINT (3rd S. v. 419.)—Dr. Henry Owen, there is reason to believe, did not know the facts. The Septuagint version was first made for the use of the Jews; and both Talmuds speak of "thirteen texts only as departed from in the version of Ptolemy (the Septuagint). After this version fell into the hands of Christians, corruptions began, and the labours of Origen were directed to their elimination; but, notwithstanding his compilation of the Hexapla, the corruptions were greatly multiplied, so that the thirteen differences were increased to hundreds. See Eichhorn's *Eintl. A. T.* s. 173; Hody, Eusebius, *Eccl. Hist.* v. 28; Rapphall's *Jews*, i. 131; Clemens Alex. *Strom.* v. p. 595 D.

NEWINGTONENSIS is wrong in attributing to the Christians a jealous care for the integrity of the text; their object has been unfortunately to alter the text to suit their dogmas, not to correct their dogmas by the text, a disposition which is by no means extinct. T. J. BUCKTON.

Miscellaneous.

NOTES ON BOOKS, ETC.

A Dictionary of the Bible; comprising Antiquities, Biography, Geography, and Natural History. By various Writers. Edited by William Smith, LL.D., &c. Parts XIII. to XXV. (Murray.)

We congratulate the Editor, the Contributors, and the Publishers of *The Dictionary of the Bible* on the successful completion of this valuable compendium of biblical knowledge. Varied and numerous as have been the endeavours to illustrate the Antiquities, Biography, Geography, and Natural History of the Holy Scriptures, it may safely be averred that so large an amount of learned and trustworthy illustration of those several departments of knowledge has never before been collected together, and certainly never before been presented to the world in so compact and so convenient a form. While it is a characteristic of the most important articles in this Dictionary that, although, to a certain extent, they exhaust the subject, the reader who may wish to examine it more thoroughly for himself, will find in the authorities quoted by the writers, references to the best sources of information for the solution of his doubts, or the strengthening of his convictions. The associated labours of a numerous body of divines eminent for their piety, and of scholars distinguished for their learning (and some of the contributors combine in their own persons both these qualifications) have succeeded in collecting into these three goodly octavos a judicious combination of the theological studies of past ages with the theological inquiries of our own

days; and have thereby produced an *Encyclopedia of Biblical Learning*, to which students of all classes, from the skilled theologian to the humblest reader of the Bible, may refer with the certainty of finding in it information of which they are in search.

A Neglected Fact in English History. By Henry Charles Coote, F.S.A. (Bell & Daldy.)

The "neglected fact," to which Mr. Coote directs attention in this able little volume, is, that the German influence recognisable in the elements of English nationality is not derived from the German immigrants of the fifth and sixth centuries, but owes its origin to a branch of a great Cis-rhenan people, which, in its continental seat, strained the nerve of the great dictator before it submitted to the genius of the empire; and that of this people, as the true continental branches have been long since lost or merged, England is now the sole representative. Mr. Coote supports this view with sound argument and great learning.

Syntax and Synonyms of the Greek Testament. By Wm. Webster, M.A., late Fellow of Queen's College, Cambridge. (Kivingtons.)

A scholarly and careful work, in explanation of the peculiarities of Hellenistic Greek; compiled from Winer, Donaldson, Rose, and our recent English commentators—as Ellicott, Alford, Wordsworth, and Vaughan; and forming a most serviceable volume for the theological student.

Notices to Correspondents.

CARLIFORD (CAPE TOWN). *The English translation of L'Abbi Lombart's work is entitled Curious Observations on the Manners, Customs, Usages, different Languages, Government, Mythology, Chronology, Ancient and Modern Geography, Ceremonies, Religion, Mechanics, Astronomy, Medicine, Physics, Natural History, Common Arts and Sciences of the several Nations of Asia, Africa, and America.* Lond. 1751, 2 vols. 8vo.

OLD MORTALITY. *Le Nove's Monumenta Anglicana* was issued in the following order:—

Inscriptions from 1700—1715, published in 1717	
" 1650—1675	" 1718
" 1690—1699	" 1718
" 1680—1689	" 1719
" 1650—1718 (Suppl.)	" 1719

The third volume with the date 1718, which our correspondent states he has in his library, is unknown to bibliographers.

ABRIDA. *The last of the Liturgical Tracts published in The Surplis, was No. 23, "The Canons of the Holy Apostles in Greek, Latin, and English."*

HERMENTAUB will find references to four biographical works as Allied in Didot's *Nouvelle Biographie Générale*.

MELITES. *Vigilius, who was Bishop of Tapsus, in Africa, unquestionably wrote in Latin. Our Correspondent will find all the information he wants in Waterland's Critical History of the Athanasian Creed.—The origin of the practice of giving white gloves to judges at maiden assizes is noticed in our lat B. I. 72. Consult the other articles on the custom referred to in the General Index to the First Series of "N. & Q." art. "Gloves."*

A. A. will find eight articles on the origin and early use of the word *Humbug* in our First Series. See Gen. Index. In *The Loves of Hero and Leander*, edit. 1677, are these lines:—

"Enough, quoth Hero, say no more;
Humbug, quoth he, 'twas known of yore."

J. B. will find some account of Thomas Bartholomew and John Pecquet of Dieppe in any biographical dictionary. For a notice of Michel Lescurus and his works, see *Nouvelle Biographie Générale*, xxiii. 416.

A. E. L. (of "N. & Q." of May 31, p. 419), is requested to say where we can forward a letter we have received for him.

*** Cases for binding the volumes of "N. & Q." may be had of the Publisher, and of all Booksellers and Newsmen.

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"NOTES & QUERIES" is registered for transmission abroad.

LONDON, SATURDAY, JUNE 11, 1864.

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Notes.

EXTRACTS FROM THE TOWN COUNCIL RECORDS OF IRVINE.

The following interesting notices, from an Ayrshire newspaper, are well entitled to be preserved in the pages of "N. & Q." They are from the pen of Mr. James Paterson, author of a history of the families in that county.

After the defeat of General Baillie, by Montrose, at Kilsyth, on the 25th August, 1645, the west of Scotland was, in a manner, entirely at the mercy of the Royalists. At that time the flower of the Scottish army was in England, and only a few regiments of ill-disciplined volunteers could be brought together, rather to hang on the rear and disturb the movements of Montrose, than to offer him battle. There were many of the landed proprietors, especially of the smaller class, in Ayrshire, favourable to the royal cause; and partly with the view of exacting fines, and partly to encourage those friendly to the undertaking, Montrose despatched his lieutenant, Alaster McColl or McDonald, to Kilmarnock, there to levy contributions from the surrounding district, and invite the presence of the Royalist gentry, while he himself took post at Loudon Hill. In the *History of Ayrshire*, pp. 116—117, there is a curious letter—printed from the original—by the Laird of Lainshaw to his chief, the Earl of Eglinton, then absent with the army, we presume in England, narrating the loss sustained upon the Eglinton estate, Rowallan, and other properties in Cunningham. Alaster, however, seems to have conducted himself with considerable moderation. No doubt there was policy in this, and apparently it had the desired effect; for not a few paid court to him at Kilmarnock, and many more were on their way to the "Leaguer"

when intelligence of Montrose's defeat at Philliphugh, by General Leslie, on the 13th September, put a stop to their progress.

The following extract from the Records of Irvine refers to this period; also to what followed the "break," or defeat of the Remonstrators at Hamilton, by the troops of Cromwell under Lambert, in 1650. John Dunlop, the complainer, was Chief Magistrate, or Provost, of Irvine. The gentleman to whom we are indebted for the copy, states that the old orthography has not in all cases been adhered to:—

"A true account of ye disbursements and losses sustained by John Dunlop quhill he was Magistrate of Irvin. 1. In tyme of Allaster Mackdonald. 2. In time of ye Sectaries* prevailing after ye defeat at Hamilton.

1. In ye tyme of Allaster Mackdonald.

	<i>lb.</i>	<i>s.</i>	<i>d.</i>
<i>Imprimis.</i> For my charges 87 dayes in Kilmarnock, quhill I was summoned before ye Comittie,		005	00 00
Item, my fyne which I payed by order of Comittie, after much intercession of mitigation		053	06 03
Item, for redemption of my goods taken by Captain Muir and his sogurs quhill I was marched to Glasgow		018	00 00
Item, my charges quhill I was summoned before ye Comittie in Glasgow		006	00 00
Item, for ane horse and man to come to me to Kirkcudbright, quhill I was summoned to ye Comittie at Edinburgh		006	00 00
Item, for an horse which I was necessitat for to buy, not finding any to hyr, in a storm, for my carrying to Edinburgh, and which died by ye way in my returne		055	00 00
Item, being fyned in Edinburgh by ye Comittie there in 500 <i>lb.</i> , which, by the intercession of friends, was past, I was partly in charges, partly to the Clerk, being in Edinburgh twenty-three days, above		038	00 00
Item, after my horse diet, or a horse to carry me home, and charges		003	00 00
Summa		184	06 08

2. In ye tyme of ye Sectaries, after the break and defeat at Hamilton.

	<i>lb.</i>	<i>s.</i>	<i>d.</i>
<i>Imprimis.</i> Ane fedder bed and its furnitour to ye garisonne in Eglintoun, which I never got back		030	00 00
Item, wared out on two sogurs under the bloudie flux, and brought from the garisonne in Eglintoun and laid on my wyfe in my absence, and on Carlan Wilson, that with others came every day to them and caused bring sack and sugar, molasses, and other necessaries		040	00 00
Item, seven dozen of Ireland bords, also brod as dealls, which twentie-fyfe, the night they were quartered upon me, tooks out of my cellar		042	00 00
Item, nyne dealls which they wailed from amongst the rest		006	00 00
Item, three pair of new plaids, at 16 <i>lb.</i> the pair which they tooks as their owne		048	00 00
Item, above 20 water bolls of salt, lost by their horses put in the cellar, where it was,			

* The Cromwellian Puritans were called *Sectaries* in Scotland.

and they had the kea with them eight dayes while they went to the garisoun of Eglintoun	lb. s. d.	
Item, nyn bolls meal, in three hogheads, taken away by them and eaten in ye quarters	100 00 00	
Item, four great barrels of buiter desposed on by them in the lyk manner	090 00 00	
Item, two carcashes of beef newlie salted	100 00 00	
Item, threttie stone of iron, taken by them out of my cellar	024 00 00	
Item, the iron standers out of my house on the hill, value to	060 00 00	
Item, twal aiken loafis quik they tooke and made fyrewood to ye gaard	012 00 00	
Item, four tries, which cost	036 00 00	
	009 06 08	
Summa	627 06 08	
Summa totalis	811 13 04	

"The particular disbursements and losses above written, I, the above-named John Dunlop, sustained, over and above other losses and chairges, in my crop and other-ways, common and incendent to me with other inhabitants, and which, though promised long ago to be refundid, according to the abilities of the place in a fair way, were never as yet taken in serious consideration, and which I should not now trouble the counsel *de novo* with, notwithstanding of all my losses or other straits, war it not, I humbly expect they will, without farder delay, consider of the samen, and give my former supplication a favourable answer."

N.B.—The poor Baillie appears to have been out of the frying-pan into the fire, between the Highlanders and the Sectaries—plundered by both parties. Of the two, the Highlanders appear to have been more moderate than the Saints. Indeed, they seem at least to have had some appearance of regularity in their proceedings.

The following interesting documents have been discovered to be among the Irvine papers:—

"1st. Discharge by the Earl of Rothes, the Abbots of Whithorn, Arbroath, &c., as Lords Compositors, to the Bailies of Irving for composition of £38 6s. 8d., for the Raid of Solway. Dated at Air, 12 Feb., 1529.

"2nd. Licence and warrant by Queen Mary, under the hand of the Regent, Earl of Arran, as her tutor, narrating that 'for the composition of said scold pundis of our realm, has grantit, given licence to our lovittes, the provist, bailyies, and hale communitie of our burgh of Irvine, to remane and byed at hame from our oist and army de-visit to convene at Roslene Muire, the XX day of October instant, for resisting of our auld inemeas of Ingland, and recovering of the forts of our realme, presentlie in their handis.'—It farther narrates that the provist and bailyies had paid the composition, and that the inhabitants had delayed to repay the same. The Regent therefore grants to 'command and charge all and sundrie, the burgeses, inhabitants, wedies, alswell women as men, 'to relief and mak thankful payment to the saides provost and bailyies of the foresaid compositione, within three days next after they be chargit, under the pane of rebellione and putting of thame to our horne.'—Dated at Hamilton, 9 Oct., 7 year of the Queen's reign, 1549.

"3rd. Discharge by Alexander, Earl of Glencairn, commonly called the Good Earl, to the burgh of Irvine, for £52 6s. 8d. for furnishing men for recovering the Castle of Dumbarton.—Dated at Finlayston, 27th Dec., 1569.

"4th. Letters from the Earls of Mar and Gowrie, the Abbots of Dryburgh, Cambuskenneth, &c., to the Provost and Bailies of Irvine, that they have declared their mind

to the Lord Boyd, to be shown unto them in some matters of consequence, tending to the surtle of God's true religion and professors thereof, the welfair of the King's Majesty, and commonwealthe of the haill realme, whanent we desire you affectionally to give him some credit.—From Stirling, XXI Sept., 1584.

"5th. Letter from James VI., from Castle of Stirling, 5 Sept., 1586, intimating alteration of day of meeting of Convention of Estates.

"6th. Letter from James VI. 'To our trustie friends the Provost, Bailyies, and Counsel of our burgh of Irving, Trustie friendis, we greet you heartlie weell. It is pleisat God to our contentment, and we ar assurit less to the common lyking of all our affectit subject, to bleas with appearance of successioun, our dearest half-brother, the Queene, being with child and near the tyme of her delyverie. Quhill and other weestlie affairs giving occasion of a mair necessar deliberation and adwyse of our nobilitie and estatiss nor at ony tyme heretofore, we have thoct meet to deyre you maist earnestly that you fail not, all excuses set apairt, to address your Commissioners towards heir at our Holyruid Hous, the XI day of Januar next to cum,' &c., &c.—From Holyruid Hous, the XVII day of Dec., 1593.

"7th. Letters from Lords Blantyre, New Bolls, and others, about imposts on wyn.—3 January, 1598.

"8th. Letter from the Marquis of Argyll, 9 Aug., 1644, for 2000 weight of powder for the service of the Committee of Estates, with receipt by John Campbell, servant of the Marquis for the same, in 20 barrels.

"9th. Paper signed by Lord Cochrane, Cessnock, Ew-allane, &c., bearing that Mr. Robert Barclay, Provost of Irving, craved payment of a bed, &c.—Dated at Kilmarnock, 30 May, 1656."

J. M.

"LET THE DREADFUL ENGINES."

It is certainly one of the duties of Englishmen to take thought for the memory of the English Worthy, and I wish therefore to throw in my mite towards so good an end, by calling forth a memory of the admirable composer Henry Purcell, in connection with one of his most remarkable songs ("Let the dreadful Engines of eternal Will"); a song which yet, so far at least as any public performance is concerned, has, seemingly, gone quite out of hearing and of mind.

Several years ago, conversing with Mr. Edward Taylor, the late Gresham Professor of Music, concerning the celebrated base singer, Mr. Bartleman, the worthy professor told me, with great gusto, some interesting particulars relative to that singer, and also to the song in question. Subsequently, I met with a paper (in *Fraser's Magazine* for August, 1853), upon Mr. Bartleman, which paper I take for granted to have been written by Mr. Taylor. All the opinions and particulars concerning the song and the singer are there reproduced, and in the style with which they were given to me. I will therefore extract from that paper in preference to offering my own sketch of a distant conversation. It should be premised that the writer is speaking of the Ancient Concerts, and of Mr. Bartleman's activity in bringing forward at those concerts (in

the year 1796), some of the most striking base songs of Purcell:—

"At the ninth concert he revived—or rather caused to be heard for the first time—'Let the dreadful engines of eternal will.' This song, written for the character of Cardenio, in Purcell's opera of *Don Quixote*, demands a combination of powers on the part of the singer, which few, if any songs, require in a like degree. Rage, hatred, scorn, pity, love, and contempt, find their most vivid and ardent expression in this extraordinary composition, throughout which the singer has the accompaniment of the pianoforte or violoncello only. The whole effect must be produced, if it be produced, by his unaided powers; and it was a test to which few had cared, and few will care, to subject themselves. The result must always be complete success, or entire failure. Bartleman felt that he was equal to his self-imposed task. He had prepared his auditors for his grandest exhibition of Purcell's genius, and he was himself prepared to display it. In the course of his career many critics sat in judgment upon him, but he was the severest of them all. He studied his song as an actor would study one of Shakespeare's characters; he became the person that he represented; he entered into every feeling, thought, and emotion of his mind, finding for each the most emphatic expression in Purcell's music; and the result was, that the song was his, and his alone: with Bartleman it was born—with him it died."

I will now proceed to state a curious circumstance (not at all touched upon by Professor Taylor), regarding this fine song, which will tend to show the necessity of occasionally considering the proceedings of editors and others as to the Worthies of England.

It is certainly much to be regretted that objectionable words are so often to be found with old musical compositions, and there is no doubt that the presence of several coarse thoughts and words in the last movement but one of "Let the dreadful engines," has been the cause of that movement being omitted in modern editions, and with it, of a necessity, the very last movement also. Those whose knowledge of Purcell's secular music is only derived from the Selections of Mr. Corfe and Dr. Clarke, will find, upon coming to the words,

● "Since nothing can prevail,"

which close a certain movement of "Let the dreadful Engines," a direction to the singer to terminate the song by repeating an inner movement, beginning—

"Can nothing warm me,"

which movement does indeed close the composition very well, and simply appears to be something of the *Da Capo*, used so much in ancient music, and which is one of the sources of a certain degree of stiffness and formality, as well as of stateliness. Now, if we look into the early editions of this "mad song," that, for instance, of 1694, or the reprint in the *Orpheus Britannicus*, published for Purcell's widow, we shall find nothing of the *Da Capo*, but, after the words "since nothing can prevail," two new movements

follow, quite different to any of the preceding ones, and the last, upon the words—

"And so I fairly bid them, and the World, Good Night," closing the whole in a very impressive and unexpected manner.

It will be easily perceived how great an injustice may have been done to Purcell by these peculiar proceedings of the editors, and it might occur to us that it would have been a very obvious course to have had the objectionable words and thoughts superseded by others, written in a better taste, and thus preserve the music intact. Instead of that, Purcell's two last movements (still carrying out the idea of constant variation in Cardenio's mind, and thus carrying out to the very end of the song its dramatic propriety), are ruthlessly cut away, and the comparative stiffness and formality of the *Da Capo* silently substituted.

Having been very lately led to reconsider all these things in their bearing upon the just fame of Purcell, I have resorted to Mr. W. H. HUSK for some of the information which that gentleman is always so kindly ready to impart in connexion with music and musicians. In this case, I particularly wished to ascertain how "Let the dreadful Engines" had been given by Mr. Bartleman, at the Ancient Concerts. It appeared, and upon the authority of the *Ancient Concert Word-books*, that Mr. Bartleman had sung the song at least half a dozen times (between 1796 and 1802), at the Ancient Concerts; and, strange to say, it also appeared that, in every instance, the composition had been treated *Da Capo* fashion.

Mr. Husk also put me in possession of the interesting fact, that the song, after having long slumbered at the Ancient Concerts, was revived by Mr. Braham at one of those concerts (Wednesday, May 6th, 1835), when it was given by him in its completeness as to the music, the most objectionable words and phrases having been expunged for a new version. Whether the music has ever been printed as thus given by Mr. Braham, I am not at present aware, but I trust, in a subsequent paper, to revert to the subject of this particular song, and of sundry points connected with it.

ALFRED ROFFE.

Somers Town.

JOSEPH LESURQUES.

The case of this unfortunate man has once more been before the French Chambers; and although it is sixty years old, it has excited much public attention. It is the most remarkable case of mistaken identity upon record, and some notice of it may be worthy of a place in your columns. He was executed in 1794 for the alleged crimes of robbing the Lyons Mail, and murdering the courier, but under circumstances of doubt and

difficulty which would have rendered his conviction at the present time impossible. The case has been made subservient to the purposes of the novelist and the dramatist both in France and England; but even their invention could add nothing to the horrible interest of the naked facts. The story was elaborated in *Blackwood* under the title of "Lesurques; a Judicial Error;" but the details are faithfully given in one of Chambers's *Tracts*,—"Circumstantial Evidence; the Lyons Courier." The tragical history is in substance soon told. In 1794, the Lyons mail was robbed of above 54,000 francs and the courier brutally murdered, and it appears that four persons were concerned in the crime. Lesurques fell a victim to his close resemblance to one of the murderers, not only in stature, in features, and in complexion, but even in certain marks on the face, on the hand, and on the body. He was executed, protesting his innocence, and his innocence was also asserted by some of the actual perpetrators of the crime who suffered with him. His property was confiscated to repay the Treasury for the sum lost, and his family reduced to beggary. His wife shortly after committed suicide; his son joined the grand army and perished in the snows of Russia. One of his daughters made a desperate effort to obtain restitution, after the innocence of the father had been established by the discovery of the actual murderer, a man of the name of Dubosq, to whom Lesurques had borne so fatal a resemblance, but she failed, and drowned herself in the Seine on the morning after the rejection of her claims by the Chambers, and the second daughter died in a madhouse.

The claim of restitution has not been permitted to sleep. Something had been done by previous governments, by paying small portions of the indemnity; but the present motion, made by the Baron de Jancz, was for restoration of the 54,585 francs, together with interest since the year 1794. The motion opened up a discussion on the whole case, and both M. de Jancz, M. Clary, and M. Jules Favre ably supported the claim, and recapitulated the evidence of the Courts, and it was eventually assented to by 113 against 112. For more than sixty years the law has refused to do a full measure of justice, and the doing it now will be an act exceedingly popular.

The whole of the proceedings in this case are very instructive, showing how fallible in judgment are human tribunals, but particularly in showing the contrast between the jurisprudence of France at that time and at this, and in fact indicating the general improvement in the administration of the criminal law within this century. I believe, that with the evidence adduced upon which Lesurques was condemned and executed, no court of law in Europe would now pass a sentence of death, and certainly such sentence would not be carried

into effect. It is by recurrence to such facts that we are able to measure the steps of progress and the advance of true civilization. T. R.

BUNYAN'S TOMB IN BUNHILL FIELDS.

I have just discovered, in the handwriting of Dr. Richard Rawlinson, LL.D., a copy of the inscription which formerly existed on the tomb in which was interred the author of the *Pilgrim's Progress*; and as it appears to me highly important—differing in the day of his death and the years of his age from every printed biography—I beg to present it *literatim* to the pages of "N. & Q." :—

"BUNHILL FIELDS.

On a Tomb.

"Here lies the body of Mr. John Stradwick, aged 48 years, who died the 15 day of Jan. 1697. Also the body of M^{rs} Phoebe Bragge, who died the 15 July, 1718.

Here also lies the body of the
Rev. ROB. BRAGGE,
Minister of the Gospel, who departed
this life February the 12th, 1787, ætatis 70.

Here lies the body
of Mr JOHN BUNYAN,
author of the *Pilgrim's
Progress*, aged 59,
who died Aug.
17, 1688."

Most biographers state that Bunyan died at the house of his friend Mr. Strudwick, of Snow Hill, London, on Aug. 31, 1688, in his sixty-first year, and was buried in that friend's vault in Bunhill Fields. Rawlinson (ob. 1755) copied this inscription when it must have been comparatively new, and incorporated it among his MS. additions to the *List of Inscriptions, &c. in the Dissenters' Burial Place near Bunhill Fields*, published by Curll in 1717; his copy of which is now preserved in the Bodleian Library.

H. J. S.

ASCOT RACES FORTY YEARS AGO.—

"Nobilis, en, sonipes viridis legit æquora campi,
Carpit iter rapidis ocyor ille Notis;
Sed quis vitalem spiravit naribus auram,
Et fecit pectus luxuriare toris?"

These lines came out at Eton during the Ascot week some time in the reign of George IV. Those races always inspire great interest at Eton, owing to its vicinity to the heath; but the same has become less exciting since the institution of the new police, and the suppression of public gambling in Windsor and on the course. Moreover, the king used to make a point of attending every day, and the sports usually concluded with a pugilistic contest or two, for love or for money. Yet the company was more select than it is now; the "roughs," who come from all quarters by the railways, could not then afford the expense.

The ladies used to descend from their carriages between the races, and promenade on the course in front of the Grand Stand. If Gibbon could have been at Ascot in those days, he would have been even more struck than he says he was at Winchester, with "the splendour of the carriages, the beauty of the horses, and the gay tumult of the numerous spectators." (*Memoirs of his Life and Writings*.) W. D.

EPITAPHS ON CATS.—As an accompaniment to the Epitaphs on Dogs, inserted in "N. & Q." 3rd S. v. 416, I send you the following one, placed over a favourite French-Persian cat, named Mouton, from his gentle disposition:—

"Ci repose pauvre Mouton,
Qui jamais ne fût glouton;
J'espère bien que le roi Pluton,
Lui donnera bon gîte et crouton."

M. M.

DATE OF THE DEATH OF LORD JEFFREY.—In Dr. Smith's edition of Shaw's *History of English Literature*, p. 487, it is stated that Jeffrey died in 1829. This is, of course, only a clerical error, but it may save some searching if the true date, Jan. 26, 1850, be given in "N. & Q."

P. J. F. GANTILLON.

ARISTOTLE'S POLITICS.—Mr. Lewes, in his recent work on Aristotle, says (p. 18),—

"He wrote on Politics, giving the outlines of two hundred and fifty-five constitutions; even the little treatise on that subject, which is still extant, is thought to be one of the very best works yet written, and Dr. Arnold, who knew it by heart, declared that he found it of daily service in its application to our time."

As it is totally wrong to say that Aristotle gives the outlines of 255 constitutions, I desire to know what Mr. Lewes means. Does he mean 255 pages on constitutions? He is not correct either in describing the Politics as a little treatise, for it consists of eight books, and Walford's translation occupies 286 pages in Bohn's edition. Notwithstanding Arnold's great attachment to Aristotle, I think we must limit the portion he committed to memory to the eighth book, a fragment on the education of youth, upon which the Doctor based some of the specialties of his system at Rugby. It was not in the Rugby course of study.

T. J. BUCKTON.

THE WITTY FOOL.—Some numbers back "N. & Q." contained the amusing answer of a Highland fool to a person wishing to find a ford. The original of this is at least two hundred years old. See *Facetiae Bebelianae*, 1660, p. 238:—

"Idem cum juxta Salam, memorabile apud historicos Germaniæ flumen, obequitaret, fuit interrogatus ab eo qui in adversa parte fluminis equitabat, ubi flumen vadari posset? Respondit, ubique bene. Ille autem verbis fatui fidem habens, cum in flumen equum adegisset, profunditate illius penè absorptus est: et cum tandem ægrè flumen superasset, quæsit indignantè cur se decepisset? Ad

hoc fatuus. O fatue et homo nihili, anates illæ huc ad me natarunt illæse, tam infirmum scilicet animal, et tu cum tanto caballo non potes!"

O. T. D.

ORIGIN OF PRIOR'S "THIEF AND CORDELIER."
—This famous song is evidently borrowed from a Latin epigram given in Scott's *Epigrams of Martial*, &c. (1773, p. 67.) It runs thus:—

"In Bardellam Latronem Mantuanum.

"Bardellam monachus solans in morte latronem,
'Euge! tibi in cœlo cœna paratur' ait:
Respondit Bardella 'Hodie jejunia servo;
Cœnabis nostro, si libet, ipse loco.'"

Can any of the readers of "N. & Q.," refer me to the author of the above? A. A.
Poets' Corner.

RAINE'S MARRIAGE PORTION OF £100.—On Monday the 2nd of May last, May-day falling on the Sunday, the proceedings in connection with this charity were carried out. As I do not remember any notice of this remarkable bequest in the pages of "N. & Q." I beg to hand the following statement for your acceptance. It will, I think, be considered worthy of preservation. Mr. Henry Raine was a brewer in the parish of St. George-in-the-East, Middlesex. In the year 1719 he erected some schools in a place now known as Charles Street, Old Gravel Lane, and which are called the "Lower Schools." These schools were intended for fifty boys and fifty girls. In 1736 he extended the charity by the endowment of a new school called "The Asylum," and in this school forty of the girls chosen from the Lower School, and who have been in it for a period of not less than two years, are maintained, clothed, and educated. Ten are elected into it every year, and after having been there four years, during the last of which they are instructed in the duties of domestic servants, they go out to service. At the age of twenty-two, those who have been out to service, after being the proper time in school, are eligible to become candidates for the marriage portion of one hundred pounds. This marriage portion constitutes the peculiarity of the bequest. It is given to those young women who having received the required education in the schools, and having attained the age of twenty-two years shall, by the masters and mistresses whom they have served be best recommended for their piety and industry. This ceremony takes place every year, and the celebration creates much interest in the neighbourhood. Amongst the noble acts of benevolence of which we have in this country so many substantial records, I do not remember to have heard of another of this character. T. B.

HORACE NOT AN OLD WOMAN.—The *Daily Telegraph* of last week begins an article thus:—"Make money, my son, honestly if you can, but

make money. *The worthy old woman who gave this advice to an aspiring boy.*" &c.

Our daily contemporary forgot that this passage is ascribable to Horace — by no means "an old woman."

It is to be found in the first epistle of the first Book of Epistles (vv. 65, 66), as most men know.

"... Rem facias; rem,
Si possis recte, si non, quocunque modo, rem."

H. C. C.

Queries.

COLONEL JOHN MORICE, OR MORRIS.

Wanted, any particulars respecting the family of Colonel John Morice, or Morris, Governor of Pontefract Castle, in 1648. I have the following very imperfect pedigree, in which, perhaps, some correspondent of "N. & Q." will kindly enable me to fill up the blanks:—

Edward Morice, or Morris, of Elmsall, Com. Ebor., born —, married —, died —. His son, Robert Morice, or Morris, of Elmsall, born —, married —, died —.

His son Nicholas Morice or Morris, of Elmsall, born —, died —, having married —, Lucy, daughter and heiress of John Latham, of Carleton Hall, near Pontefract, by whom he had four sons, Thomas, Edward, Richard, and John. Thomas Morice or Morris of Elmsall, born —, d —, having married —, Barbara *, daughter of John Wentworth, of North Elmsall, Esq., by whom he had issue —

Matthias Morice, or Morris, of Elmsall, born —, died —, having married, 1st, —, daughter of John Brighouse, of Newark, com. Nott., Esq., by whom he had issue John, Nicholas, Edward, Eliza, and Ann. 2. — Jane, daughter of George Holgate, of Grimthorpe, com. Ebor., by whom he had issue Matthias, Wentworth, Richard, and John.

His eldest son John was born in 1620 or 1621; Governor of Pontefract Castle 1648; executed at York, August 23, 1649, and buried at Wentworth. He married — Margery, daughter of Dr. Robt. Dawson, Bishop of Clonfert and Kilmackdough, in Ireland, by whom (who remarried — Jonas Buckley) he had issue Robert, born —, died 1676 (s. p.); John, born —, died in infancy; Mary, born —, died — (s. p.), having been twice married; and Castilian Morris †, Town Clerk of Leeds, born —, died De-

* Was Barbara Wentworth of the same family as Thos. Wentworth, Earl of Strafford, in whose household her grandson, Col. John Morris, was brought up?

† Who was the Rev. — Morris, Vicar of Aldborough, to whom Castilian Morris sent a transcript of his father's trial, and some passages relating to his death and sufferings, the letter accompanying them being dated Leeds, June 18, 1702, and signed "Your affectionate Cozen, and humble Servant, CASTILIAN MORRIS."

cember 18, 1702, having married, 1st, Annabella, daughter of William Ashenden, of Leeds, gent., who died 1677, leaving one son, John; 2nd. — Mary, daughter of George Jackson, of Leeds, merchant, by whom he had issue George, James, and Castilian, born and buried at Leeds; Castilian, born 1692; Robert, born 1679; Ann, born —, married Willm. Sykes of Stockholm, merchant; Ellenor *, born —, married —, Richard Sharp, of Leeds, died 1743; Mary, Elizabeth, and Margaret.

John Morris, of Leeds, only son of Castilian Morris by his first wife —, born —, died 1708, having married — Martha, daughter of — Chaloner of Baildon, and by her had two daughters, Arabella and Martha.

I have a memorandum that —

"In August, 1754, Danl. Williamson, Painter in Leeds, copied for Mr. Thomas Wilson of Leeds, the south Prospect of Pontefract Castle, and the parish church, from an original painting, painted at the expense of Col. Morris, Governor of that Castle in 1648, before the superb fabrics were demolished. Mrs. Frankland of Leeds, great-granddaughter to the Colonel, has the original prospect, and also the Colonel's lady's picture. Dr. Francis Drake, of York, has the Colonel's picture, which Mr. Thomas Wilson purchased for him of Mrs. Sharp, of Leeds, the Colonel's granddaughter, for four guineas."

Are these pictures still in existence? and if so, where? Whose daughter was Mrs. Frankland? and was Mr. Thomas Wilson in any way related to or connected with the family of Colonel Morris? Answers to these queries, or any further information respecting Col. Morris himself, or any of his family, will greatly oblige
M. S.

THE OLD CATHEDRAL OF BOULOGNE.

It is well known that among the English residents in France during this and the preceding century, several, possessed of the faculty of drawing, have at various times taken views, not only of the scenery, but also of the buildings of that country. This circumstance may often render the portfolio of an English amateur, or artist, valuable to French antiquaries, since there may be preserved in them views of things more likely to be properly appreciated by a foreigner than by a native.

An exemplification of this exists in the case of Boulogne-sur-Mer. Many of the ancient buildings of that town have disappeared during the troubles of the great Revolution, and the Vandalism of the early part of the nineteenth century; but sketches of them, more or less accurate,

* Is Mrs. Sharp's Christian name rightly stated to have been Ellenor? and if so, whose daughter was Eleanor Morris, said to have been a granddaughter of Col. Morris, and who must have been about the same age, as she was married first, April 20, 1720, and a second time about 1748, and died Jan. 8, 1770.

have been found in the collections of English amateurs, have been shown to the authorities of Boulogne, and have been highly appreciated by them, as illustrating the history of their town, of which they are justly proud. Several views of the Haute Ville of this kind are in high estimation among French, and especially Boulonnese antiquaries. One of the most interesting edifices of old Boulogne was the Cathedral, which of late years has totally disappeared, and been replaced by the modern one—a sumptuous pile certainly, but of course devoid as yet of historical interest. No view of the old Cathedral of Boulogne is known to exist in France; but it is considered possible that among accomplished English travellers, of the times just anterior to the Great Revolution, some one may have made a sketch of it, or have preserved some trace of its form.

I have been requested by the learned Keeper of the Archives of Boulogne—M. L'Abbé Haigueré—to propose to your readers and correspondents a search for drawings of this or any other of the ancient buildings of Boulogne; and I am desired to state that the communication of them to the municipality of the town will be duly and gratefully appreciated.

I take this opportunity of informing your readers, if they are not previously aware of the fact, that the Public Library of Boulogne, under the guardianship of M. Gérard, a gentleman of singular learning and urbanity, is very rich and extensive; and that its MSS. of the eleventh, twelfth, and thirteenth centuries, have an European reputation for their great beauty and rarity. The library is open to all students, and every facility is given for the consulting and copying of the treasures it contains, to an extent and in a manner totally unknown, but which may well be imitated, in England. The same observation may indeed be extended to the libraries of Amiens, Rouen, and other large cities in the north of—I might rather say all over France.

H. LONGUEVILLE JONES.

Conway.

ANECDOTE.—I have somewhere read an anecdote of an eminent man who excused himself for gathering a peach from a friend's garden wall by an impromptu rhyme, which his companion deemed a sufficient justification of the act of petty larceny. Will some one refresh my memory as to the words of the distich (I think it was) and the name of the author?

ST. SWITHIN.

BORROW SUCKEN.—In a document of the earlier part of Queen Elizabeth's reign, a person is described as residing at "Borrow Sucken in the countie of Northampton." I am anxious to identify the place.

K. P. D. E.

THE EARL OF CLONMELL'S "DIARY."—Can you furnish me with any particulars of a volume entitled, I believe, *The Diary of John Scott, Earl of Clonmell*, and said to have been "privately printed," near the end of the last, or the beginning of the present, century? I have never met with a copy of the book, which, as I presume, is "very rare." Has any description of it appeared in print? and in what collection may a copy be found? Lord Clonmell was a distinguished character.

ABHBA.

DUCHAYLA.—Will MR. DE MORGAN, who has bestowed so much attention on the literature of mathematics and its practical applications, or some other well-informed mathematician, have the kindness to inform me who is M. Duchayla, author of the celebrated *Proof of the Parallelogram of Forces*, mentioned in p. 7 of J. H. Pratt's *Mathematical Principles of Mechanical Philosophy*, Cambridge, 1836; and also in p. 19 of Isaac Todhunter's *Treatise on Analytical Statics*, Cambridge, 1858, 2nd ed.? I should also be glad to know when and where this celebrated "proof" was first published. The name of Duchayla is not to be found in the principal biographical dictionaries.

MATHEMATICUS, T. C. D.

EXPEDIENT.—When did this word first come into use? The text, πάντα μοι ἔξουσι, ἀλλ' οὐ πάντα συμφέρει (1 Cor. vi. 12), is translated by Wyclif "Alle thingis ben nedeful to me, but not alle thingis ben spedeful." By Tyndale, "All thinges are lawfull vnto me: but all thinges are not profittable." Cranmer's version is, "I maye do all thynges, but all thynges are not profytable." The same words are in the Genevan version. It is not till that of Rheims (A.D. 1582) that we get "Al thinges are lavful for me, but all things are not expedient."

A. A.

Poets' Corner.

CAPTAIN THOMAS FORREST published—

"A Voyage to New Guinea and the Moluccas from Balambangan (1776-8), including an Account of Magindano Sooloo and other Islands. To which is added a Vocabulary of the Magindano Tongue. Lond. 4to, 1779.

"A Treatise on the Monsoons in the East Indies. Lond. 12mo, 1788;" and

"A Voyage from Calcutta to the Mergui Archipelago," &c. &c. London, 4to, 1792.

A translation into French of his *Voyage to New Guinea and the Moluccas* appeared at Paris, 4to, 1730.

It appears that he was born in or about 1729; became a midshipman in the navy 1745, and was senior captain of the East India Company's marine at Fort Marlborough in 1770.

His portrait, engraved in 1779 by William Sharp from a drawing of J. K. Sherwin, is prefixed to both his *Voyages*. Under that before his second voyage is this inscription:—

"Capt. Thomas Forrest, Orcanyo of the Golden Sword. This Chapp was conferred as a mark of honor in the City of Atcheen belonging to the Faithfull by the hands of the Shabander (Officer of State) of Atcheen, on Captain Thomas Forrest, Gower Street, 5th Feb. 1793. Translated by William Marsden."

I shall be glad to be informed when he died. Perhaps he was father of Thomas Forrest, Capt. R.N., who died Sept. 5, 1844, aged sixty-five.

S. Y. R.

GREEK OR SYRIAN PRINCES.—In examining the records of the borough of Leicester for the purpose of local history lately, I met with the following entry:—

"At a Common Hall, held the 15th day of August, Anno Dni. nri. Georgii 2di, nunc Reg. Magn. Brittan. &c. quarto, A° Dni, 1730.

"Ordered that Joseph Abaisir and John Hemmer, Princes of Mount Lybanus, in Syria, be presented with Ten Guineas by the Corporation, and be Treated and Guarded to Coventry in such manner as they were conducted from Nottingham hither, pursuant to his Majesty's Royal Injunction. The ten Guineas and all other charges to be paid by the Chamberlins, and allowed them in their accounts.

"Sealed with the Common Seale for the said Princes the like pass from Leicester to Coventry, as they had from other places one to another."

A friend, writing from Newcastle-upon-Tyne, informs me that the same personages (known in our Chamberlains' accounts as the "Grecian" Princes) were in that town on July 30, 1730, and were there presented with twenty guineas by Mr. Mayor.

At a Common Hall meeting held on November 27, 1732, it was ordered—

"That the Chamberlins give the Hon^{ble} George Tomison, Prince of the Muscovites in Syria, three Guineas, to be allowed in their Accounts."

In the Chamberlains' accounts, this personage is designated differently, the entry being—

"Paid the Black Prince, by Order	£	s.	d.
of Hall - - - - -	03	03	00"

If any of your correspondents would furnish me with any information showing who any or all of these persons were, I should feel obliged.*

JAMES THOMPSON.

HERALDIC QUERY.—Parted per pale, 1. Gules, two bars ermine, in chief a lion passant, guardant; 2. Or, on a chief sable, three escallops. The name or names of any person bearing the above coats will much oblige
W. J. BERNHARD SMITH.
Temple.

HIGH COMMISSION COURT.—What was the seal used by this Court? Does any drawing or impression of it exist? Is there no history of the Court or of its proceedings? or are they to be collected only from the various historical writers and law reporters between the reigns of Henry VIII. and James II.?
S. E. G.

[* These princes were inquired after in our 2nd S. xi. 408.—Ed.]

THE HOOTING THING OF MICKLETON Woods.—Some thirty years ago, I often heard a friend, now deceased, speak of a strange and inexplicable noise for which a wood near Mickleton, in the county of Gloucester, had long been notorious. My friend in his boyhood had often been staying in the house of a wealthy yeoman in that parish, by whom the sound in question had frequently been heard, and who, being a keen sportsman, and well acquainted with the cry of every bird and beast in the forest, was not likely to be deceived by any ordinary woodland sound. He described it as being unlike any other noise he ever heard, and most uncouth and awful in character. He used also to tell the story of a relation of his own, a wild young officer in the army, by name Eden, who came into the neighbourhood many years before on a visit, and was as fond of expressing his contempt for "the hooting thing" as he was desirous of hearing it. At last his curiosity was gratified. One day while alone out shooting, he actually heard the mysterious sound. He returned home silent and thoughtful; could never be induced to talk about what he had heard, and shortly after resigned his commission, and died afterwards a fervent preacher among John Wesley's Methodists.

A trifling circumstance has recalled this singular story to my remembrance, and I wish to ask if any tradition of "the hooting thing" still lingers in the neighbourhood of Mickleton? W. L. N.

"JACK OF NEWBURY."—Who or what is meant by Mogunce, mentioned in the following passage from *The History of Mr. John Winchcomb, alias Jack of Newbury, the famous and worthy Clothier of England?*—

"May it please your Majesty, said Jack, to understand that it was my chance to meet with a monster, who had the proportion of a man but headed like a dog, the biting of whose teeth was like the poisoned teeth of a crocodile, his breath like the basilisk's, killing afar off, I suppose his name was Envy; who assailed me invisibly, like the wicked spirit of Mogunce, who flung stones at men and could not be seen."

In this book there are many curious sayings, one example of which I subjoin:—

"A maiden fair I dare not wed,
For fear to have Acteon's head:
A maiden black is often proud;
A maiden little will be loud;
A maiden that is high of growth,
They say is subject unto sloth:
Thus fair or foul, yea, little or tall,
Some faults remain among them all."

In the course of the history, the virtues of a certain George a Green are extolled, who, I suppose, must be the subject of a scarce biography, entitled,—

"The History of George a Green, Pinder, of the Town of Wakefield; his Birth, Calling, Valour, and Reputation in the County. With divers pleasant as well as

serious Passages in the Course of his Life and Fortune. 1715."

H. CONGREVE.

"THE IRISH TUTOR."—Who really wrote *The Irish Tutor*? I know to whom the credit is given, but he was not the author.

S. REDMOND.

Liverpool.

"KIMBOLTON PARK:" A HUNTINGDONSHIRE QUERY.—Who was "the Revd. Mr. H—," the author of the poem of "Kimbolton Park," which occupies nine pages in vol. iv. of Pearch's *Collection of Poems*, 1783? Was he "the Reverend Mr. Hutchinson of Holywell, Hunts," referred to in a foot-note to p. 569, vol. ii. of Pratt's *Gleanings in England*, 1801, as the "very respectable and ingenious gentleman," who is mentioned in the body of the work as having

"been long and laboriously employing himself in a history of the county (Huntingdonshire), with the laudable design of doing justice to some parts which have suffered from misrepresentation, and of giving a fair and candid description of the whole."

Of Mr. Hutchinson's History, Pratt says,—

"Various public and private causes have protracted, and are still likely to delay, the publication of this work; but, from a generous outline which I am permitted to communicate to you, you will judge what copious sheaves may be expected, when I can send you his whole harvest."

I am desirous to know if the History, or any portion of it (other than the "generous outline" here indicated) was ever published? and, if not, if Mr. Hutchinson's collection has been used by any other author, or if it is still in existence, and if so, where?

CUTHBERT BEDE.

"LOYALTY MEDALS," ETC.—I saw described in a coin dealer's London catalogue, medals with the head of Charles I., thus described. They were of silver. Is there any work which gives a description of the medals of the Royalists of the time of Charles I.? A memorial, which I take to be something of this sort, is described in a note to *The Diary of Sir Henry Slingsby of Scriven, Bart., and of Red House, near York*, edited by Daniel Parsons, M.A. 1836, p. 137:—

"A very interesting memorial of this march [towards Dantry during the Civil War] is still in existence: it is a silver medal of an oval shape, made to be worn. On it is a half-length of Sir Henry in his military dress, but unhelmeted, and with long flowing hair, and round three sides this legend: 'Ex. Residv. Nvmi. Svb. Haata. Primmiana. Lege. Præditi. Jvxta. Daventiam. An. Earnest. Penny. For. My. Children.' Tho. H. B. Slingsby, Oxon. 1644. On the back, which is quite smooth, is lightly engraved Scriven and Slingsby impaling Belasyze, and the crest a lion passant. And it is remarkable that the baron coat is dimidiated so that Scriven appears once at top, and once below, barwise. Below the coat is engraved, 'Behaded June y^e 8. by O. C. 1657,' which should be 1658. The coat and inscription on the back may be presumed from the style of engraving to have been added about the close of the 17th century."

In a meeting of the Society of Antiquaries of May 5, W. D. Haggard, Esq., presented to the society's library, among other bequests, "4. A List and Description of Medals relating to the Pretender." Would some member of the Antiquarian Society of London be so good as to note such medals of the Stuarts, with their description, from this list as are not in the "Series of Medals of the Stuart Family in the Collection of Mr. Edward Hawkins, F.R.S., F.S.A., mentioned in the *Catalogue of Antiquities, Works of Art, and Historical Scottish Relics, exhibited in the Museum of the Archaeological Institute at Edinburgh in 1856*, and send them to "N. & Q.," so as to render the list of Stuart medals as complete as possible.

ANON.

INSCRIPTION AT PORTCHESTER.—Can any of your readers inform me if the following inscription on a monument in the ancient church of Portchester, Hampshire, is a quotation or an original composition?—

"Early, bright, transient, chaste as morning dew,
She sparkled, was exhaled, and went to heaven."

THOMAS E. WINNINGTON.

THE REGENT AND LORDS GREY AND GRENVILLE.—In 1812, on the expiration of the "restrictions" on the Regency, the Prince Regent addressed a letter, dated Feb. 13, to the Duke of York, which was intended as an overture to Lords Grey and Grenville.

This letter was answered by them on the 15th of the same month. Of these two documents I have copies. Can any one tell me whether they have as yet appeared in print, and if so, where?

D.

SALMON IN THE THAMES.—In the famous Ledger Book of Rochester, or Textus Roffensis, cap. 179, is the following curious entry, which I translate thus, subject, of course, to correction:—

"This is the alms-giving [elemosina] which Lord Ernulf, the Bishop, with the consent and at the request of the monks, appointed to be made every year for the soul of our father Gundulf, the Bishop, in his anniversary."

"The Secretary should give 40 pence [quadriginta denarios], the Chamberlain 40 pence, the Cellarer 40 pence, and a thousand of herrings [unum millenarium allecium], Hedreham [probably Hedenham, of which the monks held the manor] 4 shillings [solidos], and two salmon [duos salmones]. Frendeberi, Devintuna, Fhetes, Wildeham [probably Frindsbury, Davington, South Fleet, and Woultham] 6 shillings and two salmon. Lambetha one, and Southwerca one [Lambeth, the manor of which they had, except the curia or palace of the Archbishop, and Southwark]. These 20 shillings the Cellarer shall receive, and having thence bought bread and herrings [et emptio inde pane et allece], he with the almoners shall distribute them on that day to the poor. That the monks shall have the salmon in the refectory."

We are told that at one time salmon were so common that parents bound down masters not to

give this food to their children when apprenticed more than twice a week; that they have been taken above bridge in the Thames by hundred-weights in a day, and so on. Now Gundulf's anniversary was on the 7th of March (our 18th, New Style), when this fish are no longer rarities. Could it have been worth while then, if salmon abounded, to receive them, one from such a place as Lambeth, and one from Southwark; and to carry them thirty miles to Rochester, or to make four towns club together to find two salmon—half a fish a piece—when we should have supposed they might have been caught not far from Rochester in scores? Fortypence (three shillings and fourpence) and a 1000 herrings also seem an odd proportion to four shillings and two salmon. It seems curious too that none of the eight salmon were given away, but entirely consumed by the monks themselves. The passage would seem to infer that in Ernulf's time, A.D. 1115, salmon were not so common in the Thames.

Poets' Corner.

A. A.

SLAVERY PROHIBITED IN PENNSYLVANIA.—I am very desirous of obtaining a copy of an Act passed in the year 1711 by the Assembly of Pennsylvania, prohibiting, under any condition, the importation of slaves into that colony. "As soon as the law reached England to receive the usual confirmation of the Crown, it was peremptorily cancelled."—*Life of Wm. Penn*, by Dixon, Philadelphia edit. p. 331. Dixon refers to *Proprietary Papers*, vol. ix. Q. 29, State Paper Office. In *Bettle's Negro Slavery*, "Memoirs, Hist. Soc. of Penna.," vol. i. part ii. p. 370, the title of the Act is given: "An Act to Prevent the Importation of Negroes and Indians into the Province." The writer says, "it is doubtful whether a copy of it is in existence." If this be a proper question for "N. & Q." I venture to hope that some correspondent will be able to refer me to the right quarter for information. I learn from a friend of Mr. Granville John Penn, that that gentleman is now engaged in examining hitherto unexplored papers of his distinguished ancestors. Perhaps this and other more interesting questions may be solved by this search.

St. T.

UNPUBLISHED SHAKSPERIAN MSS. OF THE LATE MR. CALDECOTT.—These MSS. would no doubt be of considerable importance, Mr. Caldecott being an able critic, and having access to so many rare books of the Elizabethan period. His notes were chiefly unpublished, those on two plays only having been printed. I have ascertained that they were bequeathed to Mr. George Crowe, son of the late public orator at Oxford. If Mr. Crowe is still living, perhaps he would excuse an appeal that the papers be deposited in the Shakspeare Museum at Stratford-on-Avon, a collection already of great importance, preserved

in spacious rooms at the birth-place in Henly Street, and for the benefit of which I should gratefully receive any Shaksperian presents. I will take great care of any that may be entrusted to my charge at No. 6, St. Mary's Place, West Brompton, near London. The names of all donors will be registered at the Museum, and also published.

J. O. HALLIWELL.

REV. GEORGE WALKER.—Can any of your correspondents give me any information respecting the ancestors and descendants of the Rev. George Walker, who defended Londonderry against James II.? His sister Anne married Mr. Maxwell of Falkland, co. Monaghan; and a watch, formerly belonging to him, is in the possession of one of her descendants.

H. M. L.

THE REV. THOMAS WILKINSON published:—

1. "A Discourse on the Doctrine of Original Sin (occasioned by an Appendix to Stackhouse's Dissertation on that Subject, dedicated with Permission to His Grace the Archbishop of Canterbury, by the Rev. Dr. Gleig, a Bishop of the Scotch Episcopal Church), preached at St. Paul's Cathedral on Sunday, the 9th of March. London. 8vo. 1817."

2. "The Inspiration of the Holy Scriptures proved by the evident Completion of many very important Prophecies. London. 8vo. 1823."

In the first work he is designated M.A., Rector of Bulvan, Essex, and Curate of St. Andrew's, Holborn; and in the second, B.D., Rector of Bulvan.

We presume that he was of Trinity College, Cambridge; B.A. 1793; M.A. 1796; B.D. 1819.

Information respecting him, and especially the date of his death, will oblige

C. H. & THOMPSON COOPER.

Cambridge.

Queries with Answers.

GEORGE MERITON, author of *Anglorum Gesta*, *Landlord's Law*, *Nomenclatura Clericalis*, &c., who Thoresby says, "removed into Ireland, where he was said to be made a judge." Information respecting him is requested.

C. J. D. INGLEDEW.

Tyddyr-y-Sais, Carnarvon.

[It is somewhat remarkable that nothing is known of the personal history of George Meriton, attorney at North Allerton, and author of several legal and other works. He was the elder brother of Thomas Meriton, the dramatist, who dedicated ("with notable nonsense," says Wm. Oldys) his tragedy *Love and War*, 4to, 1658, "to the truly noble, judicious gentleman, and his most esteemed brother, Mr. George Meriton." Langbaine says, "I am apt to believe these two brothers acted the counterpart of those German brethren that dwelt at Rome, the orator and the rhetorician mentioned by Horace (*Epist.* lib. ii. ep. 2), whose business it was—

‘Ut alter
Alterius sermone meros audiret honores:
Gracchus ut hic illi foret, hic ut Mucius illi.’”

George Meriton must be the person of that name who appeared at Dugdale's Visitation of Yorkshire, A.D. 1666, when he described himself of Castle Leavington, son of Thomas of the same place (ob. 1652), who was son of George Meriton, D.D., chaplain to Anne of Denmark, and Dean of Peterborough and afterwards of York.

The George Meriton living in 1666 had married Mary, daughter of T. Palliser of Kirkby Wick, by whom he had Thomas, aged eight in 1665. He had also two sisters married to two Pallisers, and one of the family being an archbishop in Ireland, may possibly account for his removal to that country, as related by Thoresby.

George Meriton sent his second son George to Cambridge, where he died on August 14, 1680, and was buried in All Saints' Church. An inscription to his memory is printed in Le Neve's *Monumenta Anglicana*, iv. 4. Cole in his *MS. Parochial History of Cambridgeshire*, iii. 65, states that this monument has since been removed, "and no signs of any such monument being there, nor the upper stone preserved, that I could see in any part of the church; but luckily the inscription, though the stone is lost, is preserved, through the care of that most learned and industrious antiquary, Mr. Baker, who sent it to Mr. Le Neve." A few such industrious antiquaries as Browne Willis, Thomas Baker, and John Le Neve, are much required in our day for the preservation of monumental inscriptions.

One of the most popular productions of George Meriton, the attorney, is that curious poem, *The Praise of Yorkshire Ale*, 1683, 1685, and 1697, which, by-the-bye, is attributed to Giles Morrington by our correspondent in his *History of North Allerton*, pp. 348, 387. That literary detective, William Oldys, in his notes on Langbaine in the British Museum, informs us that this humorous piece was "by George Meriton, a Yorkshire attorney, who wrote several books on the law,"—the same George Meriton, as he thinks, with the person of that name mentioned by Langbaine (p. 368) in the account of his brother, Thomas Meriton. Hence, too, when Thoresby says that "George Meriton had written somewhat of the Northern dialect," he was no doubt thinking of the "Alphabetical Clavis unfolding the meaning of all the Yorkshire words" used by him in this delectable poem, and printed as an Appendix to it. Again, in *Immorality, Debauchery, and Prophaneness Exposed*, by George Meriton, Gent., the author in several places speaks of the strong ale of North Allerton, as well as of his small estate at Cleaveland, which seems to confirm the identity. *The Praise of Yorkshire Ale* is attributed to him by Gough (*British Topog.* 1780, ii. 467), in Bohn's *Lowndes*, and in the Catalogues of the Bodleian, Grenville, Malone, and Douce collections.

A list of George Meriton's productions will be found in Watt's *Bibliotheca Brit.*, and in Marvin's *Legal Biography*. The following work is omitted, which we are inclined to attribute to him: *Miscellanea, or a Collection of Wise and Ingenious Sayings, &c. of Princes, Philosophers, Statesmen,*

Courtiers, Poets, Ladies, Painters, &c., also Epitaphs. By G. M. 12mo, 1694. In Thorpe's Catalogue, 1832, No. 6409, it is stated to be by G. Meriton. There is also an unpublished MS. by him in the British Museum (Addit. MS. 10,401), entitled "A Briefe History or Account, shewing howe People did Trafficke in the World before the invention of Money, with an Account of the severall sorts of Metalles; likewise to whome the prerogative of Coyning Money belongs, also an Account of our Silver and Gold Coyns; lastly, an Abstract of all our Laws relating to Money. Dedicated to Lord Chief Justice Holt. By George Meriton, 4to." This MS. was purchased at Heber's sale, lot 762.]

LAMBETH DEGREES IN MEDICINE.—In the House of Commons, on the 13th of May, Colonel French asked the Secretary of State for the Home Department if it were the fact, that the Archbishop of Canterbury had the power to confer the title of Doctor of Medicine on persons who had not undergone an examination before the College of Physicians. Sir G. Grey said, in reply, that he had been unable to ascertain what were the facts of this subject, and could only state that under an old statute the Archbishop of Canterbury had the power of conferring the degree of Doctor of Medicine. That, however, was hardly recognised under the last Medical Act. He could not state whether the present Archbishop had ever exercised the power. Colonel French said that it was exercised in 1858. Probably some of the correspondents of "N. & Q." will be able to state some of the latest instances of this degree having been conferred. N.

[A careful inspection of *The London and Provincial Medical Directory* for 1864, would doubtless give the latest instance. In glancing through it we noticed that the Lambeth degree of Doctor of Medicine had been recently conferred on the following gentlemen: W. S. Oke, Southampton, 1828; William Bayes, Cambridge, 1850; F. G. Julius, Richmond, Surrey, 1851; R. B. Grindrod, Great Malvern, 1855; J. H. Ramsbotham, Leeds, 1855. An honourable member of the House has moved for a return of all medical degrees conferred by the Archbishops of Canterbury; which return, we presume, will be made in due course. A correspondent of *The Times* of May 17, 1864, has furnished the following interesting particulars of medical legislation:—

"As a Lambeth graduate in medicine, I may not only be able to answer the question asked by Colonel French in the House of Commons last night, but also to give to your readers some insight into Henry VIII.'s medical legislation.

"I may premise that, at the commencement of his reign, medicine—or, as it was then called, physic—was in a most deplorable condition throughout the whole of England; the practice of the art was in the hands of monks, alchemists, and empirics, and all that was known of the science was confined to those (chiefly priests) who had studied at Rome, Padua, Bologna, Florence, &c., where physic had long before been taught—although up to this time there had been little, if any, provision for

teaching it in this country. Henry VIII.'s first attempt at a Medical Bill was by the 3rd of Henry VIII. cap. 11, whereby he confers on the Bishop of London, and, in his absence, on the Dean of St. Paul's, the exclusive power or privilege of licensing physicians in the City of London and within seven miles in compass. In 1518 two priests, John Chambré and Thomas Linacre—the latter of whom had been tutor to the Prince Arthur, and both of whom had studied physic at Florence, &c., obtained from Henry, through the influence of Cardinal Wolsey, letters patent constituting a corporate body of regular physicians in London. The 14th and 15th of Henry VIII. cap. 5, confirms this charter. The 25th of Henry VIII. cap. 21, gives power to the Archbishop of Canterbury to confer all manner of licenses, dispensations, faculties, &c., as heretofore hath been used, and accustomed to be had at the See of Rome, and this power was held by our courts of law, about the end of the eighteenth century, to be a power to confer degrees.

"The 32nd of Henry VIII. cap. 42, incorporates the (until that time) unincorporated Surgeons with the Corporation of Barbers; and the 34-35th of Henry VIII. cap. 8, gives power to persons, being no common surgeons, to administer medicine in some diseases—viz. ague, &c. The 18th of George II. cap. 15, forms the surgeons into a separate corporation. The 55th of George III. cap. 194, incorporates a body of medical practitioners to be called Apothecaries.

"The late Medical Act gives to all registered practitioners in medicine and surgery an unqualified right to practise medicine and surgery throughout the whole of Her Majesty's dominions at home and abroad, thereby sweeping away at one blow the whole of the petty restrictions of the different licensing boards; it requires, however, every practitioner in medicine or surgery to be registered, and exempts all future graduates of Lambeth from the right to be registered."

MEDMENHAM CLUB.—Is there any truth in the accounts in that strange book *Chrysal*, of orgies more than Bacchanalian, carried on at Medmenham Abbey by a party of noblemen and gentlemen from the metropolis, about the end of the last century or the beginning of this? Has anything been written on the subject more than appears in this book? H. C.

[Johnston, in his novel *Chrysal; or, the Adventures of a Guinea*, has probably furnished the longest, but somewhat fictitious account of the Medmenham Club—a society of wits and humorists, who, under the assumed title of Monks of St. Francis, converted the ruins of the Abbey into a convivial retreat. Some other particulars of this mysterious fraternity may be found in Capt. Edward Thompson's *Life of Paul Whitehead*, edit. 1777, pp. xxxiii. to xxxix.; *The Town and Country Magazine*, i. 122; and Churchill's *Poems*, edit. Tooke, 1854, iii. 168, 185, 275. It is not surprising that a club, which had excited so much notoriety, and provoked so much satire, should have rendered itself an object of literary curiosity, composed as it was of such men as Charles Churchill, John Wilkes, Robert Lloyd, Francis Lord le Despencer, Bubb Doddington, Lord Malcombe Regis, Sir John Dashwood King, Bart., Paul Whitehead, Henry Lovebond Collins, Esq., Dr. Benjamin Bates, Sir William Stanhope, K.B., and some other congenial spirits. Langley, who wrote his *History of Desborough, Bucks*, in 1797, was

unable to collect any authentic particulars of this memorable sodality. He says: "Some few years since the abbey house was tenanted by a society of men of wit and fashion under the title of Monks of St. Francis, whose habit they assumed. During the season of their convalescent residence, they are supposed not to have adhered very rigidly to the rules of life which St. Francis had enjoined. Over the door is inscribed the motto of its last moment order: 'Fay ce que voudras.' Some anecdotes related in a publication of that day were said to refer to this society; but from the little information I have collected, there appears to be no strong foundation for that opinion. The woman, who was their only female domestic, is still living [1797]; and after many enquiries, I believe all their transactions may as well be buried in oblivion."

NATHANIEL BENTLEY alias DIRTY DICK.—There is an engraved portrait of this once notorious character, who was living in Leadenhall Street at the beginning of this century. There is also a *Life* of him, without date. When did he die? He is noticed in the *Annual Register*, xlvii. 521. S. Y. R.

[The more venerable of the readers of "N. & Q." will doubtless remember a celebrated emporium for wares of all sorts in Leadenhall Street, called "Dirty Dick's Warehouse." The number of the house was 46, which is now divided into two tenements. In his early days, Nathaniel Bentley was called the Beau of Leadenhall Street, and might be seen at all public places of resort, dressed as a man of fashion. He not only spoke French and Italian fluently, but his demeanour was that of a polished gentleman. As the story goes, our young tradesman had made proposals to the daughter of a wealthy citizen, and had been accepted; but as "the course of true love never did run smooth," by some untoward event the match was broken off. Time passes on, and our fashionable beau becomes better known as "Dirty Dick," the inveterate enemy of soap and towels.

It was in February, 1804, that Bentley finally quitted his warehouse in Leadenhall Street, in which for forty years he had conducted business among cobwebs and dust. He then took a house in Jewry Street, Aldgate, where he lived for three years; but his landlord refusing to renew the lease, he removed to Leonard Street, Shoreditch, taking with him a stock of spoiled goods to the amount of 10,000*l.* Here he was robbed of a considerable sum by a woman with whom he was imprudent enough to form a connexion in his old age. To divert his mind from the contemplation of his misfortune, he travelled from one place to another until he reached Haddington, in Scotland. Almost penniless, and suffering severely from indisposition, he took up his abode at the Crown Inn, where he died about the close of the year 1809, and was buried in the churchyard of that town.]

LADY ELIZABETH SPELMAN.—This lady, in her will dated Nov. 2, 1745, describes herself of the parish of St. James's, Westminster, widow, and was buried at St. James's on Jan. 19, 1747-8.

There is nothing in her will to indicate whose widow she was. If any of your genealogical readers can tell who her husband was, he will oblige by an answer to this query. Lady Spelman bequeathed many valuable portraits to different persons; amongst others, to her two cousins Mrs. Ann and Mrs. Elizabeth Brierly, the picture of the learned Sir Henry Spelman, and one of Philip Lord Wharton.

She bequeaths also a picture of the Lady Mary Carey, Countess of Denbigh, and the Lady Elizabeth Spelman, daughter to John Earl of Middleton, and Martha his Countess, quarter-length. The last picture was no doubt that of herself. From the bequest of the picture of the learned Sir Henry Spelman, one is led to infer that her husband was of the learned antiquary's family; and who her husband was, it is the object of this inquiry to ascertain. F. L.

[We are inclined to think the lady inquired after is noticed in Blomefield's *Norfolk*, 8vo, edit. 1807, vol. vi. p. 459, where we read that "William Spelman, Esq., lord and patron of the manor of Wickmere, married Elizabeth, daughter of Martha Countess of Middleton, second wife of John Earl of Middleton in Scotland, and daughter and heiress of Henry Cary, Earl of Monmouth." In the *Gent. Mag.* xviii. 43, her death is thus noticed: "Died Jan. 11, 1748, Lady Elizabeth Spelman, daughter of late John Earl of Middleton, Governor of Tangier."]

SANATORY.—Will some of your learned correspondents fix the orthography of this word? The great United States Commission spells it "sanitary," which may go far towards making this the accepted spelling. Would not analogy make it follow the spelling of *sanatio*, rather than of *sanitas*? Str. T.

[*Sanare* is to cure, and a curing-place is properly called *sanatorium*. But the Latin for health is *sanitas*, and the laws which relate to health should be called sanitary. In French, we have *sanatoire* (a word of rare occurrence), curative, that which tends to restore health. *Sanitaire*, that which tends to preserve health; as "lois sanitaires," "police sanitaire," "cordon sanitaire" (*Bescherelle*). So in English, "Sanatory, healing, curing often erroneously used for sanitary" (*Ogilvie*.) "Sanitary, preservative of health; as, sanitary laws."—*Ibid.*]

Replies.

PARISH REGISTERS.

(3rd S. v. 243.)

In a similar careful and restoring spirit as that described by W. W. S. have the old registers of the parish of Easton Maudit, in the county of Northampton, been preserved. This is easily accounted for from its having had the same rector as Wilby, one whose name can never be forgotten,

Thomas Percy, the editor of *The Reliques of English Poetry*, afterwards Dean of Carlisle, and finally Bishop of Dromore. An inspection of the book shows at once that the same careful hand which was often employed in the restoration of the text of an old ballad, did not disdain to bestow an equal amount of care in rescuing from the ravages of time the entries in an old register. The handwriting is beautifully clear, and the ink apparently as fresh as when it flowed from Percy's pen.

At this quiet country rectory it was that he was visited, in 1764, by his friend Dr. Johnson, who was in his happiest mood. Mrs. Percy told Cradock—

"That her husband looked out all sorts of books to be ready for his amusement after breakfast, and that Johnson was so attentive and polite to her, that, when her husband mentioned the literature prepared in the study, he said: 'No, Sir, I shall first wait upon Mrs. Percy to feed the ducks.'"

To her was addressed by her husband the charming ballad:

"O Nanny, wilt thou gang with me?"

which will always be freshly remembered.

Close to the rectory is the church where Thomas Percy ministered from 1746 to 1778, which has been restored in a loving spirit by the present Marquis of Northampton; and happily, though the floor is entirely paved with encaustic tiles, yet the old inscriptions have been preserved upon them. One in particular marks the spot where three of Percy's six children repose in front of the chancel; and upon the tiles, the lion, the ancient crest of the ducal house of Northumberland, is delineated.

Within the altar rails lie the remains of Morton, Bishop of Durham, who was ejected from his see in 1646, and died at Easton Maudit in 1659, at the advanced age of ninety-two, in poverty and comparative obscurity, where he had filled the office of tutor to Sir Henry Yelverton. His property, after paying a few legacies, amounted but to 100*l.*, which paid his funeral expences, and provided a monument to his memory in the church.

The sepulchral stone which originally covered the remains of the good old man, has been removed to the Yelverton chapel on the north side of the chancel, and bears a long Latin inscription, feebly attempting to describe his many virtues.

The church consists of nave, side aisles, and chancel, on the north side of which is the Yelverton chapel, containing several monuments of that ancient family; and here was buried, about sixty-two years ago, the last Earl of Sussex, in the vault of his ancestors, to whom, for many years, the manor belonged.

I observed, though my inspection was merely of a very casual kind, several notes in the Register

marking the manners and customs of ancient times, which no doubt would prove of interest, like those from Wilby.

The place is most retired, but well adapted to a man like Percy, who fully appreciated the saying "Vita sine literis mors est." Again, though Bishop Morton does not repose in his own magnificent cathedral of Durham, but in the little village church, his simple and unostentatious character can never be forgotten, nor his patient endurance of difficulties in troublous times. In this sense the place of his interment is not ill-chosen, for it accords with the disposition of that venerable pastor of the church. I said with the Chorus in *Sophocles*:—

. . . ἐνθα Βροτοῖς τὸν ἀέλμυστον
τάφον εὐρώμεντα καθέξει. Ajax, 1167-8.

OXONIENSIS.

MRS. DUGALD STEWART'S VERSES.

(3rd S. v. 147.)

We hope that the foregoing explanations as to some of the individuals mentioned in that lady's verses will be satisfactory to your correspondent.

1. Gascoigne was undoubtedly Anne, the eldest daughter of Sir Charles Gascoigne, Knight, who became the second wife of Thomas, seventh Earl of Haddington, March 6th, 1786. She was reputed to be exceedingly wealthy, but erroneously it is believed, as after her husband's death, May 19, 1794, various alledged debts of her father were brought against her, which gave rise to judicial proceedings, affording pretty pickings both here and in England, where law is especially an expensive luxury which few persons of moderate means can afford to enjoy.

2. Pulteney was the enormously rich lady who was created Countess of Bath. Her grandfather was the cousin of the celebrated earl of that name, who died on July 7, 1764, and whose vast fortune devolved on his relative, who had a daughter and heiress, Frances, the wife of William Johnstone, Esq., the heir male, it is generally supposed, to the Marquisate of Annandale. There was only one child of the marriage, Henrietta Laura, who married Sir James Murray, Baronet, who took the name of Pulteney. His lady was created Baroness Pulteney July 23, 1792, and Countess of Bath, October 26th, 1803. She died without issue in July, 1808, when both titles became extinct. There was a report that this lady, whose wealth was boundless, was a victim of that most unaccountable disease, *Morbus pediculosus*.

3. Torphichen was the ninth Lord of that title. He married, April 6, 1795, Anne, only surviving child of Sir John Inglis of Cramond. By this lady, who survived him, he had no family, and the peerage went to a cousin, the father of the

present lord. The Sandilands are heirs of him of the noble race of Douglas. This is a fact that can be established by positive evidence; but really we wish to be enlightened as to the assertion that "This family, driven from England by the Conqueror, settled in Scotland in the reign of Malcolm III." Why were the Sandilands expelled, and what ancient authentic record says they were? The founder of the family was a man of high position; he was the last Preceptor of Torphichen, and when the Hospitalers succeeded to the lands and privileges of the Templars, he obtained a territorial grant of their joint possessions from Queen Mary by a charter, in virtue of which, without any specific creation, he sat in Parliament as Lord Torphichen. Having no issue, his nephew, the ancestor of the present Baron, became his successor.

4. Maxwell was probably Sir William of Monreith, in the county of Wigton. One of his aunts was the celebrated Duchess of Gordon, and another, called Eglantine, became the spouse of Sir Thomas Wallace of Craigie, and created considerable sensation in the fashionable world by her behaviour. She and her husband figured in the Court of Session and House of Lords, in suits reflecting disgrace on them both. Lady Wallace was the authoress of three plays, one of which was performed both in London and Edinburgh, without much success. Sir William died in February, 1812. J. M.

EIKON BASILIKE.

(3rd S. iii. 128, 179, 220, 254.)

I have read the above notes, and many others in "N. & Q.," and am of opinion that a large portion of your pages might be occupied with an interminable discussion, as to various readings and emblematical differences, without bringing us nearer any decision as to the author of the book, or which was the first edition. My only excuse, therefore, for making one or two verbal remarks, is, that I shall afterward conclude with a practical suggestion.

I do not find the word "feral" had been altered into "fatal," in many of the multitudinous editions that have come under my notice down to the edition of 1685, in which it was still used. Nor can I understand that the occurrence of "feral" and "cyclopick" tend to show that Dr. Gauden was the author. We have to search in the year 1648 for the first edition; and the edition possessed by Mr. SHORTHOUSE, "reprinted in R. M.," is, as far as I know, the earliest in that year professing itself to be a reprint. In fact, it has been generally considered the 7th edition. Assuming this, the chief value of verbal research would lie in any accordance or divergence of its

text from the other editions of the same year. For instance, in some such editions the word in question is spelt (as in this avowed reprint) "feral;" but there are several in which it is spelt "ferall." If six editions were so spelt, and all the others with one *l*, it might be presumed that the first edition would be found among the six; but considering the unsettled state of orthography at that time, I should not accept even that as proof, without the production of other similar distinction concurring in the same editions.

One more remark as to the word "feral," which I have already stated continued to be used in the 1685 edition. E. B. A. believes the word is used in all the editions, "at least in all published before Milton, in *Iconoclastes*, in 1649, ridiculed the use of the word." The first edition of *Iconoclastes* was printed in 1649; and the second edition, "with many enlargements" by the author, in 1650. In 1770, the Rev. Richard Baron carefully edited the work; and it was reprinted verbatim from the second edition, distinguishing all Milton's enlargements and alterations of the first edition by printing them in italics. At pp. 186-7 occurs, as a quotation, the sentence which in *Eikon Basilike* contains the word "ferall"; but so far from having "ridiculed the use of the word," I find that Milton himself has substituted the word "fatal," and there are no italics to indicate that it was altered from the first edition.

P. HUTCHINSON has evidently an early edition of *Eikon Basilike*, in which the title exactly corresponds with the earliest in my possession. Both have the word "ferall," but the pagination of the two quite different. He mentions a misprint, in his edition, of the word "even" instead of "men." It is singular that, though the word is "men" in mine, the *m* has dropped; so that its top is level with the cross-line in *e*.

As to the "Embleme," or frontispiece, I should be glad if E. B. A. would favour the readers of "N. & Q." more at large with his reasons for thinking that an inquiry in that direction might throw light on the subject of the first edition; and also, state the "evidence that the first edition contained the *Embleme*."

Dr. Wagstaffe wrote, in 1693, *A Vindication of King Charles the Martyr*, &c., &c.; and at the end gives "an Account of the several Impressions or Editions of King Charles the Martyr's most Excellent Book, intituled *Eikon Basilike*." In 1711 appeared a third edition of the *Vindication* in quarto, much enlarged, and the list of editions of the *Eikon* greatly extended. He gives the number, size, date, number of last page, and number of leaves occupied by "Contents," and obvious distinguishing characteristics of fifty-seven different editions. Considering the comparative facilities possessed by one who lived nearly two hundred years since, and the manifest labour of

his investigations, I think his last list might be taken as the basis of any further effort to assign their proper places to the early editions of the book.

I would gladly forward to the editor, or any reader and contributor who would undertake it, all the assistance in my power; adopting the specific points of difference in Dr. Wagstaffe's list, in order that the results might be concisely codified; and, if sufficiently important, inserted as an amended list in the pages of "N. & Q." If the task be thought desirable, and one more competent should not volunteer to perform it, I would undertake the labour myself, if the contributors would, *without delay*, forward their communications through the Editor.

W. LEE.

JUSTICE (3rd S. v. 436.)—Blackstone (i. 351) shows how the conservation of the peace was taken from the people, and given to the king; and it was not till the statute 34 Edward III. c. 1, gave the conservators, wardens, or keepers of the peace the power of trying felonies, that they acquired the more honourable appellation of justices. Many acts of parliament speak of one or more justices of the peace; the last I have referred to, 26 & 27 Vict. c. 77, passed July 28, 1863, shows that the designation is still in full legal force, although the term *magistrate* is more popularly used. But the Justice of the Peace is only one description of magistrate (Blackstone, i. 349), that title applying to the king, the chancellor, the other judges, as well as to sheriffs, mayors, aldermen, coroners, &c. The Police Magistrate is a new officer, whose appellation implies that he has been appointed since the conversion of the constabulary into police, within the last thirty-five years.

T. J. BUCKTON.

PARADIN'S "DEVISES HEROIQUES" (3rd S. v. 339, 447.)—Niceron, in his *Mémoires pour servir à l'Histoire des Hommes Illustres dans la République des Lettres*, states that the first edition of the *Devises Heroiques* was published at Lyons in 1557. Brunet, in his *Manuel du Libraire*, gives the same place and date, and so does the *Biographie Universelle*. With respect to the date, and what was the first edition, Dibdin and the French authorities just mentioned must be left to settle the question the best way they can among themselves. But as to the place, I am certainly in error, having, by a *lapsus penna*, written Paris instead of Lyons.

W. PINKERTON.

HEBREW MSS. (3rd S. v. 399.)—The statement of Dr. W. Wall that in A.D. 125 there were several MS. copies of the Hebrew Bible with various readings, which the Rabbis at Tiberias destroyed, is conjectural. The rule has always been to destroy erroneous copies of the law. Nevertheless,

the copies in use now in the Jewish synagogues contain admitted and recognised errors. The original MS. of the present copies appears to have had errata; and some errors possibly existed even in the first autographs, and would certainly arise in subsequent apographs, notwithstanding every care. The Rabbis say "Be admonished in thy work, since it is a heavenly one, lest thou shouldst take away or add a letter, and devastate the whole world."

The present Jewish MSS. and printed Hebrew Bibles, therefore, contain the text with acknowledged errata, such *errata*, formerly noted in a book called the Masorah, have been added partially, in recent times, in the margin or foot of each page. When we now publish a misprinted work, *errata* are appended; but, on a second edition being required, the errors in the text are corrected, and the *errata* are eliminated. Not so with the Hebrew Bible and MSS.; the text is still written and printed with the same errors, and the same list of *errata*; the intention being to show what the actual state of the text was at its first recension. Although the Masorah, or list of *errata*, may have been extended in more recent times, a Masorah did exist prior to the Talmud, or between the third and sixth century after Christ; for it is not likely, as the Jews believe, that our present Masorah contains anything so remote as Ezra (B.C. 515). Besides *errata*, the Masorah contains other matter, such as the enumeration of letters, &c., all however bearing on one object—the preservation of the existing text.

The first Jewish collation we read of was that of the schools of Tiberias and Babylon in the eighth century, when the Five Books of Moses were found to agree, but in other parts of the Bible the differences (various readings) were 218 or 220 in number.

The works to be consulted are Buxtorff's *Tiberias*, Van der Hooght's *Preface*, Kennicott's *Dis. Gen.*, Eichhorn's *Einl. A. T.* s. 131, 140-158; and the authorities quoted by Eichhorn.

T. J. BUCKTON.

BEZOAR STONES (3rd S. v. 398.)—Some notice of this once valued substance, its origin and supposed occult properties, will be found in most old treatises, *De Secretis*, &c., and in the various histories of precious and other stones by Boece de Boot, Leonardus, Baccius, and others. These, however, are too numerous for citation, and would moreover hardly repay for the trouble of reference. The following is more specially devoted to the subject:—

"Experiments and Observations upon Oriental and other Bezoar Stones, which prove them to be of no use in Physick, &c., by Frederick Slare. London, 1715."

The celebrated botanist, Caspar Bauhin, has also left a monograph on the subject, *De Lapide Bezoar*, Bâle, 8vo, 1613, 2nd ed. 1625. Reference

may also be made to the curious and rare work by Monaines:—

"Joyfull Newes out of the New-found Worlde, which are declared the rare and singular virtues of the Herbes, Trees, Plantes, Oyles, whereunto are added the other Books treating of the Bezoar Stone, the Herbe Lucernera, the Properties of Iron and Steele in Medicine, and the benefit of Snow. Englished by Jhon Frampt, Merchant, 4to, 1577."

Bezoar stone, as a curative agent, was held in some estimation till the end of the seventeenth century. Dr. Guybert in France had done much to destroy belief in its efficacy, in his treatise *Les Tromperies du Bezoar decouvertes*. He was followed by others, Pauli, Dummerbrook, &c., and in England, R. Pitt devotes three or four pages to the subject, with some valuable references in his—

"Craft and Frauds of Physick Expos'd. The very low Prices of the best Medicines discovered; the costly Medicines, now in greatest Esteem, such as Bezoar, Pearl, &c. Censur'd, &c., 12mo, London, 1703."

There is also a chapter "De Lepore corallo, et Bezoar occidentali" in the *Epistole Medicinales* of Thomas Bartholinus (12mo, Hafnia, 1683), see epist. lxxix. cent. ii. p. 650.

WILLIAM BATES.

Birmingham.

PASSAGE IN ARISTOPHANES (3rd S. iv. 148.)—The passage is not in Aristophanes: it is a fragment of *The Aphrodisian* of Antiphanes, preserved by Athenæus.

A. Πότερ' ἔταν μέλλω λέγειν σοι τὴν χύτραν, χίτραν λέγω,

"Ἡ τροχὸν ῥύμαισι τευκτὸν κοιλιοσάματον κίτρος, Πλαστὸν ἐκ γαλας, ἐν ἄλλῃ μετρὸν ὀπταθὲν στέγγ, Νεογενοῦς ποιμῆς δ' ἐν αὐτῇ πυκνὰ γαλατοδρέμωσαν Τακεροχρῶτ', εἰδὴ κύουσαν; B. Ἡράκλεις, ἀποκτενεῖς Ἄρτι μ', εἰ μὴ γνώριμος μοι πάντο φράσας κρεῖσσ χύτραν.

A. Εἰ λέγεις. Ξουθὴς μελίσσης νόμασιν δὲ συμμειγῇ Μηκάδων αἰγῶν ἀπὸρῥουν θρόμβον, ἐγκαθήμενον Εἰς πλατὺ στέγαστρον, ἀγνῆς παρθένον Ἀηοῦς κέρην, Λεπτοσυνθέτοις τροφῶσαν μυρίοις καλόμεμασιν, Ἡ σαφῶς πλακοῦντα φράξω σοι; B. Πλακοῦντα θεόλομαι.

A. Βρομῶδες δ' ἰδρῶτα πήγης; B. Οἶνον αἰπὲ συστρέφω.

A. Λιβάδα νυμφαλῶν δροσώδῃ; B. Παραλιπὼν ὕδωρ φάει. A. Κασσιόπουν δ' αἶθρα δι' αἶθρας; B. Χυῖνται αἰπὲ μὲ μακρὰν,

Μηδὲ τοιοῦτ' ἄλλο μηδὲν, μηδὲν, ἐμπάλιν λέγω, "Ὅτι "δοκεῖ τοῦτ' ἔργον εἶναι μελῶν" ὥς φράσιν τῶσαν, "Αὐτὸ μὲν μηδὲν, παρ' αὐτὸ δ' ἄλλα συστρέφω πυκνὰ."

Deipnosophistarum, l. x. c. 70. Meineke, *Poetarum comicorum Græcorum Fragmenta*, p. 857. Paris, 1855.

The Jewish Spy is the absurd title given to the English translation of the *Lettres Juives*, by the Marquis d'Argens. I have not seen the edition of 1778, cited by C. E. W. The only one I can find in the British Museum is *Dublin*, 1753, 4 vols.

12mo, and has no translator's notes. Lowndes does not mention any edition. I have no doubt that the note is to *Lettre* 174, tom. vi. p. 277. La Haye, 1777. H. B. C.

U. U. Club.

PLAGIARISMS (3rd S. v. 432, 433.)—MR. REDMOND is inaccurate in his quotation from Sir Walter Scott's ballad of "Lochinvar." The words, which I take from a copy of *Marmion* now before me, are—

"She looked down to blush, and she looked up to sigh,
With a smile on her lips, and a tear in her eye."

There is here no such word as *reproof*; and while Mr. Lover writes "a smile in her eye," Sir Walter puts a *tear* in that organ, and places the *smile* on her lips, while Mr. Lover puts *reproof* there. Neither is there the least resemblance between Mr. Lover's first two lines, and the first line of Sir Walter, as I have quoted it. Surely it is too much to hint at plagiarism from what can hardly be called even coincidence of expression.

G.

Edinburgh.

SURNAMES (3rd S. v. 443.)—S. REDMOND seems to confound the two meanings of the word "surname:" the *hereditary* name descending from father to son, to which we give the name "surname;" and the simple second name, applied in cases of likely confusion between two.

Now in the case mentioned by S. REDMOND of the name Iscariot given to Judas the traitor, this appears to me in no way whatever to prove "that the Jews had double names at least;" Iscariot being, as is well known, a mere to-name, as the Scotch call it, given to distinguish him from the other Judas, whom we call St. Jude. The other instances of double names in the gospels may all be shown to belong to those whose identity might probably, or at least possibly, have been mistaken. We have James Boanerges, when there were two named James among the disciples; we have Simon Peter, and Simon the Canaanite, in a similar case; and, at a later time, we have Josias Barnabas, and Josias the Lord's brother.

CHARLES F. S. WARREN.

SIR EDWARD MAY (3rd S. v. 35, 65, &c.)—Sir Thomas May, of Mayfield, Sussex, Knt., had a second son Edward, who died in Dublin, March 8, 1640. Fourth in descent from him was Sir James of Mayfield, co. Waterford, created a baronet in 1763. He left surviving issue (with two daughters) three sons: 1. Sir James-Edward; 2. Sir Humphrey; 3. Sir George Stephen. All of whom successively inherited the title, which became extinct on the death of Sir George, on January 2, 1834. Besides the Marchioness of Donegal, Sir James-Edward (commonly called *Sir Edward*) May had several other children—all supposed to be

illegitimate. The May arms are, "Gu. a fess between eight billets or."

H. LOFTUS TOTTENHAM.

A crest, "out of a ducal coronet or, a lion's head gu.," was granted in 1573 to the Mays of Rawmere, Sussex, with the arms mentioned at p. 65. The Mays of London and of Pashley, Sussex, bore for a crest, with the same arms, "out of ducal coronet or, a leopard's head gu. bezantée." I cannot identify the crest used by Sir Edward May, nor can I give his motto. I am disposed to think that one of the Mays above mentioned was the settler in Ireland rather than that one of the Irish family settled in London. There was a distinct Irish family of the name bearing different arms. From your recent intimation as to family queries (p. 430), I am induced to say that I will reply to any direct inquiry CARLIFORD may wish to make if I can be of further use.

R. WOOF.

Guildhall, Worcester.

MOUNT ATHOS (3rd S. v. 437.)—SIGMA-THETA will find, in the *Nouvelle Biographie Générale*, tome xxxv, col. 600, an account of Minoïde Minas, or Mynas, in which it is stated that—

"M. Minoïde Minas trouva dans les monastères du mont Athos quelques manuscrits, parmi lesquels deux sont importants: l'un contient une *Refutation de toutes les Hérésies* et paraît être l'œuvre de saint Hippolyte; l'autre renferme des fables en vers choriambiques par Babrius, dont le manuscrit original fut vendu par lui subrepticement au British-Museum, tandis qu'il avait affirmé à M. A. Firmin Didot et à M. Villemain qu'il ne possédait que la copie qu'il en avait faite au mont Athos, où ce manuscrit était resté."

The following authorities are given at the end of the article:—

"Rapport adressé à M. le Ministre de l'Instruction publique par M. Minoïde Mynas, Paris, 1846, in 8°.—*Revue de Bibliographie de MM. Müller et Aubenas*, t. v. p. 80."

Ἀλλεύς.

Dublin.

QUADALQUIVIR (3rd S. v. 435.)—Your correspondent O. T. D. may not be aware, that another derivation of the river Quadalquivir is given by Mr. Ford; and I think the etymology is the more correct, and more probable one. These are his words:—

"The *Quadalquivir*, 'the Great River,' is the 'Wáda-l-Kebir,' or 'Wáda-l-Adhem' of the Moors, and traverses Andalusia from E. to W. The Zincali, or Spanish gipsies, also call it *Len Baro*, the 'Great River.'"—*Handbook for Spain*, Part I. p. 155, edit. London, 1855.

Another writer—the anonymous author of an interesting work entitled *A Summer in Andalusia* (vol. i., London, 1839, p. 149), gives the same derivation of Quadalquivir. He quotes the Arabic name, "Wad-ul-Kibeer," meaning "the Great River," and remarks "that, though the Arabic word *Wad* strictly signifies *valley*, it was often

used by the Spanish Moors in the sense of *river*." If this etymology be correct, then the river Guadalete will mean "the river Lethe,"—the original name *Λήθη* having been preserved by the Moors. Mr. Ford, however, informs us, that the ancient name of the Guadalete was *Chrysos*, "the golden;" but the Moors changed it into *Wad-al-ledeh*, "the river of delight"—"el río de deleite." (Part I. *ut supra*, p. 159). J. DALTON.

Norwich.

I presume there can be little, if any doubt, that Guadalquivir is simply a corruption of *Wady-el-Kebir*, "the great water-course," by which the Arabic-speaking Moors naturally designated the majestic river which they found flowing past Seville on their conquest of southern Spain. This etymology is confirmed by the mode of spelling, as well as by the accent, which is on the last syllable. The word is pronounced as if written *Gwadalkevéer*.

On the same principle, the modern Arabs call the Jordan *Sheri'at-el-Kebir*, "the great watering-place." In both cases, the epithet *el-Kebir* is intended to express the striking contrast in the eye of a dweller in the desert, between a large and perennial river and the less important streams, generally mere winter-torrents, with which they are more familiar. E. W.

BALLAD QUERIES (3rd S. v. 376.)—There is a version of the ballad, "Sir Aagè and Else," to be found near the end of a volume, entitled *Goethe, a New Pantomime*, by Edward Kenealy, London, MDCCCL. No publisher. Printed by Levey, Robson, & Franklyn, Great New-street, Fetter Lane. W. J. BERNHARD SMITH.

Temple.

BATTLES IN ENGLAND (3rd S. v. 398.)—The affray at Radcot Bridge. Your correspondent will, I think, find that Thos. Walsingham, in his *Historia Anglicana*, gives a tolerably graphic account of Richard's favourite, the "Dux Hiberniæ," gathering a force together in Cheshire and Wales, and his defeat and flight at Radcot. Lingard has given us a fair account of it, and fuller than most historians. He refers to *Rot. Parl.* 236, and Ruyght, 2701-2073.

Walsingham says, when speaking of the position of the place—

"Repressis Dominis a conflictu, qui fuit juxta Barford, prope Babbelake, ubi militibus qui convenerunt cum Duce Hiberniæ."—*Hist. Ang.*, Thomæ Wals., ed. H. T. Riley, M.A. London: Longman, 1864.

Turner spells the word "Redecot;" on what authority I know not.

JOHN BOWEN ROWLANDS.

The Union Club, Oxford.

SACK (3rd S. v. 328.)—Your correspondent, JUXTA TERRIM, is a little hasty in his conclusions on behalf of his seductive favourite, *canarie sack*.

Let me refer him to an older authority than even his old friend the wine merchant—the very authority to which he refers his readers, and which he appears to have only cursorily consulted, viz. *The Life of Marmaduke Rawdon*. From the introduction to that work, he will find that the original *sack* was sherry. Mr. Davies, the editor, quotes from Gervase Markham's *English Housewife*, as follows: "Your best sack is of Xeres in Spain; your smaller of Galicia and Portugal. Your strong sacks are of the Isles of the Canaries and Malligo."

This agrees with all the articles in cyclopædias on this subject which I have consulted. They all describe the original *sack* as from Xeres. As an appellation of sherry wine, however, it has been long dropped; the fact that canarie was the stronger liquor was doubtless the reason why it eventually monopolised the name of *sack*, as it clearly seems to have done in modern times. I quite concur with your correspondent respecting its derivation from *saccus*; *saccharum* has been suggested by some. IN VINO VERITAS.

THE ENGLISH CHURCH IN ROME (3rd S. v. 431.) The letter by MR. VINCENT is very clear in its statements, and will no doubt remove misapprehensions. But it is worth while to make a note as to its heading, which might lead to mistakes. That heading, which I place at the beginning of my note, is incorrect. Except to the small number of persons interested in the building, the designation would point to a very different place, unless amplified by the word "Protestant." The real designation is "The English Protestant church or chapel in Rome."

For many ages an English church has existed in Rome. Murray, in his *Hand-Book* (ed. 1849), says:—

"S. Tommaso degli Inglesi in the Trastevere This church cannot fail to interest the English traveller. It was founded in 775 by Offa, King of the East Saxons (it should be the Mercians), and dedicated to the Holy Trinity. A hospital was afterwards built by a wealthy Englishman for English pilgrims. The church was destroyed by fire in 817, and rebuilt by Egbert (Ethelwulf.) Thomas à Becket, during his visit to Rome, lodged in the hospital; and on his canonisation by Alexander III. . . . the church was dedicated to him as St. Thomas of Canterbury."

The English Hospitium has long ceased to exist in the Trastevere; and so far the account in the *Hand-Book* is inexact. But it has existed as the English college, on the other side of the Tiber, for about 300 years. The church was destroyed during the French republican occupation. The small church within the college, mentioned in Murray's *Hand-Book*, preserves the dedication of St. Thomas of Canterbury, or, as it is known in Italy, S. Tommaso degli Inglesi. At the present moment great exertions are being made to obtain funds to rebuild the destroyed church. It stood

by the side of the college, and it is to be replaced by a new one on the same spot. The tomb of Bainbridge, Cardinal Archbishop of York, was saved, and is now in the cloister of the English college, with others of great interest. These may all be replaced within new walls, before the foundation of Ina and Offa has quite completed its twelfth century, in The English Church in Rome.

D. P.

Stuarts Lodge, Malvern Walls.

THE RED CROSS KNIGHTS v. "QUEEN'S GARDENS" (3rd S. v. 407.)—It is all very well to defend Cock Robin, but we must not scandalise the Red Cross Knights. They, i. e. the Templars, were a religious order, bound like monks to celibacy, and forbidden "to kiss mother or sister, aunt, or any other woman." * "Guarding marriage beds," and "defending lady loves" was therefore out of the question with them.

P. P.

GREATOREX (2nd S. iii. 510; 3rd S. v. 399, 447.) The following occurs in the accounts of the city of Worcester, for the year 1666:—

"The Charge of Entertaynment of Mr. Gratrix.

	£	s.	d.
Spent the day he came hither	-	-	0 7 0
To William Tompkins for cyder	-	-	0 8 10
To James Arden for carieing of cyder for him	-	-	0 5 0
To Mr. Nicholas Baker for his expences in severall journeyes to procure Mr. Gratrix's hither	-	-	0 15 0
To a messenger for goeing to the Lord Windsor's and other charges	-	-	0 5 0
To Mr. Gratrix's man	-	-	0 5 0
To Mr. Wythie for his entertaynment at his house	-	-	5 0 0
To Mr. Richard Smyth for the charge at his house	-	-	2 2 4
To Mr. Read and Mr. Solley for wyne at that entertaynment	-	-	1 10 10
	£10	14	0

(Side note.) "Note, this was an Irishman, famous for helping and cureing many lame and diseased people, only by stroaking of their maladies with his hand, and therefore sent for to this and many other places."

R. W.

Guildhall, Worcester.

MAJOR-GENERAL PORTLOCK (3rd S. v. 425.)—It may be well to add to what has been mentioned of the late General Portlock, that (as stated in a letter from Mr. J. Beete Jukes, Local Director for Ireland, to the editor of *Saunders's News-Letter*, dated March 7th, 1864):—

"Mrs. Portlock has presented to the existing Geological Survey of Ireland all the geological part of the late General's library, consisting of many valuable works in English, French, and German, maps, drawings, periodicals, &c., amounting altogether to upwards of a thousand. This donation was made on condition of the books being kept separate as the 'Portlock Library,' and preserved as belonging to the 'Geological Survey of Ireland,' which, as the letter of presentation expressed it, 'is a national

work, in which the general had always felt a deep interest."

I need scarcely remark that the books, &c., have been gratefully accepted, and their safe custody guaranteed, and Mrs. Portlock's generosity suitably acknowledged by the Director-General of the Geological Survey of the United Kingdom, Sir R. J. Murchison.

ABEBA.

SIR EDWARD GORGES, KNT. (3rd S. v. 377, 443.)—There is an account of Helen, wife of Sir Thomas Gorges, Knt. (which may identify some of the persons named in Sir Edward Gorges' will) in the *Topographer and Genealogist*, 1853, vol. iii. p. 355:—

"William Parr, Marquis of Northampton, married third Helen, daughter of Wolfgangus Snachenburg, died 1635. None of our genealogists appear to know much of this lady. She is thus noticed by a contemporary, Bishop Parkhurst, in a letter to Bullinger dated August 10, 1571:—'The Marquis of Northampton died about the beginning of August, when I was in London. He married a very beautiful German girl, who remained in the Queen's court after the departure of the Margrave of Baden and Cecilia his wife from England.' The same fact is confirmed by the statements of her epitaph in Salisbury Cathedral, which adds that she became a lady of the bedchamber to Queen Elizabeth, and having married, second, Sir Thomas Gorges of Longford, Wilts, had issue by him four sons and three daughters. She survived Sir Thomas for twenty-five years, and died on the 1st of April, 1635, aged eighty-six. In Sir R. C. Hoare's *South Wiltshire* are three beautiful folio plates of her monument, which includes whole-length recumbent effigies of the Countess and Sir Thomas Gorges."

A. F. B.

TOUT (3rd S. v. 211, 311, 429.)—In Scotland it is common to speak of a *tout* on a horn, and of *touting* on a horn. A *touter* is merely, as I take it, one who blows a horn or trumpet in favour of something or somebody.

R. C.

Edinburgh.

JOHN HEMING, 1677 (3rd S. v. 355.)—The arms as on his monument were—A. on a chev., S. 3 pheons of the first between 3 lions' heads erased of the second, impaling per pale indented arg. and gules, which may perhaps be for Penrice, a family formerly connected with Worcestershire. I do not know his crest and motto.

H. S. G.

TALBOT PAPERS (3rd S. v. 437.)—This name is given to fifteen volumes in the library of the College of Arms, to which they were given by Henry, sixth Duke of Norfolk, of the Howards. They contain upwards of 6000 original letters to and from the fourth, fifth, sixth, and seventh Earls of Shrewsbury, besides many valuable public papers, such as royal surveys, muster rolls of several of the midland counties, abbey leases, and other topographical matters of importance.

Many of the most interesting papers are comprised in the late Mr. Edmund Lodge's *Illustrations of British History, Biography, and Manners*.

* See Addison's *Knights Templars*, p. 18.

To the second edition of that work (Lond. 3 vols. 8vo, 1838) Mr. Lodge appended a Catalogue or Calendar of the unpublished Talbot Papers.

C. H. & THOMPSON COOPER.

LIASSO (3rd S. v. 442, 466).—

"The use of the liasso was common in ancient times to many of the natives of Western Asia. It is to be seen (used to catch wild animals) in the Assyrian sculptures, now in the British Museum."—Rawlinson's *Herodotus*, iv. 75, note.

See also, Rawlinson's *Five Great Monarchies*, p. 78.

The liasso is also represented as used in hunting in Egyptian sculptures. (Wilkinson's *Ancient Egyptians, Popular Account*, vol. i. p. 220.)

It is used in the present day in hunting by Siberian tribes. (Erman's *Siberia*, vol. ii.)

EDEN WARWICK.

Birmingham.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Annual Register; a Review of Public Events at Home and Abroad, for the Year 1863. New Series. (Rivingtons.)

For upwards of a century has the *Annual Register* fulfilled its useful and special vocation of preserving a record of the chief public incidents of the year; and a most valuable record it has become. But even the *Annual Register* was susceptible of improvement, and the publishers have accordingly commenced a New Series, with an improvement in arrangement, an improvement in the selection of materials, and an improvement in the mode of printing; so as to give in a handsome and convenient form an account of all the principal events at home and abroad during the year; a chronicle of the most remarkable occurrences likely to possess a permanent interest; law cases and trials of importance; biographies of celebrities who have died within the year, and a selection of important State Papers. Having brought the late Series to a close, let us hope they will give it completeness by an Index to the volumes from 1819 to 1862.

The Utilization of Minute Life; being Practical Studies on Insects, Crustacea, Mollusca, Worms, Polypes, Infusoria, and Sponges. By Dr. T. L. Phipson, F.C.S., &c. (Groombridge & Sons.)

Few of us are aware how wide is the range of animals useful to man, and no one can say how much wider it may yet become. Acclimatisation Societies in this, and several other countries, are now engaged in the endeavour to naturalise the dumb denizens of other lands; and public attention has been much directed of late to the important results attainable by the proper cultivation of animals not generally regarded as domestic, the utilisation of new species, and the creation of fresh breeds. The object of Dr. Phipson's excellent little work is to give some idea of the extent to which these practical studies are actually pursued; and what animals, a short time since almost ignored, may eventually prove themselves a source of wealth, comfort, and happiness to man. As he has confined himself to animals below the rank of vertebrata, the popular subject of pisciculture receives only a passing notice; but there is a most interesting account of the cultivation of oysters, as well as the pearl fishery. The chapter on silk-producing and colour-producing insects are equally attractive to the scientific and the

practical reader; and there is not a chapter that does not contain numerous facts in natural history, on which fortunes have been and might be built. The book, therefore, commends itself to the notice of promoters of Joint Stock Companies.

The Jest Book. The Choicest Anecdotes and Sayings. Selected and arranged by Mark Lemon. (Macmillan & Co.)

Though it be true, that "a jest's prosperity lies in the ear of him that hears it," yet, as we cannot all hear the good things that are said, our thanks are due to those who collect them wisely and record them well. Mr. Mark Lemon has a keen appreciation of wit and humour; and this addition to Messrs. Macmillan's popular *Globe Treasury Series* has been so carefully made by him, that "of the seventeen hundred jests here collected, not one need be excluded from family utterance." This is saying much in its favour, more even than that it contains many capital jests which, we suspect, appear in it for the first time in print.

A History of the Ancient Parish of Leek, in Staffordshire. By John Sleigh, of the Inner Temple. With a Chapter on the Geology of the Neighbourhood. By Thomas Wardle of Leek Brook. (Nall, Leek; and J. R. Smith.)

Carefully compiled, handsomely illustrated with portraits, fac-similes, &c., and well indexed, this compact yet comprehensive history of the "Metropolis of the Moorlands" ought to earn for Mr. Sleigh the thanks of the inhabitants of that busy manufacturing town, as it will assuredly gain for him from students of English topography recognition as a judicious and able antiquary.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:—

PETER STERRY'S RACE AND ROYALTY OF THE KINGDOM OF GOD IN THE SOUL OF MAN. Also his Treatise ON THE WILL. Law's Editions and Translations of any of Jacob Boehmen's Works. Any of Gerson's Writings in French or English. Ditto of Cass's.

Wanted by Mr. R. B. Hope, Stanton, Bebbington, Cheshire.

BANCROFT'S HISTORY OF THE UNITED STATES. The last five volumes. Wanted for the Old City Library, Worcester.

Notices to Correspondents.

FOREIGN POSTAGE STAMPS.—STIMPEL is requested to communicate with real name and address, with Mr. King, 36, Parliament Street, and with L. S. H. Care of Mr. Joseph Smith, 3, Oxford Street, Whitechapel.

T. H. Our Correspondent will learn from Allen's History of Lambeth, p. 371, that the Jane Vaux residing in that parish in the seventeenth century does not appear to have been related to Guido Fawkes the conspirator, who was a descendant of the Fawkes of York. A family of the name of Vaux, or Vaux, had dwelt in Lambeth for almost a century before that time.

IGNORAMUS. The origin of ringing a muffled peal at the death of a person is of great antiquity. Consult Brand's Antiquities, edit. 1846, p. 219, and "N. & Q." 1st S. viii. 130.

Geo. W. MARSHALL. Fitzalanys of Berkeley, a Romance of the Present Times, 8vo, 1856, by Charles Molloy Westmacott, author of The English Spy.

ERRATA.—3rd S. v. p. 275, col. ii. line 31, for "Morrah" read "Morvah;" p. 343, col. ii. line 4, for "or" read "and;" p. 474, col. i. line 1, for "Sawtry" read "Santry."

*** Cases for binding the volumes of "N. & Q." may be had of the Publisher, and of all Booksellers and Newsmen.

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"NOTES & QUERIES" is registered for transmission abroad.

LONDON, SATURDAY, JUNE 18, 1864.

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Notes.

VERIFICATION OF A JEST.

In *A C. Mery Talys*, as printed by Rastell between the years 1517 and 1533 (I quote from the late Mr. Singer's edition of 1815) occurs the following jest under the heading "Of the woman that sayd her wooer came to[o] late":—

"Another woman there was that knelyd at the mas of requiem, whyle the corse of her husbunde laye on the bere in the chyrche. To whome a yonge man cam and spake wyth her in her ere, as though he had ben for som mater concernyng the funerallys; howe be it he spake of no such matter, but onely wowyd her that he myght be her husbunde: to whom she answered and sayde thus: 'Syr, by my trouthe I am sory that ye come so late, for I am sped all redy; for I was made sure yesterday to another man.'"

The original editor of this very curious book appends the following remark: "By this tale ye maye perceyve that women ofte tymes be wyse, and lothe to lose any tyme." Reading, not long since, *The Life of Sir Thomas Gresham*, by the late Mr. John William Burgon, vol. ii. p. 214, I met with an anecdote of Katherine of Berain, who was married to Richard Clough, the agent, clerk, and servant of Gresham, in 1567, which instantly brought to my recollection the quotation I have made from *A C. Mery Talys*. Mr. Burgon's words are these:—

"Tradition has been ill-natured enough to preserve an anecdote of the heiress of Berain, which, if true, however

creditable to her charms, reflects no honour on her heart. Her first husband was John Salusbury, heir of Llewenni; at whose funeral, it is said, she was led to church by Richard Clough, and afterwards conducted home by the youthful Morris Wynn, who availed himself of that opportunity to whisper his wish to become her second husband. She is said to have civilly refused his offer, stating that on her way to church she had accepted a similar proposal from Richard Clough; but she consoled Wynn with the assurance that if she survived her second husband, he might depend on becoming her third; and she was not unmindful of her promise."

The fact seems to be that she married Wynn very soon after the death of Clough; but we may doubt whether the "tradition" given by Mr. Burgon was not founded on the jest in *A C. Mery Talys*; at all events they accord singularly; and while upon this subject, I may note that Mr. Singer, in enumerating the old references to the jest-book which Shakespeare has rendered famous (*Much Ado*, Act II. Sc. 1), has omitted an interesting point connected with the history of the small volume, viz. that it was the last book that Elizabeth, just before her death, was gratified by hearing read. A priest, writing an account to Venice of the last illness of the Queen, in a letter of March 9, 1602-3, observes, "She cannot attend to any discourses of government and state, but delighteth to hear some of the Hundred Merry Tales, and such like, and to such is very attentive." How far this assertion is to be taken as true we know not; but the narrator obviously intended to disparage the memory of a woman who for more than forty years had been, not so much the enemy of the Roman Catholics, as the friend of the Protestants. J. PAYNE COLLIER.
Maidenhead.

PRINCE EUGENE.

This great military commander was born in 1663, and died on April 20, 1736. In the *History of his Life*, "printed for James Hodges, at the Looking-Glass on London Bridge," 1741, it is stated that he was a collector of rarities and books, and that "he practised daily all the duties of the religion he professed. He spoke very little, but what he said was just, and weighed in the balance of good sense."

I have a volume of old tracts, mostly of a religious tendency, and all dated between the years 1707 and 1714, inclusive. On a fly-leaf of the volume is written "Samuel Midgley, his book," 1714. Four leaves of writing-paper are bound in the original binding. One contains merely the above signature. The other three contain the following beautiful prayer, clearly in Samuel Midgley's handwriting:—

"A Prayer used by the truly Noble and Valiant Prince Eugene.

"O my God! I believe in thee; do thou strengthen me. I hope in thee; do thou confirm my hope. I love

thee; do thou vouchsafe to redouble my love. I am sorry for my sins; O! do thou encrease my repentance. I adore thee as my first principle; I desire thee as my last end. I thank thee as my perpetuall benefactor; and I call upon thee as my supream Defender.

"My God! be pleas'd to guide me by thy Wisdom, Rule me by thy Justice, comfort me by thy mercy, and keep me by thy power. To thee I dedicate all my thoughts and words, my actions and sufferings, that henceforth I may think of thee, speak of thee, and act, according to thy will, and suffer for thy sake.

"Lord! my will is subject to thine in whatsoever thou wilt, because it is thy will; I beseech thee to enlighten my understanding, to give bounds to my will, to purify my body, and to sanctify my soul.

"Enable me, O my God! to expiate my past offences, to conquer my future temptations, to reduce the passions that are too strong for me, and to practice the virtues that become me. O! fill my heart with a tender remembrance of thy favours,—an aversion of my infirmity, a love for my neighbour, and contempt of the world. Let me always remember to be submissive to my superiors, charitable to my enemies, faithful to my friends, and indulgent to my inferiors.

"Come, O God! and help me to overcome pleasure by mortification, covetousness by alms, anger by meekness, and lukewarmness by devotion.

"O my God! make me prudent in understanding, courageous in danger, patient under disappointments, and humble in success. Let me never forget to be fervent in prayer, temperate in food, exact in my employes, and constant in my resolutions.

"Inspire me, O Lord, with a desire always to have a quiet conscience, an outward modesty, an edifying conversation, and regular conduct. Let me always apply myself to resist Nature, to assist Grace, to keep the Commandments, and deserve to be saved.

"O my God! do thou convince me of the meanness of earth, the greatness of heaven, the shortness of time, and the length of eternity. Grant that I may be prepared for Death; that I may fear thy Judgments, avoid Hell, and obtain Paradise, through the merits of Jesus Christ."

The date of my manuscript would be *fifty-one* years after the birth of Prince Eugene; and *twenty-two* years before his death. I do not find any reference to the prayer in his *Memoirs*, but as far as I know, it is quite consistent with his character.*

W. LEE.

OLD SCOTISH PEERAGES.

In England an idea seems prevalent that in Scotland a great laxity prevailed as to peerage claims; and this the more especially after the succession of James to the English diadem had removed him from the seat of government in his native dominion. We have often heard very strange law ventilated in high quarters about Scottish titles of honour, which were far from warranted by the usages of that country. Nevertheless, in no country whatever was more care taken to prevent intrusion into the peerage, and the Scottish Privy Council was ever on the alert to check any attempt on the part of any one,

[* Another translation of this prayer is printed in the *Gentleman's Magazine*, iv. 671.—ED.]

however wealthy or well descended, to assume dignities not directly flowing from the crown, the fountain of honour. Of the accuracy of this assertion, we propose to give a somewhat remarkable instance from the "Original Minutes of Council for the Year 1612 and 1613":—

"Secundo Decembris, 1611.

"Ad. Lib. A. 2. 41. Sir Johne Ker was this day appeared befor the Counsaill for assuming unto himselfe the Style and tytyle of Lord, and for veryfication thereof aganis him, his maiesties advocat produced ane contract put betwix him and ane other partye, wherein Schir Johne was styled ane noble lord, Johne Lord of Jedburgh,—to this he answered, that althoight at sometymes ther wa Lettres, and wrytes presented unto him, wherein the writar by his allowance and knowledge styled him Lord, and that he not being curious to reade the letters but simple to understande the substance of the same, did subscribe the same with his ordinarie forme of subscriptione Jedburgh, that could nawayse infer ony preiudice aganis him, nor bring him under the compas of a punishable censure, &c.—Whereunto it was replied be his maiesties advocate, that seeing Schir Johne knew well enough that his maiesty was naway pleased to honour him with the tytyle and dygnytie of a barrone, and caused delete out of his infetment that parte thereof bearing the cruties of him a Lord, he should more respectelyve have cryed himself, and nowyse presumed to have assumed the said style, whilk nether be his birth, nor by his maiesties favour, he could iustlye acclame; and forder he replied, that Schir Johne his subscribing of Lettres and wrytes bearing Lord of Jedburgh, did infer aganis him a witting, willing, and willfull assuming of the said style, and that he could naway pretend misknowledge of the tenour of the wrytes subscribed be him, seeing he was knowne to be of that humour and dispositione, as very exactly, and narrowly to examine and try everye sentence and sillas of all lettres and wryttes subscribed be him."

Sir John Ker was a man of ancient descent, and at one time of large territorial wealth. He was designated of Home, but this estate in the county of Berwick he sold to the Earl of Home, in the possession of whose descendants it presently remains. He was twice married, but his male descendants by his first espousal are extinct; but by his second wife he had male issue, who continued the representation, and the late General Ker of Littledean, who contested the Dukedom of Roxburgh with James Innes Ker, Bart., was his direct heir male. The General was unquestionably heir male of the Roxburgh family too, whilst Sir James, by virtue of a substitution in the deed of entail, and a crown ratification as descended of a daughter "of Hary Lord Ker," took both estates and honours.

J. M.

THE ARDENS OF WARWICKSHIRE.

In a former number of the present volume (p. 352), MR. PAYNE COLLIER had stated that "Edward Arden, *distantly related to Shakespeare's mother*, was executed for high treason, Dec. 20, 1583;" and a correspondent signing CRUX, in p. 463, expresses his wish to ascertain the exact

degree of relationship between them: in his subsequent remarks attributing to this event the origin of various influential "sympathies and antipathies in the heart of our great Bard," in consequence of "the fair fame of his mother's *ancient and honourable line* having been stained with attainder, and by the public ignominy of her relative's head being exhibited on London Bridge," &c. &c.

The writer signing *Caux* has probably not seen the remarks on the family of Shakespeare's mother which were published in the Sixth Part of *The Herald and Genealogist* (August, 1863,) nor the extracts from the same article which are appended by Mr. DYCE, to his recent *Life of Shakespeare*, nor the summary of the results of that article which was given in the last volume of "N. & Q.," p. 201 (Sept. 12, 1863).

It may not, therefore, be altogether unnecessary, for the information of that gentleman and others, to repeat that it has been ascertained—1. That the identification of Shakespeare's maternal grandfather with a groom of the chamber to Henry VII. (the ancestor of the Ardens of Yoxall, co. Stafford), and the consequent affiliation of the Ardens of Wilmecote upon the Ardens of Park-hall, originated only with Malone, and is proved to be a great mistake; 2. That the Poet's grandfather appears in deeds dated 1550 "as Robertus Arden de Wilmecote in parochia de Aston Cantelowe in comitatu Warwici, *husbandman* (Collier's *Life of Shakespeare*, 1844, p. lxxiii.); 3. That when the heralds exemplified arms for Arden to John Shakespeare in 1599, they did not venture to give for his wife the coat of the Warwickshire family, but assigned her (with a martlet for difference) the totally different one borne by Arden of Alvanley in Cheshire (since Lord Alvanley).

From all which it is most probable that the assumed relationship of Shakespeare's mother to Edward Arden, the traitor of 1583, or to any others of the family of Warwickshire gentry noticed by Dugdale, was exceedingly "distant" indeed, and certainly past discovery, if not altogether imaginary. JOHN GOUGH NICHOLS.

THE WROEITES.

The death of the founder of this extraordinary sect deserves a record in "N. & Q." John Wroe died at Collingwood, Melbourne, Australia, on the 5th February, 1863. He was eighty-one years of age, and had followed the trade of prophet for more than forty years. He founded a sect which numbered adherents in all parts of the world; and which held, as its cardinal article of faith, the divine inspiration and absolute authority of its founder. His followers here in Melbourne looked confidently for his resurrection, but they have probably abandoned

that hope now. The sect called themselves "Christian Israelites," but were popularly known (from wearing the hair uncut and unshaven) as "Beardies." They were zealous and incessant street-preachers of an incoherent and unintelligible doctrine; apparently compounded of Judaism, Christianity, and the principles of the Adamites of Munster. From inquiries made here, I am led to infer that John Wroe was unmistakably a lunatic of a common and harmless type; but, nevertheless, he was constantly attended by a secretary, who took down everything that fell from his lips; and these notes were sacredly preserved as divine communications. The hymns, and the more private books of the sect, abound in flagrantly indecent images and references. Their historical manual is—

"The Life and Journal of John Wroe, with Divine Communications to him: being the Visitation of the Spirit of God, to warn Mankind that the Day of the Lord is at hand, &c. 2 Vols. Gravesend: Printed for the Trustees of the Society by W. Deane. 1859."

A more extraordinary book there is not to be found; even in that very peculiar department of literature, the records of religious imposture and delusion. It has always seemed to me strange that no mention of these "Wroeites," so far as I have noticed, has emerged in contemporary journalism; although the sect was strong enough to have its own prophet, its own liturgy, code of laws, church constitution, and special literature. It has survived the death of its founder; but seems, from all I can learn, to be now dying out. This is an additional reason for leaving some mention of it on the pages of contemporary history. D. BLAIR.

Melbourne.

COFFEE. — The following extract from *A New View of London*, published in 1708, vol. i. p. 30, is curious:—

"I find it recorded, that one James Farr, a barber, who kept the coffeehouse which is now the 'Rainbow,' by the Inner Temple gate (one of the first in England), was, in the year 1657, presented by the inquest of St. Dunstan's in the W., for making and selling a sort of liquor called *coffee*, as a great nuisance and prejudice of the neighbourhood," &c.

S. P. V.

AN ELECTIONEERING BILL OF FORMER DAYS. — The following cutting from *Saunders's News-Letter*, May 9, 1864, may be deemed worthy, as a curiosity, of insertion in "N. & Q.":—

"During the time of a contested election in Meath, some forty years ago, Sir Mark Somerville [father of the present Lord Athlumney] sent orders to the proprietor of the hotel in Trim to board and lodge all that should vote for him, for which he received the following bill, which he got framed, and it still hangs in Somerville House, county Meath. The copy from which this is taken was

found amongst the papers of the late Very Rev. Archdeacon O'Connell [Roman Catholic], Vicar-General of the diocese of Meath:—

'16th April, 1826.

'My BILL.—To eating 16 freeholders above stairs for Sir Marks at 3s. 6d. a head is to me 2l. 12s. To eating 16 more below stairs and 2 priests after supper is to me 2l. 15s. 9d. To 6 beds in one room and 4 in another at 2 guineas every bed, and not more than four in any bed at any time cheap enough God knows is to me 22l. 15s. To 18 horses and 5 mules about my yard all night at 13s. every one of them and for a man which was lost on the head of watching them all night is to me 5l. 5s. 0d. For breakfast on tay in the morning for every one of them and as many more as they brought as near as I can guess is to me 4l. 12s. 0d. To raw whiskey and punch without talking of pipes tobacco as well as for porter and as well as for breaking a pot above stairs and other glasses and delf for the first day and night I am not very sure but for the three days and a half of the election as little as I can call it and to be very exact it is in all or thereabout as near as I can guess and not to be too particular is to me at least 79l. 15s. 9d. For shaving and crapping off the heads of the 49 freeholders for sir marks at 13d. for every head of them by my brother has a Vote is to me 2l. 13s. 1d. For a womit and nurse for poor Tom Kernan in the middle of the night when he was not expected is to me ten hogs. I don't talk of the piper or for keeping him sober as long as he was sober is to me 40l. 10s.

The Total.
2 12 0 0
2 15 0 0
22 15 0 0
5 5 0 0
4 12 0 0
79 15 0 9
2 13 0 1
10 10 0 0
110l. 18 7

Signed
in the place Jemmy Cars wife
his
Bryan X Garraty
Mark

110l. 18 7 you may say 111 0 0 so your Honour Sir Marks send me this eleven hundred by Bryan himself who and I pray for your success always in Trim and no more at present."

ABHBA.

AMERICAN PHRASEOLOGY: TO BARB = TO SHAVE.—"Barbed" seems to be considered by the "Special Commissioner" of the *Daily Telegraph* as a word newly coined in the United States; it is, however, good English, and as old as Pepps at least (*Diary*, Nov. 27, 1665)—

"To Sir G. Smith's, it being now night, and there up to his chamber and sat talking, and I *barbing* against to-morrow."

See also the quotations in Boucher's *Glossary*.
J. ELIOT HODGKIN.

JUDGE JEFFREYS.—The following extract from the *City Press* (May 13, 1864) is, I think, worthy of preservation in "N. & Q."—

"During the recent improvements in the church of St. Mary the Virgin, Aldermanbury, it was considered advisable, for sanitary reasons, that the vaults should be filled in, and in closing the vault of the notorious Judge Jeffreys, the workmen discovered a small brass plate affixed to the wall, inscribed as follows:—The Honourable Mrs. Mary Dive, eldest daughter of the Right Honourable George Lord Jeffreys, Baron of Wem, and

Lord High Chancellor of England, by Ann, his lady daughter of Sir Thomas Bindworth, sometime Lord Mayor of the City of London, died Oct. 4th, 1711, in the 81st year of her age."

The brass has been removed and now occupies an honourable position on the wall of the north aisle.
J. W. M.

FABLES OF LA FONTAINE.—There was published in 8vo. by Murray, Albemarle Street, 1830, a paraphrased translation of La Fontaine's *Fables* into English verse with the original text opposite to each article. The versification is exceedingly good, and altogether the work deserves more attention than it seems to have met with hitherto.

It is in two parts, the first dedicated to Lord Viscount Sidmouth, and the second "to John Hatsell, Esq., on his birthday, Jan. 2, 1830.

"Hatsell, who full of honours as of years,
The Nestor of this modern time appears;
Who, through one half an age with studious care,
Has smooth'd the labours of St. Stephen's Chair,
Where future Speakers, like those gone before,
Shall own his worth, and profit by his lore.
On him long years no baneful influence shed,
So light Time's wings have flutter'd round his head;
But Judgment, fully ripen'd not decayed,
Distributes treasures industry has made;
For wisdom, from a mind so richly stor'd,
Still blends with playful humour at his board;
While pure religion's warm but gentle ray,
Serenely gilds the evening of his day."

We fear that the writer, who had not calculated upon the subsequent parliamentary revolution, has put too high an estimate on Mr. Hatsell's lucubrations, which were published in four vols. 4to, and which were at one time highly esteemed, and deservedly so.
J. M.

FRENCH-LEAVE.—In *Fraser's Magazine* for May, 1864 (p. 580), I find the following in an account of the informal receptions which are happily in vogue in Paris: "The visitors . . . go without any formal farewell; whence, I suppose, our expression, 'French-leave.'" C. J. ROBINSON.

CROQUET, says Capt. Mayne Reid, is derived from the operation of "croque'ing" or cracking the balls. This is a mistake. Croquet is a shepherd's staff. In Tong's *Visitation of Yorkshire*, 1530, published by the Surtees Society, the "Prior's staff" in the bearings of the monasteries of Newburgh, Malton, Kirkham, &c. is depicted exactly like a croquet mallet. The following extracts from Ducange will illustrate the thing and its use:—

"Lequel bergier haussa un croquet dont il rachassait ses brebis."

"Guillaume feri ledit Raoul d'un baston nommé *Croquet* en la joe, et lui fist une petite escrifoire."

"Davy donna audit Guillaume d'un grant planchon ou *Croquet* par la cuisine."

"L'exposant se defendi d'un baston qu'il avoit nommé *Croquet*."

[I am sorry to say that] "*Crocheteur* is Fur, Latro, qui arcas unco aperit."

"*Crochetum*, contus uncatus, fibula."

"*Croichet*, a dance or game. En joue du croichet aux jambes, par telle manière que souvent l'enchiet a terre."

"*Croccare*, to fish for crawfish with a hooked stick!"

G.

Queries.

QUOTATIONS WANTED.

May I ask some of your learned correspondents if they will supply the references for the following passages:—

"*Εὐφύια φύσεως καὶ σπουδὴ προαίρεσεως*, as John, Patriarch of Constantinople, said of Damascus."

"Plato gave God thanks that he was not bred among rude and barbarous people, but among wise and learned Athenians."

"His auditors would acknowledge St. Chrysostom had swarms of bees settling upon his lips."

"Scaliger said he envied the learning of three men: Gaza, Politian, and Mirandula."—*Opusc.*

"Liturgia infelicissime ad Scotiam missa."—*Selden.*

"Spelman thought all churchyards were given freely for the use of the dead."

"The Historian said of Marius, He led the army and Ambition led him."

"Tully said of a villain, Mortem quam non potuit optare obii."

"Like Cato, he had rather future times should ask why he had not than why he had."

"Quis eum fuisse consulem aut futurum crederet?"—*Livy. Pref. Dr. Fell, in vitâ Nemœsi?*

"Tum votorum locus cum nullus est spei."—*Seneca.*

"Post nubila Phœbus."

"Plotinus said, A picture was only the image of an image."

"G. Nazianen, in his funeral sermon for St. Basil, rejoices that he died *μετὰ ῥήματιν εὐσεβίας*."

"The historian observed in the days of Nero, Alium thermæ alium horti trucidarunt."

"Quia nugæ in ore Sacerdotum sunt blasphemie."—*St. Bernard.*

"To sacrifice to truth, not to affection—to the glory of God, not to human affection."—*Ibid. vit. S. Malach.*

"Discamus in terris quorum scientia nobis perseverabit in coelis."—*S. Hieron. Ep. ad Paul.*

"In vetere viâ novam semitam quærentes."—*S. Hieron.*

"Compares himself to an angry horned beast."—*Apol. I. adv. Ruff.*

"Mirari in tranco quod in fructu non tenes."—*S. Hieron.*

"As many cares as Antigonus in his royal purple."

"Hugo Grotius says, Nothing occurred in the civil wars but what King James had foretold."

"Calvini Ep. ad Protectorem?"

"Mihi adeo est invisa discordia ut veritas displicent seditiosa."—*Ærommus.*

"As Florin. Raimond, l. i., says of Charles V.: Mane frequentior cum Deo quam cum hominibus sermo."

"The baptized were presented in white garments."—*Ambros. de Initiaud.*

"Ancient writers tell us: Turtur pudica et univira."

"Resolved, like Cato, to be gone till the company became sorry."

"Profecto de pretiosâ veste erubesco."—*S. Austin.*

"Friar Giles; the Pope married a painful clerk by making him a powerful Cardinal."

"Selymus threatened to stable his horses in St. Peter's, and feed them at the high altar."

Who was Jeffreys, a London clergyman, c. 1640? And who John St. Amand, a friend of Camden?
CANTOR C.

Where do the following lines come from, quoted in the *Quarterly Review* for April, 1862, in an article on the "Training of the Clergy," beginning—

"All life, that lives to thrive,
Must sever from its birth-place and its rest," &c.

E. P. C.

Where is this to be found?—

"What from Heaven is, to Heaven tends;
That which descended, the same again ascends;
What from the Earth is, to Earth returns again;
That which from Heaven is, the Earth cannot contain."

St. T.

Who are the Greek authors referred to in the following passage?—

"I finde little errour in that Grecian's counsell, who saies, If thou ask anything of God, offer no sacrifice, nor ask elegantly, nor vehemently, but remember that thou wouldest not give to such an asker: nor in his other Countreiman, who affirms sacrifice of blood to be so unproportionable to God, that perfumes, though much more spirituall, are too grosse."

CPL.

1. "See Mizraim's kingcraft, of its crown bereft,
Sank to nocturnal deeds of petty theft."

2. "He set as sets the morning star, which goes
Not down behind the darkened west, nor hides
Obscured amongst the tempests of the sky,
But melts away into the light of heaven."

D. BLAIR.

Melbourne.

Whence the following?—

1. "The vision and the faculty divine."

(*Indian Civil Service Exam. Papers*, 1859.

2. "For me let hoary Fielding bite the ground,
So nobler Pickle stands superbly bound;

Who ever read 'the Regicide' but swore,
The author wrote as man ne'er wrote before."

Idem.

3. "And that unless above himself he can
Erect himself,—how poor a thing is man!"

Idem. 1861.

4. "My mind's my kingdom; and I will permit
No other's will to have the rule of it," &c.

Idem.

5. "May still this island be called fortunate,
And turtle-footed peace dance fairy rings." *Idem.*
6. "For it is heavenly borne and cannot die
Being a parcell of the purest skie."—*Idem.*
7. "Westward the course of empire takes its way."
Idem. 1863.

P. J. F. GANTILLON.

Courtrai House, Cheltenham.

P.S. Will any correspondent of "N. & Q." oblige me with the loan, for a short time, of the *Indian Civil Service Examination Papers* for 1857?

"*ARUNDINES DEVE.*"—Can any of your correspondents inform me as to when a small volume of translations, named *Arundines Deve*, was published? The author was, I believe, a Scotch physician. His name and any particulars whatever, especially as to whether the book is procurable and where, will greatly oblige INQUIRER.

BASTIDE AND HIS ODE ON LOUIS XIV.—

"When Louis XIV. was sick, Bastide wrote an ode, in which he said that the chateau of Versailles, though the largest in the world, was too small for its owner, for whose company at the high table of heaven the saints and angels were impatient. He urged them not to grudge to mortals for time the presence which themselves would enjoy through eternity."—*History of Louis XIV.*, Lond. 1751, 8vo, Preface xi.

The book is a poor compilation from Voltaire, but has some interesting notes. I cannot find any account of Bastide, and shall be glad to learn who he was, and where I may find the ode.

G. E. P.

BRASS KNOCKER.—What is the origin of this term, used to express the setting before a guest on the second day the remains of a feast? It is much in vogue with Indians, apparently in the sense of a *rechauffé*.

G. A. C.

"THE BRIDES OF ENDERBY."—Wanted, some information as to the origin of a tune called "The Brides of Enderby," which is mentioned in one of Jean Ingelow's poems, "The High Tide on the Coast of Lincolnshire, 1571," thus,—

"Play uppe, play uppe, O Boston bells!
Ply all your changes, all your swells,
Play up 'the Brides of Enderby!'"

"They sayde, 'And why should this thing be?
What danger lowers by land or sea!
They ring the tune of 'Enderby!'"

"And awsome bells they were to me,
That in the dark rang 'Enderby!'" &c.

M. H.

Manchester.

CHRISTENINGS AT COURT.—John Chamberlain writes to Sir Dudley Carleton from London, July

26, 1607, "On Friday the Earl of Arundell was christened in the Chapel at Court."—*Court and Times of James I.*, vol. i. p. 68. In what registers are these christenings entered, and how can access to them be obtained? CR.

R. V. CLARENDON, Esq.—He was author of—

1. "Political Geography, in a set of Statistical Table of the principal Empires, Kingdoms, and States in Europe; exhibiting at one view grand Divisions of each country; the Population, the Rate thereof per Square Mile; the Population of Capital Towns; the Armies, Force, Naval and Military; the Financial State in Revenue, Military Charges, General Expenditure, and Public Debt; the Political Constitution, including the Form of Government and Administration of Justice; state of Religion, Literature, Agriculture, Commerce, and Colonies, with Observations respecting the principal Events in the History of each Country. The whole so disposed as immediately to strike the Eye and engage the Attention. To which is prefixed an Introduction, containing, besides other Articles of Information, an Account of such Coins, both real and imaginary, as are current in Europe, with short rules for reducing them to sterling; also the Rates of Interest, Usance, and Days of Grace customary in each State, &c." Lond. 4to, 1789.

2. "A Sketch of the Revenue and Finances of Ireland and of the appropriated Funds, Loans, and Debt of the Nation from their Commencement; with Abstracts of the principal Heads of Receipt and Expenditure for 60 Years; and the various Supplies since the Revolution. The whole illustrated with Charts." Lond. 4to, 1791. Preface dated London, Jan. 5, 1791.

The latter work is mentioned in the *Biographical Dictionary of Living Authors*, and in Mr. McCulloch's *Literature of Political Economy*, also by Watt and Lowndes, who calls it "a clear and elaborate view of the finances of the sister island."

None of the fore-named publications mention the *Political Geography*, which was, however, noticed in the *Monthly Analytical and Critical Reviews* for 1789.

I desire to ascertain what names are represented by the initials R. V., and shall be glad of any other information respecting this ingenious and laborious author.

S. Y. R.

COLASTERION.—I should be glad of any information on the subject of the Colasterion.

LEWIS EVANS.

Sandbach.

CRESTS.—Under what circumstances does a man bear two or more crests? Whether having attained the name and arms of another? or may he bear the crest of any and every coat of arms which he quarters? "CASTLEMAINE."

CUMBERLAND AND CONGREVE.—

"When Cumberland intimated that he wanted to be treated, not as a writer of plays, but as a gentleman, the world of his day did not know what he was at, and thought he gave himself airs; but every successful author would say so now, and every one would take the feeling

for granted."—*Saturday Review*, Nov. 29, 1862; Art. "On being Understood."

A similar story is told of Congreve. As Cumberland was a man of affectation and imitation, this may also be true; but I shall be glad to know on what authority it rests. E. MORLEY.
Balsall Heath.

DALWICK OR DAWICK was at one time a parish in Peebleshire, but was divided between other parishes, circa 1742. Are there any remains of the parish church or churchyard still existing?
SIGMA-THETA.

JOSIAH DARE.—I have before me a work with the following title:—

"Counsellor Manners, his last Legacy to his Son: enriched and embellished with Grave Advises, Pat Histories, and Ingenious Proverbs, Apologues, and Apophthegms. By Josiah Dare. London. 12mo. 1673."

At the end is this imprimatur:—

"Licensed,
October 26,
1672.

R. L."

There is no appearance of its being a second edition; and, at p. 88, occurs a sneer at the Bartholomew martyrs.

Lowndes (edit. Bohn, 591.) notices the work, and states a copy sold at Sothebys, May 21, 1857, to be unique. He gives the date 1653, which I doubt not is an error.

Counsellor Manners is obviously a supposititious person; but who was Josiah Dare? S. Y. R.

FENTON.—Where is a pedigree of the Scotch family of Fenton, more particularly of the branch of Milnearne, in Perthshire, to be found?
SIGMA-THETA.

FOOTE.—"Antipater made feastes every foote for thy brother Pheroras and himselfe; and as they eate and dranke," &c. (*History of the Jewes Commune weale*, fol. lvi. 1561.) What does this mean? St. T.

JO. HALL, AUTHOR OF "JACOB'S LADDER."—Who was Jo. Hall, B.D., author of a book of which the ninth edition appeared in 1698, and of which the title is—

"Jacob's Ladder; or, the Devout Soul's Ascension to Heaven, in Prayers, Thanksgivings, and Praises. In four parts, viz.,

1. Private Devotions } for every Day in the Week.
2. Family Devotions }
3. Occasional Devotions.
4. Sacred Poems upon select Subjects. With Graces and Thanksgivings. Illustrated with Sculptures. London: printed by F. Collins for Tho. Guy at the Oxford-Arms in Lombard Street."

The book contains accounts of the Gunpowder Plot, the plague, and fire of London, &c.

B. H. C.

HERALDIC QUERIES.—Quarterly, Az. and or, in the first quarter a mullet of the last. What

family bore these arms? They differ from those of Vere only in the tincture of the first and fourth quarters. G. A. C.

Ermine, a bend sable, charged with 3 martlets az. Can any reader of "N. & Q." say by what family (probably a Herefordshire family), the above arms were borne previous to or about the year 1700? R. B.

MR. HERBERT'S COMPANY OF PLAYERS.—In the town of Leicester, from a date at least as early as the commencement of Elizabeth's reign to that of George II., the companies of players customarily performed every year in the old Guildhall, now standing. At a Common Hall held on January 9, 1736 (N.S.), it was ordered—

"That Mr. Herbert's Company of Players have the use of the Town Hall, making good all damages, and Paying five pounds to Mr. Mayor for the use of the Poor."

I would ask any of your correspondents familiar with dramatic affairs, was Mr. Herbert "known to fame"? JAMES THOMPSON.

Leicester.

THE HUNTINGDONSHIRE FEAST.—I have a copy of Trimmell's Sermon "Preached upon Occasion of the Huntingdonshire Feast at St. Swithin's Church, London, the 24th of June," 1697. In the dedication, to the "Stewards of the Huntingdonshire Feast," the preacher says, that, to them "our country owes so much for the Reviving of an useful Society out of a Charitable design." I am desirous to learn some particulars concerning this Feast, which is not mentioned in Brayley and those other topographical accounts and directories which, up to the present, are the only "County Histories" of which Huntingdonshire can boast. Nor is the Feast referred to in the very excellent *History of Huntingdon*, published in 1824, by a now well-known author, who modestly shrouded himself under the initials "R. C." appended to the Preface—the initials of Mr. Robert Carruthers, who was at that time a junior master in the Huntingdon Grammar School.

CUTHBERT BEDD.

THOMAS HURTLEY of Malham, in Craven, published *Natural Curiosities in the Environs of Malham*, 8vo, 1786. When did he die? S. Y. R.

"LIFE OF SAMUEL JOHNSON," &c., printed for G. Kearsley, &c., 1785.* Who wrote this memoir, which is prefaced by the portrait, "drawn from the life, and etched by T. Trotter," in 1782?—of which Johnson said, when he looked at the drawing: "Well, thou art an ugly fellow; but still I believe thou art like." QUIVIS.

[* There was another *Life of Dr. Johnson* published anonymously by Walker, in 1785. This was by the Rev. Wm. Shaw. See "N. & Q.," 2nd S. v. 377. The one published by G. Kearsley was inquired after in our 2nd S. xi. 227.—ED.]

SIR JOHN VANBURGH.—Are there any drawings existing known to have been made by this architect, who designed Blenheim Palace, Castle Howard, and many smaller buildings? There are plenty by his contemporaries, Wren and Hawksmoor.

WYATT PARWORTH.

UNIVERSITY OF DUBLIN.—

"A grace proposed on Friday last, for returning thanks to the king, for his present of the Parliamentary History, in an *English Letter*, with a seal of the University, enclosed in a gold box, was rejected in full senate."—From the *Bath Chronicle*, under "Irish News" April 2, 1772.

Why and wherefore rejected? R. W. F.

WHITE HATS AT OXFORD.—A writer in *The Times* of June 9th, describing the Commemoration, after stating that the undergraduates assailed with especial violence the individual who ventured inside the doors wearing a white hat, proceeds:—

"The white hat seems to act on the undergraduate as the red rag upon the Spanish bull; it absolutely infuriates him, and, till it is removed from sight, he yells and raves as if he were downright mad."

Can any reader of "N. & Q." explain the origin of this feeling? W. H.

Queries with Answers.

STONE AND WOODEN ALTARS IN ENGLAND.—In William of Malmesbury's *Life of S. Wulstan* (*Ang. Sac.*, vol. ii. p. 264), he tells us, that "in his [Wulstan's] time (*circa* 1090) there were wooden altars in England from the primitive days. He having demolished them throughout his diocese [Worcester] made new ones of stone." What was the reason of the change, and why did the bishop preach (so to speak) such a crusade against what is confessed to have been an established custom? A. A.

Poets' Corner.

[Our correspondent's query has been anticipated in a paper read before the Cambridge Camden Society, on Nov. 28, 1844, *On the History of Christian Altars* [by Mr. Collison], and since published as a tract, 12mo, 1845. We there read, that "In 1076 the council of Winchester, under Lanfranc and the papal legates, orders the altars to be made of stone: unfortunately nothing but the heads of the canons is preserved. (*Spelman, Conc.*, ii. 12.) But here I shall give you a passage from the life of S. Wulstan, bishop of Worcester, in which William of Malmesbury (who lived in the reign of Stephen, A.D. 1141,) says, 'at that time the altars had been of wood (or, there had been wooden altars), even from ancient times in England. These he demolished throughout his diocese, and constructed others of stone. So that sometimes in one day he would consecrate two altars in one town, and as many more on the second and third day, in other places that he had gone to.' (*Vit. S. Wulst.*, pt. ii. c. 14, in *Angl. Sac.*, ii. 264.) This passage seems of some importance, for Wulstan was a sturdy Saxon prelate, almost the only one who kept his ground under the Conqueror, and indeed was very near being deprived on a charge brought against him by Lanfranc himself: and though he was afterwards much respected and consulted by the archbishop, it is to be remembered that Lanfranc, though himself an Italian by birth, and a great and good man, is said to have kept

stodiously aloof from the party of S. Gregory VII. So that I conceive this canon of the Winchester council, and the consequent activity of S. Wulstan, must have been regarded by Churchmen then, and should be regarded by us now, as the re-enactment of the old law of the Council of Epaune, and the Excerpt of Abp. Egbert, called for by their respect for antiquity, and their regard for order and decency." This valuable tract ought to be in the library of every ecclesiastical antiquary.]

BASING HOUSE, HAMPSHIRE.—I am desirous of finding as full an account as possible of the sieges which this strongly fortified residence of the Marquis of Winchester underwent during the great rebellion. In particular that in 1644, at which the witty Dr. Fuller is said to have so vigorously incited the garrison against the parliamentary leader, Sir W. Waller. The references I have hitherto seen are too scanty for my purpose—that of compiling a biography of Dr. Thos. Fuller.

J. E. B.

[Particulars of this memorable siege were published at the time in what are now called "The Civil War Tracts." Among others the following may be consulted: 1. "A Description of the Siege of Basing Castle, kept by the Lord Marquiss of Winchester for the service of His Majesty against the Forces of the Rebels under command of Col. Norton. Lond. 4to, 1644." 2. "The Journal of the Siege of Basing House by the Marquiss of Winchester, Oxford, 4to, 1644." 3. Hugh Peter's "Full and Last Relation concerning Basing House, London, 4to, 1645." The name of Dr. Fuller, however, does not occur in either of these tracts. Burke, in *The Patrician*, v. 478-479, has given an interesting account of Basing House; but has neglected to give his authority for the following notice of our witty historian: "Dr. Thomas Fuller, author of *The Church History of Britain*, and other works, being a chaplain in the royal army under Lord Hopton, was for some time shut up in Basing House while it was besieged. Even here, as if sitting in the study of a quiet personage far removed from the din of war, he prosecuted his favourite work, entitled *The Worthies of England*; discovering no signs of fear, but only complaining that the noise of the cannon, which was continually thundering from the lines of the besiegers, interrupted him in digesting his notes. Dr. Fuller, however, animated the garrison to so vigorous a defence, that Sir William Waller was obliged to raise the siege with considerable loss, by which the fate of Basing House was for a considerable time suspended. When it was besieged a second time and fell, Lord Hopton's army took shelter in the city of Exeter, whither Fuller accompanied it."]

ATHENRY, OR ATHUNEY.—Among a number of old "franks," I have some directed by Thomas Birmingham, *nineteenth* Lord Athenry (the premier barony of Ireland), who, in 1730, was created Earl of Louth. One of these is now before me; it is a letter from Denis Daly, Esq., of Raford, co. Galway, and is dated April 23, 1737. Curiously

enough it is franked by the Earl, not "Louth" but "Athunry," and indeed all his signatures are similar, even in the spelling. Observe, the title is spelt with a *u* instead of an *e*. Query, which is correct?
H. LOFTUS TOTTENHAM.

[The word is spelt in *five* different ways in Lodge's *Peerage*; viz., Athnery, Aghnary (as anciently written), Athunree, Athunry, and Athenry.]

Replies.

"ROBIN ADAIR:" "JOHNNY ADAIR:" "THE KILRUDDERY HUNT."

(3rd S. iv. 130; v. 404, 442)

E. K. J. is most decidedly in error, both as regards the hero, nature, and date of "Robin Adair," which in no sense of the phrase can be called "a drinking song," or one showing the "warmth of that friendship which subsisted between that gentleman (what gentleman?) and his friends;" but is merely a sentimental sorrowful lament of a lady for the absence of her lover.

Robert Adair, the hero of the song, was well known in the London fashionable circles of the last century by the *sobriquet* of the "Fortunate Irishman;" but his parentage, and the exact place of his birth are unknown. He was brought up as a surgeon, but his "detection in an early amour drove him precipitately from Dublin," to push his fortunes in England. Scarcely had he crossed the Channel when the chain of lucky events, that ultimately led him to fame and fortune, commenced. Near Holyhead, perceiving a carriage overturned, he ran to render assistance. The sole occupant of this vehicle was "a lady of fashion well known in polite circles," who received Adair's attentions with thanks; and, being slightly hurt, and hearing that he was a surgeon, requested him to travel with her in her carriage to London. On their arrival in the metropolis, she presented him with a fee of one hundred guineas, and gave him a general invitation to her house. In after life, Adair used to say that it was not so much the amount of this fee, but the time it was given that was of service to him, as he was then almost destitute. But the invitation to her house was a still greater service, for there he met the person who decided his fate in life. This was Lady Caroline Keppel, daughter of the second Earl of Albemarle, and of Lady Anne Lenox, daughter of the first Duke of Richmond. Forgetting her high lineage, Lady Caroline, at the first sight of the Irish surgeon, fell desperately in love with him; and her emotions were so sudden and so violent as to attract the general attention of the company. Adair, perceiving his advantage, lost no time in pursuing it; while the Albemarle and Richmond families were dismayed at the prospect

of such a terrible *mésalliance*. Every means was tried to induce the young lady to alter her mind, but without effect. Adair's biographer* tells us that—

"Amusements, a long journey, an advantageous offer, and other common modes of shaking off what was considered by the family as an improper match were alternately tried, but in vain; the health of Lady Caroline was evidently impaired, and the family at last confessed, with a good sense that reflects honour on their understanding as well as their hearts, that it was possible to prevent, but never to dissolve an attachment; and that marriage was the honourable, and indeed the only alternative that could secure her happiness and life."

When Lady Caroline was taken by her friends from London to Bath, that she might be separated from her lover, she wrote, it is said, the song of "Robin Adair," and set it to a plaintive Irish tune that she had heard him sing. Whether written by Lady Caroline or not, the song is simply expressive of her feelings at the time, and as it completely corroborates the circumstances just related, which were the town-talk of the period, though now little more than family tradition, there can be no doubt that they were the origin of the song, the words of which as originally written are the following:—

"ROBIN ADAIR.

"What's this dull town to me?

Robin's not near;

He whom I wish to see,

Wish for to hear.

Where's all the joy and mirth,

Made life a Heaven on earth?

Oh! they're all fled with thee,

Robin Adair.

"What made the assembly shine?

Robin Adair!

What made the ball so fine?

Robin was there!

What when the play was o'er,

What made my heart so sore?

Oh! it was parting with

Robin Adair!

"But now thou art far from me,

Robin Adair!

But now I never see

Robin Adair!

Yet he I love so well

Still in my heart shall dwell,

Oh! can I ne'er forget,

Robin Adair!"

* *Memoirs of the Life of Robert Adair, Esq., Omnia Vincit Amor*. London: Kearsley, MDCCXC. There is also a biographical notice of Adair in that curious collection of valuable and interesting information, *The Lounger's Common Place-Book*. The author of this work was J. W. Newman, a surgeon, and I believe an Irishman. And I strongly suspect, from a similarity of style, that he too was the author of the above *Memoirs*.

Immediately after his marriage* with Lady Caroline, Adair was appointed Inspector-General of Military Hospitals, and subsequently, becoming a favourite of George III., he was made Surgeon-General, King's Sergeant-Surgeon, and Surgeon of Chelsea Hospital. Very fortunate men have seldom many friends, but Adair, by declining a baronetcy that was offered to him by the king for surgical attendance on the Duke of Gloucester, actually acquired considerable popularity before his death, which took place when he was nearly fourscore years of age in 1790. In the *Gentleman's Magazine* of that year there are verses "On the Death of Robert Adair, Esq., late Surgeon-General, by J. Crane, M.D.," who it is to be hoped was a much better physician than a poet.

Lady Caroline Adair's married life was short but happy; she died of consumption after giving birth to three children, one of them a son. On her deathbed, she requested Adair to wear mourning for her as long as he lived; which he scrupulously did, save on the king's and queen's birthdays, when his duty to his sovereign required him to appear at court in full dress. If this injunction respecting mourning were to prevent Adair marrying again, it had the desired effect; he did not marry a second time, though he had many offers. But I am trenching on the scandalous chronicles of the last century, and must stop. Suffice it to say, Adair seems to have been a universal favourite among both women and men; even Pope Ganganelli conceived a strong friendship for him when he visited Rome. Adair's only son, by Lady Keppel, served his country with distinction as a diplomatist, and died in 1855, aged ninety-two years, then being the Right Honourable Sir Robert Adair, G.C.B., the last surviving political and private friend of his distinguished relative Charles James Fox. His memory, though not generally known, has been also enshrined in a popular piece of poetry, for, being expressly educated for the diplomatic service at the University of Gottingen, Canning satirised him in *The Rovers* as Rogero, the unfortunate student-lover of "Sweet Matilda Pottingen."

The reader will be surprised to find that any one could term "Robin Adair" a drinking song; but the manner of the mistake is pretty clear to me, who, from my knowledge of Irish lyrical literature, may be said to be behind the scenes in this matter. E. K. J. evidently confounds the original, plaintive song of "Robin Adair," with a wretched parody on it, probably never yet printed, called "Johnny Adair." He also confounds a John Adair of Kiltiernan, the subject of "Johnny Adair," who lived in the present century, with

Squire John Adair of the same place, one of the Kilruddery hunters in 1744. Beginning thus, E. K. J. further complicates the simple question by other glaring errors; and then Mr. REDMOND puts his foot into the *imbroglio* by adding what he terms "collateral evidence," namely, that a John Adair is mentioned in the "Kilruddery Hunt," which is just as germane to the song of "Robin Adair" as the river at Monmouth is to the river at Macedon.

In the first place, then, let us turn our attention to "Johnny Adair."

Among the MS. collections of the late Thomas Crofton Croker, in the British Museum, I find the following memorandum:—

"In a quizzical paper published in the *Sentimental and Masonic Magazine* for Jan. 1794, mention is made of a whimsical ceremony called Bonnybrock. Apropos of this singular ceremony of the Bonnybrock. It was in great request among a club of wits and jovial fellows, who sprung up in Dublin, and flourished in the succeeding generation. At the head of this brilliant and sportive association of all that was then gay and spirited in this capital, we find the memorable names of Alderman Macarroll, Will. Aldridge, Johnny Adair of Kiltiernan. Some of these worthies are commemorated in a lyric piece, which, for pathos or sentiment, and harmony of versification, has few equals:—

"JOHNNY ADAIR OF KILTIERNAN: HIS WELCOME TO
PUCKSTOWN.

"You're welcome to Puckstown,

Johnny Adair.

O, you're welcome to Puckstown,

Johnny Adair.

How does Will Aldridge do?

Johnny Maccarroll too?

O, why came they not along with you?

Johnny Adair.

"I could drink wine with you,

Johnny Adair.

O, I could drink wine with you,

Johnny Adair.

I could drink beer with you,

Aye, rum and brandy too,

O, I could get drunk with you,

Johnny Adair."

This wretched doggerel is certainly unworthy of a place here; still it has to be put in as evidence, for it is, doubtless, the "drinking song" alluded to by E. K. J. Now, what is the date of it? The memorandum introducing it states, that Johnny Adair "flourished in the succeeding generation" to 1794. So we may place this parody about, say 1814, for these reasons. The original song of "Robin Adair" had been many years almost forgotten, when it was revived by Braham singing it about 1811. Braham sang it for his benefit, at the Lyceum, on the 17th of December in that year. The song had then created a perfect *furor*. Its simplicity of words and air led to many versions and imitations of it; and in *The Times* of

* In *The Grand Magazine of Universal Intelligence* for 1758, the marriage is thus announced:—"February 22nd, Robert Adair, Esq., to the Right Honourable the Lady Caroline Keppel."

Dec. 19, 1811, there is an advertisement issued by one William Reeve, stating that he had arranged the words and music of "Robin Adair" as sang by Braham, and that his was the only correct and copyright edition. There were many parodies written upon it for several years after, as I well recollect; having received a severe caning for one on "Taffy" Telfair, an eccentric teacher of writing in Belfast, who, though he had but one finger and a thumb, and these but on his left-hand, could, as he used to boast, write and flog as well as any man in Ireland. We may then conclude that "Johnny Adair"—the "drinking song"—was written in the present century, and is merely a parody on "Robin Adair."

I must apologise to the readers of "N. & Q." for occupying so much space with this subject, but it is not altogether an uninteresting one; and as it has been most absurdly complicated, less space than I now propose to occupy will not suffice to unravel the tangled skein.

With respect to Squire Adair of Kiltiernan, in the county of Dublin, and the song generally known as "The Kilruddery Hunt," I am fortunately able to give E. K. J. and Mr. REDMOND some information also. In an obituary notice of Anthony Brabazon, eighth Earl of Meath, in the *Gentleman's Magazine* (vol. lx. p. 88), it is observed that—

"Kilruddery was his Lordship's favourite seat, a place celebrated by Johnny Adair, in the best hunting song extant:—

Kilruddery's plentiful board,
Where dwells hospitality, truth, and my Lord;—
were Johnny's words on a former possessor of the title."

But this assertion is corrected at p. 368 of the same volume, where we are told that—

"The song was not a production of the convivial Johnny Adair (who is himself celebrated in it), but of the no less jovial John St. Ledger, the son of Sir John St. Ledger, formerly one of the Barons of the Court of Exchequer, and who sported many other *jeux d'esprit* now mostly lost. Johnny Adair drank no water, not even of Aganippe or Hippocrene."

Neither of these assertions are correct. The rattling rollicking *Irish* song, "The Kilruddery Hunt," was really written by an Englishman; one Thomas Mozeen, a popular comedian and singer,—“a fellow of infinite jest,” whose amusing powers made him a welcome guest at the too hospitable houses of the Irish squires and squires in his day. This was clearly shown by two eminent Irish antiquaries, Joseph Cooper Walker,* Esq. (see *Ritson's Letters*, edited by Sir Harris Nicolas, vol. i. p. 179, note), and the Rev. James

Whitelaw,* in the eighteenth century, one of the great huntman of mankind had run to earth the last of the Kilruddery Nimrods. Mr. Whitelaw was peculiarly fitted to give an opinion on this subject: for, having resided at Kilruddery House as tutor to an Earl of Meath, he knew every inch of the ground celebrated in the song; and actually constructed a map of the devious run, from where the fox first broke cover, at Killcager, till it was killed on Dalkey-hill. The tradition of the country in Mr. Whitelaw's time was, that the song was the joint production of Mr. Mozeen and one Owen Bray—of whom more hereafter. And as Mozeen was not a sportsman, and Bray was a keen one—and as “the soul of the sportsman, indeed, seems transferred into the song”—it was the general opinion that the song was the composition of Bray, and that the sole claim of Mozeen consisted in having set it to music. To this, however, it must be answered, that Mozeen was a song writer, while Bray was not; and the song never was set to music, as it was written to a well-known ancient Irish air, termed “Shah na Guiragh.” Moreover, in 1762, Mozeen published the song as his own in *A Miscellaneous Collection of Essays in Verse*. This work was published by subscription, the names of many Irish gentlemen appear in the list of subscribers, and it was dedicated to “the Honourable Richard Mountney, Esq., one of His Majesty's Barons of the Exchequer in the Kingdom of Ireland.”

All this Mozeen—then a respectable actor at Drury Lane and the Dublin theatres, patronised particularly by the Irish gentry, and dependent for his bread on public favour—would scarcely have dared to do, if the work contained a song not only not written by himself, but written by John St. Ledger, the son of another Baron of the Irish Exchequer. Two years later, in 1764, Mozeen again published the song as his own, in a work entitled *The Lyrick Pucquet*.

The part of a verse, quoted by Mr. REDMOND, is incorrectly given, the whole verse being as follows:—

“In seventeen hundred and forty and four,
The fifth of December—I think 'twas no more—
At five in the morning, by most of the clocks,
We rode from Kilruddery to try for a fox;
The Loughlinstown landlord, the bold Owen Bray,
With Squire Adair, sure, were with us that day;
Joe Debill, Hall Preston, that huntsman so stout,
Dick Holmes, a few others, and so we went out.”

MR. REDMOND asks—“Who was the landlord?” I reply that he was no other than the bold Owen Bray himself, who kept a tavern at Loughlinstown, where Mozeen, the author of the song, lodged during several seasons, and where the neighbouring squires held their cock-fights, and

* Member of the Royal Irish Academy, author of *Historical Memoirs of the Irish Bards*, *Historical Essays on the Irish Stage*, and other well-known works of a similar description.

* Member of the Royal Irish Academy, author of *History of Dublin*, and other works.

carried on the grosser debaucheries, that even they were ashamed to perpetrate in their own dwellings. For, as the *Regius Professor of Modern History* at Oxford, well and truly observes of the period: *—

"The habits of the Irish gentry grew beyond measure brutal and reckless, and the coarseness of their debaucheries would have disgusted the crew of *Comus*.† Their drunkenness, their blasphemy, their ferocious duelling, left even the squires of England far behind. Fortunately their recklessness was sure, in the end, to work its own cure; and in the background of their swinish and uproarious drinking bouts, the Encumbered Estates Act rises to our view."

Owen Bray's name occurs in another verse of the song, which, as a specimen of what was, at the least supposed to be, the after-dinner conversation at the Earl of Meath's table, may be quoted here:—

"We returned to Kilruddery's plentiful board,
Where dwells hospitality, truth, and my Lord;
We talked o'er the chase, and we toasted the health
Of the man who ne'er varied for places or wealth.
'Owen Bray balked a leap,' said Hall Preston, 'twas odd."

"'Twas shameful!' cried Jack, 'by the great living —'
Said Preston, 'I halloed, Get on, though you fall,
Or I'll leap over you, your blind gelding and all!'"

Owen must have been a great favourite of Mozeen, for he wrote another *Irish* song in commemoration of the facetious Loughlinstown landlord and his house, of which I give a few sample verses. It is entitled:—

"AN INVITATION TO OWEN BRAY'S AT LOUGHLINSTOWN.

"Are ye landed from England, and sick of the seas,
Where ye rolled and ye tumbled, all manner of ways?
To Loughlinstown then without any delays,
For you'll never be right till you see Owen Bray's."

With his Ballen a Mona, Ora,
Ballen a Mona, Ora,
Ballen a Mona, Ora,
A glass of his claret for me.

"Fling leg over garron, ye lovers of sport;
Much joy is at Owen's though little at court;
'Tis thither the lads of brisk mettle resort,
For there they are sure that they'll never fall short
Of good claret and Ballen a Mona,
Ballen a Mona, Ora,
Ballen a Mona, Ora,
The eighty-fourth bumper for me.

"The days in December are dirty and raw,
But when we're at Owen's we care not a straw;

* Professor Goldwin Smith's *Irish History and Irish Character*.

† "See especially the opening chapters of Barrington's *Sketches*."

We bury the trades of religion and law,

And the ice in our hearts we presently thaw,

With good claret and Ballen a Mona,

Ballen a Mona, Ora,

Ballen a Mona, Ora,

The quick-moving bottle for me."

Mozeen wrote yet another *Irish* song in honour of Squire Adair of Kiltiernan. No where could there be a better illustration of a man's character and household than in its lines, a few of which I transcribe. It is entitled—

"TIME TOOK BY THE FORELOCK AT KILTIERNAN,
THE SEAT OF JOHN ADAIR, ESQ., IN THE COUNTY OF DUBLIN.

"*Time*—Derry down.

"With Ruin fatigued, and grown quite melancholic,
I'll sing you how old daddy Time took a frolic,
By the help of good claret to dissipate cares,
The spot was Kiltiernan, the house was Adair's."

"Not used to the sight of the soberer race,
With the door in her hand, the maid laughed in his face;

For she thought by his figure he might be at least
Some plodding mechanic, or prig of a priest."

"But soon as he said that he came for a glass,
Without further reserve, she replied he might pass;
Yet mocked his bald pate as he tottered along,
And despised him as moderns despise an old song."

"Jack Adair was at table with six of his friends,
Who, for making him drunk, he was making amends;
Time hoped at his presence none there were affronted:
'Sit down, boy,' says Jack, 'and prepare to be hunted.'"

"They drank hand to fist for six bottles and more,
Till down tumbled Time and began for to snore;
Five gallons of claret they poured on his head,
And were going to take the old soaker to bed."

"But Jack, who's possessed of a pretty estate—
And would to the Lord it was ten times as great!—
Thought, aptly enough, that if Time did not wake,
He might lose all he had by the world's turning back."

"So twitching his forelock, Time opened his eyes,
And, staggering, stared with a deal of surprise;
Quoth he, 'I must mow down ten millions of men;
But, e'er you drink thrice, I'll be with you again!'"

The first two lines of the last verse are unrepresentable, but the song concludes with Time shaking his host by the hand, and saying:—

"Go on with your bumpers, your beef, and good cheer,
And the darling of Time shall be Johnny Adair!"

The three songs from which I have given these extracts are all in Mozeen's *Collection of Miscellaneous Essays*, and there are other poems in the same collection showing that the author was well acquainted with the neighbourhood, and could readily suit the character of his verses to the char-

racter of the persons for whom they were composed. These are:—

"A Description of Altidore, a Seat in the County of Wicklow."

"Verses wrote in the Gardens of Brackenstown, a Seat of Lord Molesworth's, near Dublin."

"An Invitation to Dr. Le Hunt's Brannenstown, a Seat in the County of Dublin."

Besides the above-mentioned works, Mozeen wrote an unsuccessful farce entitled *The Heiress, or, the Antigallican*; a collection of *Fables in Verse* (2 vols. 1765); and *Young Scarron* (1752). The last is an amusing account of the adventures of a company of strolling actors, evidently founded on *Le Romant Comique* of the celebrated French wit Paul Scarron.

Some confusion has arisen through Mozeen, in one of the earlier editions of the *Biographia Dramatica*, having been erroneously styled William, but there can be no doubt whatever that his Christian name was Thomas. He died on March 28, 1768; and one is tempted to exclaim with Hamlet, not exultingly, but in a moralising mood, considering the favour to which we also must come:—

"Where be your gibes now? Your gambols? your songs? your flashes of merriment, that were wont to set the table on a roar?"

WILLIAM PINKERTON.

Your correspondent in "N. & Q." 3rd S. v. 348, in referring to the ballad of "The Kilruderdy Hunt," quotes as follows:—

"We had the Loughlinstown landlord, and bold Owen from Bray,
And brave John Adair he was with us that day;"

and appended is a note, "Who was the landlord?"

The text is more correctly given in an old and well-authenticated copy now before me, thus:—

"Our Loughlinstown landlord, the famed Owen Bray,
And Johnny Adair, too, was with us that day," &c.

This Owen Bray, who, it appears, had acquired the reputation of being a bold rider to hounds, was well known in the locality as master of the hotel or tavern, now an improved and picturesquely situated villa residence, occupied by a niece of the late authoress Lady Morgan, adjoining the village of Loughlinstown. Here it was that Johnny Adair was wont to entertain his friends and companions in the chase; and subjoined is a copy of a tavern bill from the original in my possession, showing the prices of certain commodities and luxuries in the middle of the last century, and bearing evidence that "the famed Owen Bray" was occasionally called upon by his guests for temporary advances of a pecuniary nature:—

"1759. John Adair, Esq., bill.

4 Feb ^r .	Six bottles of Claret	-	-	0 13 0
	Two do. of Mallaga	-	-	0 4 0
	Six oranges	-	-	0 0 8
	Bottles	-	-	0 1 4
11.	Six bottles of Claret	-	-	0 13 0
	Bottles	-	-	0 1 0
15th	18 bottles of Claret	-	-	1 8 2
2nd March.	Neck of mutton	-	-	0 1 9
	12 bottles of Claret	-	-	1 6 0
	Neck and breast of Lamb	-	-	0 2 8
	Bottles	-	-	0 2 0
	Montifiasco	-	-	0 6 8
2 April.	Rum p. Jack	-	-	0 2 0
5 "	Should ^r of Mutt ^a	-	-	0 2 6
3 ^d May.	Hind quart ^r of Lamb	-	-	0 8 3
30 "	Drams	-	-	0 1 2
16 June.	Dram	-	-	0 0 4
17 "	Rum, &c. with Mr Robinson	-	-	0 6 8
22 "	Loine of mutt ^a	-	-	0 1 5
	Rasberry sametime	-	-	0 0 8
	Montifiasco	-	-	0 0 8
25 July	Four bottles of Lisbon	-	-	0 8 0
	Mutton	-	-	0 1 4
	Bottles	-	-	0 0 8
2 ^d August.	Should ^r of Venison	-	-	0 5 0
	Brandy	-	-	0 0 8
				6 1 8
	7 guineas	-	-	7 19 8
	1 guinea	-	-	0 11 4
	Silver	-	-	0 7 7
	Brass	-	-	0 0 4
				£15 0 0

Rec^d the contents of the
above in full this 10th
day of Aug^r, 1759.

For Mr. O. BRAY.
THOS. CROW."

John Adair appears to have been very popular as a thorough-going sportsman and hospitable entertainer. The following is an extract from his will bearing date December 16, 1760, showing the "ruling passion" strong even in the performance of a solemn act:—

"I leave and bequeath my old Bay Gelding to my brother-in-Law William Hodson, upon condition that he shall hunt him no more than once in each week during the hunting season, and that he feeds him constantly three times a-day with oats."

John was eldest son of Robert Adair of Glen-cormuck, now Hollybrooke (the Robin Adair of the song, who died in 1737.) He resided at Kiltarnan, and possessed some landed property in the county of Longford. GEORGE HODSON.

THE STORM OF 1703.

(3rd S. iii. 168, 197, 273, 319.)

J. H. G. appears not to have known that the book in his possession was written by Defoe. He says the volume contains a manuscript note about amusement and mockery of the event in a theatre at that time. Perhaps I can find him a key to

this manuscript. I have a work, not very common:—

"The City Rembrancer: being Historical Narratives of the Great Plague at London, 1665; Great Fire, 1666; and Great Storm, 1703," &c., &c. 2 Vols. 8vo. London, 1749.

A very considerable part of what is related of the Plague, and nearly all about the storm, is taken from Defoe's two works on those subjects. The "Account of the Storm in 1703" is in vol. ii., and extends from p. 43 to p. 187. The last two paragraphs are as follow:—

"It is ungrateful to relate, and horrible to read, that there were wretches abandoned enough to pass over this dreadful storm with banter, scoffing, and contempt.

"A few days after the Great Storm, the players were imprudent enough to entertain their audiences with ridiculous representations of what had filled the whole nation with such horror, in the plays of *Macbeth* and *The Tempest*."

On the margin of the latter of these paragraphs is a printed note: "Immorality of the stage, p. 5."

Your subsequent correspondents on this subject, especially X. A. X., furnish some literary references to the catastrophe. I beg to contribute towards the same object the title of a most singular and *long-winded* sermon; which, with its copious notes—in Hebrew, Greek, Latin, and English—occupies no less than 123 closely-printed quarto pages:—

"A Warning from the Winds. A Sermon preach'd upon Wednesday, January xix, 1703. Being the Day of Public Humiliation, for the late Terrible, and Awak'ning Storm of Wind, Sent in Great Rebuke upon this Kingdom. November xxvi, xxvii, 1703. And now set forth in some Ground of it, to have been inflicted as a Punishment of that General Contempt, in England under Gospel-Light, cast upon the Work of the Holy Ghost, the Third Person in the Blessed Trinity, as to His Divine Breathings upon the Souls of Men: Opened and Argued from John III. viii. To which is Subjoined a Laborious Exercitation upon Eph. ii. 2. about the Airy Oracles, Sibyl-Prophetesses, Idolatry, and Sacrifices of the Elder Pagan Times, under the Influence of the God of this World, according to the Course of it, and as now differently working in the Children of Disobedience; to Defend this Text against the common Mistake, that the Winds are raised by Satan, under the Divine Permission. By Joseph Hussey, Pastor of the Congregational Church at Cambridge; yet Publisher of the Truth of God's Word, as he hath an Opportunity to do Good to All. And commanded so to do, Gal. vi. 10, Hos. vi. 5: 'Therefore have I hewed them by the Prophets; I have slain them by the words of my mouth.' London: Printed for William and Joseph Marshall, and sold by them at the Bible in Newgate Street, MDCCIV."

I have copied this in full, because it is so briefly mentioned in Lowndes as to give no idea of the object and peculiarities of the work. W. LEE.

ALBINI BRITO.

(3rd S. v. 382.)

If D. P. will lend his assistance, I am in hopes that something may be done for the pedigree of Albini Brito.

I was at one time under the impression that Robert de Todeni, on whom the Conqueror bestowed the Lordship of Belvoir, was probably a son of Roger de Toeni, the standard-bearer of Normandy. In point of fact, Roger de Toeni had a son Robert; but he was the progenitor of the house of Stafford (see Dugdale's *Baronage*, vol. i. p. 156), and altogether a different person from the Lord of Belvoir,—probably of a different family. And the question is thus raised: Who were the ancestors of Robert de Todeni, Lord of Belvoir?

The next question that presents itself, is: How came the son of Robert de Todeni to assume the name of *Albini*?

The explanation hazarded by Banks appears to me to be altogether inadmissible. I think I may take upon myself to state, that neither William de Albini I., nor any of his descendants, are ever styled *de Albany* in any contemporaneous record. The name was sometimes so written by careless scribes of a later age; but the same thing happened also to the descendants of William de Albini Pincerna, who certainly had nothing to do with the Abbey of St. Alban's.

Upon this point I beg leave to refer to a suggestion of mine, thrown out in a former contribution (2nd S. xii. 111—113), that William de Albini Brito was the collateral representative of some Breton family. This supposition appears to derive weight from the circumstance—mentioned by Dugdale (*Baronage*, vol. i. p. 113,) on the authority of Matthew Paris—that, in the battle of Tinchebray, this William de Albini Brito commanded the horse of Brittany.

Who was Robert de Todeni's wife? All that we learn of her from Dugdale, is, that her name was Adela. Was she the heiress of a Breton family, bearing the title of Aubigny? If this could be made out, the difficulty would be cleared up.

I now come to the point that D. P. has more particularly in view: What were the arms borne by Robert de Todeni and his descendants?

In the first place it is worthy of remark that, besides William de Albini, who succeeded him in the Lordship of Belvoir, Robert de Todeni had three younger sons—Beringar, Geoffrey, and Robert; and it would be interesting to ascertain what was the surname of these younger members of the family, and what were their arms.

But to revert to the main line:—D. P. represents the arms of Albini to have been: Argent, two chevrons, and a bordure gules. I cannot but think that there must be some mistake in this:

for, on the tomb of Robert de Roos, who married Isabella de Albin, the arms of Albin are (according to Collins's *Peerage*, 1812, vol. vi. p. 487): Argent, two chevronels azure.

The numerous family of Daubeney, claiming descent from William de Albin Brito through his second son Ralph de Albin, bear a coat altogether different from this, viz. Gules, four fusils conjoined in fess argent. These were, I believe, the arms borne by Daubeney, Earl of Bridgewater, who belonged to this branch of the family; and they were certainly borne as early as 1219 by Philip de Albin, son of the Ralph above mentioned. If the two branches of the Albin family, both descended from William de Albin Brito, really bore arms so essentially dissimilar, it would be a matter of some interest to inquire how this happened?

I may here observe, *en passant*, that the arms above attributed to the younger branch of the Albin family are the same as those of De Carteret, and but little different from those of Cheney de Broke—a family now represented by Lord Wiltoughby de Broke.

With respect to the shield in the window at Haddon Hall, from the order in which the three first quarterings follow one another, I think there can be little doubt that the several coats were marshalled according to the system now in use. I should certainly expect that the arms that come next—unless perhaps Valoines were interposed—would be Trusbut, followed probably by Peverel and Harcourt; and I am surprised not to find in the last quartering the arms of St. Leger, viz. Azure, a fret argent, a chief or. It is, however, not easy to submit the shield to any very satisfactory scrutiny, without fuller information than is before us; and I therefore beg to express the hope that D. P. will have the kindness to furnish the readers of "N. & Q." with an enumeration of all the quarterings: adding, where known, the names of the families that they belonged to.

P. S. CAREY.

"MEDITATIONS ON DEATH AND ETERNITY."
(3rd S. v. 400.)

Of the *real* nature of the *Stunden der Andacht*, and of Zschokke's avowed purpose in writing it, your correspondent (MR. MACRAY) cannot, I am sure, be cognizant, or he would not have misled your readers by representing it as a religious work, a delusion which many of the purchasers of the above translation have discovered to their cost. Correctly described in the last edition of the *Encyclopædia Britannica* as "one of the most complete expositions of modern Rationalism," so notorious is its infidel character throughout Germany and Switzerland, that for thirty years, in consequence of the ferment it excited, Zschokke did

not dare avow himself the author; and it was not till within a few weeks of his death that he at length ventured to disclose the secret. And this is the account which he has himself given of it in another deistical work equally well known in Germany—his *Selbstschau*, or autobiography, a translation of which was published some years since by Messrs. Chapman and Hall in their *Foreign Library*.

Avowedly a "*philosophe*, an indifferentist," the "devotional" character of Zschokke's work, which he candidly confesses has "too much common sense in it for those Christians who cannot be contented with a rationalistic view of the Gospel," will be at once apparent to your readers from the following quotation, one of many similar passages, and by no means the worst or most unscriptural, as they will find by reference to the work itself:—

"Millions of men have dwelt on the mysteries of the future life before thee, O mortal! without succeeding in solving them. For the veil which the hand of God has drawn before that future is impenetrable, and no pangs of thine will enable thee to lift it until God calls thee. Desist, therefore, from senseless attempts to throw light on the nature of the soul in eternity, or its final habitation after leaving the body, or its occupations in the other world. Heed not either the spoken or the written words of those who have woven for themselves a web of visionary delusions regarding these matters which are hidden from human ken, and who, in their foolish presumption, have sometimes even gone so far as to attempt to prove the correctness of their views from the Holy Scriptures. Alas! how can they hope to penetrate the mysteries of eternal life, whose weak mortal sight does not even suffice to comprehend the wonderful things of this world? In vain has human curiosity endeavored to force open the gates of eternity in order to discover that which lies beyond. It has never succeeded. The darkness in which God has wrapped the land of the future remains impenetrable, and of the dead, not one has yet come back to unveil to inquisitive man the secrets of the world of spirits."—*Meditations on Death and Eternity*, p. 194.

More than one member of the episcopal bench having remonstrated against the publication of this work under the immediate patronage of royalty, it appears to have been silently withdrawn from public notice, no advertisement respecting it having appeared for some months.

A. R. C.

THE OLD CATHEDRAL OF BOULOGNE (3rd S. v. 476.)—The old cathedral, it is true, has disappeared with the exception of some small remains in the crypt. But its disappearance dates a little before what we should call "of late years." In the *Histoire de Boulogne-sur-Mer*, par A.^m d'Hautefeuille et L^r Bernard, 1860, is this passage (tome ii. p. 128):—

"La religion, une loi récente avait bien permis de consacrer de nouveau l'Eglise de St Nicolas à la célébration de ses mystères, mais bien d'entraves s'opposaient encore

au libre exercice du culte, et comment croire à cette restauration prétendue, lorsqu'au moment même le sacristain le plus vénéré de nos pères, la cathédrale, s'écroulait sous le marteau des démolisseurs! Vendue à l'encan le 3 thermidor an. vi. (21 Juillet 1798), à Arras pour la somme de 510,500 francs à quelques membres de la bande noire, ce noble monument ne présente plus bientôt qu'un triste amas de décombres."

But I am glad to be able to say that **MR. LONGUEVILLE JONES** is not right in his belief that "no view of the *old* cathedral of Boulogne is known to exist in France." I spent February, 1863, in Boulogne. In an old book shop I saw frequently an engraving of the cathedral—only one. It was, as far as I recollect, of small folio size, the engraving being placed lengthways on the paper. It was an old engraving, possibly a hundred years old; not very good, but giving the detail of the form of the cathedral with precision. I was very near buying it, but thinking the price asked too high, I left Boulogne without it. I now regret that I did not take it to the accomplished Archivist the Abbé Haigueré. But I am not without hope of getting it still. D. F.

Stuarts Lodge, Malvern Wells.

HOGARTH (3rd S. v. 418.)—**SIGMA-THETA** is is hardly correct in stating that this name is "spelt *Hogard* invariably at the beginning of the eighteenth century." The old poet of Troutbeck (uncle to the painter), who died in 1709, always spelt his name *Hoggart*, as it is still pronounced in his locality. The painter's father softened it down to Hogarth, after he settled in London as a teacher. In a MS. collection of his own and other poetry left by Thomas Hoggart, from which I made many extracts published in the *Kendal Mercury*, and subsequently by the editor of that paper in a small volume, I found the following anagrammatical reference to his patronymic:—

"A Hog, a Heard, a Haire, a Hart's delight,
Smile in his name that did these fancies write.
"THOS. HOGGART."

The more modern orthography of Hogarth is, probably, more in accordance with its etymology; which, as I think, may be found in two north-country words: *hog*, a year-old sheep; and *garth*, a yard, or other *small* enclosure. The latter occurs in hemp-garth, stack-garth, calf-garth, &c.; and the former in hog-garth, which is simply the *hog-garth* roofed in,—and may be seen commonly enough in the outlying pastures of the Fell-farms: the *garth* without a roof having now the common name of sheep-fold.

Bailey's *Dictionary* has two derivations of Hogarth, neither good.

The little volume alluded to, contains a brief account of the Troutbeck Hoggarts; and if **SIGMA-THETA** will favour me with an address, I shall be glad to send him a copy by post.

A. CRAIG GIBSON.

Bebington.

I suggest Augaard, a common Norwegian name, of which there is an example over a tradesman's door in Oxford Street. R. C.

In the glossary appended to a collection of poems, by George Metivier, Esq., in the dialect of Norman-French used in Guernsey, entitled *Rimes Guernesaises par un Câtelain*, and published by Simpkin, Marshall, & Co., and E. Barbet, Guernsey, I find the following word and definition:—

"*Hôgard*, ou *Haûgard*, s. m. Enclos près de la maison, où sont les tas de blé. Suéd. *hostgard*, l'enclos de la moisson."

I do not remember to have met with *Hogard* as a French surname; but *Hocquart*, or *Hocart*, is not uncommon in Normandy and in the Channel Islands. E. M'C—.

THE ISLE OF AXHOLME (3rd S. v. 434.)—James Torre, the Yorkshire antiquary (who was of Magdalen College, Cambridge) died 1699, not 1619.

It is a singular circumstance that Alexander Kilham, the founder of the Methodist New Connexion, was born in the same town as Wealey (Epworth). We believe he is not noticed in the late Archdeacon Stonehouse's History. A Life of Kilham was published a few years since, but we have never been able to meet with a copy.

C. H. & THOMPSON COOPER.

James Torre, the Yorkshire antiquary, died in 1699, not 1619, as stated above. His first wife, Elizabeth Lincoln, was a native of this county, though not of the Isle of Axholme. She was the youngest of the four daughters and coheirresses of William Lincoln, D.D., of Bottesford. Her father and mother are both buried here.

EDWARD PEACOCK.

Bottesford Manor, Brigg, Lincolnshire.

CASTS OF SEALS (3rd S. v. 450.)—I have used both white wax and gutta percha with great success in taking moulds from medals, &c.; but as both require a certain amount of heat to work them properly, I think it will require much care to take impressions of seals from the actual sealing wax. I should recommend plaster of Paris in such a case, as with that there is no risk of damaging the original in taking the impression, and nothing can be more perfect than a plaster mould if carefully taken. What I have done in this way has been for the purpose of electrotyping, and as they have been taken from metal originals, I have employed generally white wax. Gum Arabic requires some practise to manipulate properly, and is liable to an indefinite amount of contraction in hardening to the required consistency, which is productive of much inconvenience, besides the slowness of the process. T. B.

CHAIGNEAU (3rd S. v. 11, 86.)—William Chaigneau was an army agent in Dublin. He had

served for some years in the army in Flanders, and was generally known as "Colonel Chaigneau." He was the eldest surviving son of John Chaigneau, by his wife Margaretta, daughter and co-heir of Clement Martyn and his wife Margaret Sanderson. He was born Jan. 24, 1709; and died Oct. 1, 1781. He married twice, but his only child died in childhood. There are many notices of him to be found in the *Memoirs of Tate Wilkinson*, and a long letter full of family afflictions is printed at p. 289.

Mr. Chaigneau was author of a farce taken from the French, called *Harlequin Soldier*. His niece (the daughter of his brother John, who was Treasurer of the Ordnance in Ireland), whose descendants alone now represent that branch of the family, was married to William Colvill, Esq., M.P., a Director of the Bank of Ireland—an office afterwards filled by their son, and at present by their grandson. John Chaigneau, the father of William, was son by a second marriage of Josias Chaigneau, a Huguenot, who settled in Ireland. Sir Erasmus Borrowes kindly sent me, some years since, the following extract from the Irish Chancery Rolls, which he copied from the papers of the late Mr. J. F. Ferguson:—

"La famille de Chagnauds de St Savinien. Le St Chagnaud de la Limanchere; M^d Ferron, son frère, orpèvre; de Sœur femme du St Guyon est en Hollande.—Le St Josiac Chagnaud a sept enfans. Il est veuf en première noce de Jeanne Jeunede et marie en seconde avec une Castin.—Pierre Chagnaud dit Laquinille, Théodore dit Doron, tous deux garçons.

"Fait à St Jean Dangely le 15 Novembre, 1716."

I hope to send to "N. & Q.," one of these days, the copy of a very curious advertisement of the intended sale by the government of France of some landed property near St. Jean D'Angely, belonging to "Daniel and Paul Chaigneau, Religious fugitives." The original is in the possession of Captain Arthur Dunn Chaigneau, the sole living representative, in the male line, of the original refugee. I am wholly unable to identify the laceman in Dame Street, of whom the anecdote at p. 66 is related, although I have a pretty extensive pedigree of the family.

H. LOFTUS TOTTENHAM.

A NEW CHAMPION OF MARY, QUEEN OF SCOTS (3rd S. v. 411.)—M. Wiesener's work in defence of Mary, to which M. GUSTAVE MASSON has called the attention of your readers, was noticed at some length a few months since in the *Paris Moniteur* and the *Indépendance Belge*—in both instances with almost unmixed approval. Its importance also, as opening up a new phase of the long-agitated controversy, has been pointed out, as might be expected, in the *Scottish Guardian* for May. Hitherto I believe, in this country, no review of the work has appeared adequate to its importance; and this silence regarding it arises

probably from an impression that the question has been set at rest, and that no fresh documents are likely to be brought to light to alter the prevailing opinion. It is to be hoped that M. Masson's notice will attract the attention of some competent critic to the task of submitting M. Wiesener's elaborate defence to a thorough examination. In the mean time, it may interest some of your readers to know the judgment pronounced on the work by the writer in the *Moniteur*, who concludes thus:—

"Nous l'avons dit, nous nous séparons de l'auteur de cet excellent ouvrage en quelques-unes de ses appréciations. Mais ce remarquable travail éclaire d'un jour tout nouveau une grande partie de ce débat historique. Il apporte tant de preuves et tant de documents, il rétablit tant de faits que, malgré les conclusions prises par un illustre juge (M. Mignet), le procès de Marie Stuart reste encore à reviser."

J. MACRAY.

Oxford.

HUM AND BUZ (3rd S. v. 436.)—These words (reversed) are found in the following lines, which I have seen attributed to Ben Jonson; but know not how truly, as I have not the means of reference at hand:—

"Buz, quoth the blue fly;
Hum, quoth the bee;
Buz and Hum they cry;
And so do we,
In his ear, his nose;
Thus do you see,
He eat the dormouse,
Else it was he."

Be the author who he may, the lines are old. They were set to music (as a catch for four voices) by Dr. Arne, about the middle of the last century; and I have no doubt the phrase was in ordinary use, and much in the sense indicated by B. H. C.

W. H. HUSK.

THE CUCKOO SONG (3rd S. v. 418.)—There is, I believe, in the *Philosophical Transactions*—but I have not the work to refer to—a paper by Mr. Daines Barrington on the songs of birds; in which he states that the song of the cuckoo becomes more flat, after incubation, than in the early spring.

STYLITES.

CHANGE OF FASHION IN LADIES' NAMES (3rd S. v. 397.)—Your correspondent, WM. DOBSON, appears to labour under a misapprehension. There has not been so great a change in the fashion as he imagines. The names he quotes were not baptismal, but the familiar appellations of the ladies in question; it having been the fashion of the last century to use the latter instead of the former in writing and print, as well as in common parlance. Just as it is now the fashion for young ladies, who have received the baptismal names of Anne, Eliza, Elizabeth, Caroline, Charlotte, Mary, Margaret, Harriet, Eleanor, Martha, &c., to call and subscribe themselves Annie, Lizzie, Bessie,

Carry, Lotty, Pollie, Maggie, Hattie, Nelly, Mattie, &c.: some of such *sobriquets* being identical with the names quoted by Wm. Dobson. The most curious instance of this particular fancy which ever came under my notice, was that of a young lady who signed her Christian name "Corrie"; which, upon inquiry, I discovered to be intended as a diminutive of "Corbetta."

W. H. HUSK.

THOMAS BENTLEY (3rd S. v. 376, 449.) — My attention has been directed to an inquiry by Dr. RIMBAULT relative to Thomas Bentley, the partner of Josiah Wedgwood. The former is quite correct in saying, that all Wedgwood's biographers have hitherto set down mere fables in respect to his distinguished partner, and, I may add, even of himself. The story as to Thomas Bentley being the son of Richard Bentley, the distinguished critic, was first set a-going in Ward's *History of the Borough of Stoke-upon-Trent*; and since then every writer, too lazy to consult the proper authorities, and ignorant of the true history of the men who did so much in the last century to inspire a taste for classical literature, and to purify its masterpieces of the ignorant emendations and errors of Byzantine scholiasts and monkish scribes, has repeated the hackneyed story. The more I live the more I am struck by the little pains ordinary writers take to verify their statements. To get work *done* seems the only question.

Richard Bentley, the critic, was born in 1661. He was therefore sixty-nine years of age when Thomas Bentley, the Manchester warehouseman, first saw the light in 1730. Richard Bentley, librarian of Trinity College, Cambridge, Dean of Ely, and one of the finest scholars of his age, had, as Dr. RIMBAULT truly says, but one son, named Richard also, and whose children were, I believe, all daughters. The critic came of a Yorkshire family. Wedgwood's partner was a native of Derbyshire, and his ancestors had been settled in various villages on the banks of the Dove for generations. But it is not for me to pursue this subject further. In my forthcoming "Life of Wedgwood" all this will be shown and much more, and this derived from original letters and papers. Epitaphs do *not* always lie. That of Thomas Bentley does not overdraw the character of this admirable and distinguished man; and I trust I shall do justice to the narrative of one of the purest and most exalted friendships that ever adorned our industrial arts and social history.

ELIZA METEYARD.

Wildwood, North End, Hampstead.

The following facts may be interesting both to Dr. RIMBAULT and Mr. JEWETT, the former of whom seeks to know something more of Bentley; the latter states that he purposes noticing him

in the next Number of the *Art Journal*. I possess three epitaphs on this accomplished man, transcribed many years ago by the late Dr. Thomas Percival of Manchester.

The one in Chiswick church was communicated to Dr. P. by Mrs. Bentley, and has the following additions, which, though not given by Lysons (*Environs of London*, ii. p. 201, 202), or by Dr. RIMBAULT, may possibly be inscribed on the marble. His bust, Lysons states, surmounts the tablet: —

"Thomas Bentley was born at Scampton, in Derbyshire, Jan. 1, 1780, o. s. He married Hannah Oates, of Chesterfield, in the year 1754; Mary Stamford, of Derby, in the year 1772, who survived to mourn his loss. He died Nov. 26, 1780." Mrs. B.'s copy thus concludes: —

"He thought with the freedom of a philosopher, he acted with the integrity of a virtuous citizen. Friend and partner of Josiah Wedgwood, he contributed largely to the embellishment and perfection of the manufacture of which this monument is composed."

The second epitaph was written by Mr. Dorning Rasbotham, a country gentleman and magistrate of talent and high respectability of Lancashire. The third, from the pen of Dr. Percival himself, is written with all the elegance which marked the literary works of that accomplished physician. It may have appeared in print, but I have not met with it, in any notice of Bentley or elsewhere, except upon a pedestal in a gentleman's Study.

J. H. MARKLAND.

JEREMIAH HORROCKS (3rd S. v. 466.) — The circumstance of his entering the University at thirteen years of age, does not appear to us improbable. There are many instances of persons entering the University at that age in the seventeenth century. We may mention the case of Jeremy Taylor, who was just turned thirteen when admitted at Caius College.

C. H. & THOMPSON COOPER.

Cambridge.

CHAPERON (3rd S. v. 280, 312, 384, 446.) — Receiving "N. & Q." in monthly parts, I have only just seen the remarks of your correspondent SCHIN. He puts the question on a new ground, and I am not prepared to say that it is not tenable. According to him, *chaperone*, as now used, does not pretend to be a French word or a metaphor. It is a mere English word, borrowed indeed from the French, but spelt according to English practice, and signifying in plain language "a female escort."

A similar instance of change of pronunciation and spelling may be found in the word *dishabille*, which Dr. Johnson includes in his *Dictionary* as an English word, derived from the French *deshabillé*.

All I intended to point out (unnecessarily perhaps) was, that there was no French word *chaperone*; but that the French spell the word

LONDON, SATURDAY, JUNE 25, 1864.

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ADDRESS.

We cannot bring to a close the first volume issued from our new office without thanking our old Friends, Correspondents, and Readers for their continued support; nor are our thanks less due to those new Friends and Correspondents who have flocked around us in such numbers in our new home. Among these are many from the most distant parts of Her Majesty's possessions, so that we think we may fairly boast that there is now no spot where —

"they speak the tongue

That Shakspeare spake,"

in which NOTES AND QUERIES has not its readers. It shall be our endeavour therefore so to keep up its interest, as to make it week by week the more welcome.

Notes.

COLLOQUIALISMS NOT ALWAYS VULGARISMS.

Within the last week I have been reading North's *Lives of the Norths*, and Wraxall's *Memoirs*, together with the contemporaneous abuse of the latter which appeared in the *Edinburgh and Quarterly Reviews* — then all potent in the realms of literature.

In the old work (what a delightful work it is!) I was particularly struck with the number of colloquial expressions which the multitude consider to be slang and vulgarisms of the present

day; while, from the modern work, I find a great critic (still happily alive) extracting phrases for scarification in 1815, which the greatest jurist of 1864 would hardly hesitate to employ in writing. I was thus led to reflect on the light in which our sons may possibly view the comments which have been passed on the unhappy (as it appears to us) title of Mr. Dickens' latest work; and I took up the subject the more naturally, as some three years ago I myself sent "N. & Q." a paper on this very phrase, which perhaps never reached Fleet Street, as it was not published, and no mention of it appeared in the "Notices to Correspondents."

From Roger North's *Lives*: —

"This was *nuts* to the old lord." — i. 39.

"The judge held them to it, and they were *choused* of the treble value." — i. 90.

"I never saw him in a condition they call *overtaken*." — i. 93.

"Mr. Noy, and all the *cock-lawyers* of the west." — i. 235.

"It was well for us that we were known there, or *to pot we had gone*." — i. 241.

"They must have known his Lordship better, and not have ventured such *flams* at him." — i. 368.

"He took a turn or two in his dining room, and said nothing, by which I perceived that his spirits were very much *roiled*." — i. 416.

The above speak for themselves. It will be seen that they are all selected from the first of Roger North's three volumes; but the other two would afford equally numerous specimens. I now proceed to cull a few of the Wraxallian expressions, which the *Edinburgh Reviewer* of June, 1815, characterises as examples of "Gallicisms, Scotticisms, Hibernicisms, barbarisms, vulgarisms, and bad English."

From Wraxall's *Memoirs*. The italics are the Reviewer's: —

"Catharine *propelled* the other powers."

"*Futurity* will show."

"*Vast* abilities."

"Baited, harassed, and worried, as Lord North was."

"*Compete* with Necker."

"Lord North alone could *compete* with Burke."

"Elevated in the trammels."

"The *vast energies* thus collected on the Opposition benches."

"To commemorate an anecdote."

"To meet their wishes."

"Challenges respect."

"Mark of devotion."

"*Functionaries*."

"*Imperturbable temper*."

"A *cital* defect."

Surely Sir Nathaniel receives hard measure here on the score of his language, and harder *isms* still were dealt out to him with regard to his facts. I have my own doubts as to the justice of much

of this. Many of his most obnoxious statements have since received confirmation from unexpected quarters; and those, who have been loudest in abuse of him, have had no hesitation in borrowing from his pages. I only wish that some one of the many qualified writers of "N. & Q." would take the matter in hand, and tell us whether he really deserved the epitaph:—

"Men, measures, seasons, scenes and facts all,
Misquoting, mis-stating,
Misplacing, misdating,
Here lies Sir Nathaniel Wraxall."

CHITTELDROOG.

"EL BUSCAPIÉ,"

A PAMPHLET SUPPOSED TO HAVE BEEN WRITTEN BY CERVANTES.

Many readers of "N. & Q." will, no doubt, be somewhat surprised on being informed, that a good deal of controversy arose some years ago (1847-49) respecting the origin and authenticity of the book with the curious title of *El Buscapié*.

Without intending, in any way, to revive this controversy in "N. & Q.," I shall content myself with giving a short history of the pamphlet; and first, as to the meaning of the title—*Buscapié*. It is a compound-word, from *busca*, seek, and *pié*, foot; signifying in Spanish a squib or cracker, which, when thrown down in the streets by boys, rolls amongst the feet of the passers-by, and explodes. Cervantes is supposed to explain his reasons for selecting this title, at the close of the work itself, in these words:—

"I call this little book *Buscapié*, in order to show to those who seek the foot with which the Ingenious Knight of La Mancha limps, that he does not limp with either; but that he goes firmly and steadily on both, and is ready to challenge the grumbling critics who buzz about like wasps."

In the *Life of Cervantes*, by Vicente de los Rios, prefixed to the splendid edition of Don Quixote, published by the Spanish Academy in 1780, it is stated that when the first Part of the romance appeared in 1605, the public received it with coldness and indifference. This circumstance gave such pain to Cervantes, that he wrote the anonymous pamphlet, called the *Squib*, in which he gave a curious critique on his *Don Quixote*; intimating that it was a covert satire on various well-known personages, but at the same time not giving his readers the slightest information who those persons really were. In consequence of this, public curiosity was so excited, that *Don Quixote* soon obtained such attention as was necessary to ensure its complete success.

Such is the singular tradition connected with *Buscapié*. More particulars may be seen in Ticknor's *History of Spanish Literature* (vol. iii. ed. London, 1849. Appendix D. p. 371, &c.)

For two centuries, Spanish scholars sought in vain for the work, either printed or in manuscript. It was not to be found in the *Biblioteca Real* of Madrid, nor amidst the literary treasures at Simancas; until at length, in 1847, the supposed MS. was discovered by Don Adolfo de Caceres, at Cadiz, with the following title-page:—

"El muy donoso Librillo llamado—
BUSCAPIÉ;
Donde, demas de su mucho y excellent
Doctrina, van declaradas
Todas Aquellas Cosas escondidas,
Y no Declaradas en el Ingenioso
Hidalgo—Don Quijote de la Mancha;
Que Compuso,
Un tal de Cervantes Saavedra."

This book was published the next year (1848), at Cadiz, in a duodecimo volume, with several learned notes, by Don Adolfo. He also added a very interesting Preface, giving an account of the way in which he discovered the MS. &c. This was also translated into English in 1849, by Miss Thomasina Ross (London, Bentley), with a valuable Preface, containing a Life of Cervantes. She believes the *Buscapié* to be genuine; but Ticknor and several other Spanish scholars, consider the evidence for its authenticity, to rest on very suspicious and unsatisfactory grounds. J. DARTON.
Norwich.

THE OWL.

As you have been investigating the parricide of Robin-Redbreast, and the spirit-rapping of Water-Wagtail, may I request, through your learned correspondents, some information about a strange bird which has lately made its appearance among us. It is supposed to be of the owl species, but certainly no common owl, from the pugnacity it shows against the celebrities in the literary world, grossly insulting the whole press-gang of the metropolis. The Thunderer himself, the *Times*, has had his eyes almost pecked out; Punch has got a bloody nose; in a word, the whole gang have been hooted at through Fleet Street and the Strand—that respectable elderly lady, the *Herald of the morn*, as Mother Gamp; and the *Economist*, the very picture of prudence, as a miserable little Screw. Such conduct is a disgrace to a writer who has assumed for his badge and cognisance the bird that adorns the ægis of Pallas Minerva. It is no feather in his cap. As a brother quill, I blush for his audacity. Where could this Owl have come from? The only owlery I know of is in the keep of Arundel Castle. From time immemorial the noble owners of this baronial castle

* The very pleasant little book called the *Squib*, in which, besides its much and excellent learning, are explained all those things which are hidden in the *Ingenious Knight, Don Quixote de la Mancha*, written by a certain Cervantes De Saavedra."

have kept up the breed of Eagle Owls in the ruined tower, as in days of chivalry. The birds are arranged in a trellised aviary, with a noble name attached to each cage. Under one was Lord Eldon; then came Sir Wm. Grant, the learned Master of the Rolls, and so on in succession. The most famous lawyers of the day were supposed to be sitting there with all the gravity and wisdom characteristic of the high chancellors in England; yet in this case they were only owls. But the most curious thing I learnt from visiting the owlery was, that, one morning, when the late duke and his duchess were at breakfast, the Keeper of the Tower craved an audience, as he had most important news to communicate. Being admitted to the ducal presence, he said in solemn tone suited to the occasion, "Please your grace, Lord Eldon has laid an egg!" What would have been the wisdom of the owl from that egg, had it ever been hatched, it would be now useless to surmise; probably the issue would have been much the same as is confidently expected from the golden egg which Goosey Gladstone has lately dropped in the rookery of St. Stephen's —

"Big with the fate of empire and of Rome."

Could your learned correspondents resolve for me two queries? 1. Is there any other owlery in England, except at Arundel? or did the barons in mediæval times keep their owls with the hawks in a mews, as Charles II. did at Charing Cross, under a grand falconer, like the Duke of St. Albans? 2nd. Is this strange bird about which I inquire allied to the owls of chivalry; or is he merely "a screech" — the ill-omened bird that forebodes the fall of cabinets? Alas, poor Pam! —

"Who'll dig his grave?
I, said the Owl; with my spade and shou',
I'll dig his grave."

QUEEN'S GARDENS.

BOOK HAWKERS IN INDIA.

During occasional sojourns at St. Thomas's Mount with my old regiment, the Madras Artillery, I frequently received visits from native book hawkers; who were one of the sources of amusement in the cantonments in and not far distant from Madras, and were assistants to the chief of the tribe Ramasawmy of Vepery, who made a considerable sum of money in the trade, and possessed a large library of miscellaneous books. Having no idea of the merits or value of books, and generally unable to read English, these book-hawkers buy at random; merely examining the foot of the title-page for the date, and the last leaf in the book for the words "The End" or "Finis," — to read which, and the numbers only,

they had been educated. If they find a book is of modern date, and the above words at its conclusion, they purchase it. The book auctions, which so constantly take place at Madras, being the source of their supply. With a collection of two or three hundred volumes, tied up in bundles and carried by coolies (native porters) on their heads, they ply their trade: calling at the bungalows of the civil and military officers, and sell or exchange books for others, folio for folio, quarto for quarto; and so on, without any knowledge of their real value, but always require some money in addition. I have bought very rare ancient books from these people at inconceivably low prices, although they generally do not care to possess old books. A black-letter copy of Stowe's *Chronicle* was once purchased from a book-hawker at Masulipatam for a few annas. I became acquainted with a native bookseller at Secunderabad, who told me in his dealings he bought and sold his books by weight, which was his only method of estimating their value. A most lamentable proof of the little value set upon books by Europeans in the East. The native bookseller last alluded to kept a shop in the cantonment bazaar, — a shed twenty feet long, and seven feet broad, in which was an assemblage of broken musical instruments, cracked crockery, beer bottles, old hookahs, rusty swords, fowling pieces, and racket bats: all mingled, in the utmost confusion, amongst books, plans, and pictures. I ransacked the shop; and, to my joy, discovered the fine edition of *Giraldus of Wales*, by Sir R. C. Hoare; Bryant's *Ancient Mythology*; and the *Prophecies of Nostradamus*. I bought *Giraldus* for a rupee and a half. H. C.

POTENT EFFECTS OF NORWICH ALE. — The following speech was made by Master Johnny Martyn of Norwich, a wealthy, honest fellow, after a dinner given by William Mingay, the Mayor, anno 1561. It was found in the collection of Mr. Turner of Lynn Regis: —

"Maister Mayor of Norwych, and it please your Worship, you have feasted us like a King, God bless the Queen's grace! We have fed plentifully, and now whilom I can speak plain English, I heartily thank you Maister Mayor, and so do we all. Answer, boys, answer! Your beer is pleasant and potent, and will soon catch us by the Caput, and stop our manners. And so Huzza for the Queen's Majesty's Grace, and all her bonny browe'd Dames of Honour! Huzza for Maister Mayor, and our good Dame Mayoress! His noble Grace, there he is, God save him and all this jolly company. To all our friends round country, who have a penny in their purse, and an English heart in their bodys, to keep out Spanish Dons, and Papists with their faggots to burn our

whiskers. Shove it about, twirl your cap cases, my boys, handle your jugs, and huzza for Maister Mayor, and his brethren their worships!"

JOHN BULL.

BROKEN HEARTS.—A story—a *canard*, I hope—has travelled the newspapers, of an Irish settler in California, who had left his wife and children at home until he could provide for their voyage to San Francisco, when a letter arrived with the intelligence of their cottage having been burned down, and themselves—all—having perished. He turned pale, crushed the letter to his bosom, and dropped dead. The *post-mortem* examination showed that his heart was ruptured.

Nil novum! In the Irish '98—that disastrous pendant of the Scottish '45—an Anti-Anglican patriot (or, as Baron Smith, the father of the present Master of the Rolls, was wont to syllabise the word—Pat Riot), was put upon his trial for high treason in Dublin. He was the son of a well-to-do shopkeeper in Trim, vendor of omni-mongery to an extensive *clientèle*, and bearing the truly national name of Duigenan. The trial-day was to him and his parents a series of restless minutes, each whereof was a lingering hour; to them, perhaps, more afflicting than to him, who knew the course of its latest instant. In those times, the telegraph was not. Late in the evening a mischievous—let us hope, not a malicious—fool, rushed into the shop, exclaiming, "He is found guilty!" The mother was at the door—heard the terrible announcement—and dropped dead. I know not whether an autopsy took place, but I suppose the physical as well as the moral result was the same as in the Californian story.

Will it pain, or will it please, the reader, to learn that the tidings so fatal to the maternal heart were a mere invention? The trial had not been closed when its cruel joke was perpetrated; it lasted till deep midnight, when the son was acquitted, and immediately posted home to find his mother a corpse. E. L. S.

"THE FATHERHOOD OF GOD."—This phrase, which, used by Edward Irving, subdued Mackintosh, and struck Canning as singularly new and beautiful, is Racine's, *Athalie*, Act II. Sc. 5.

Joas replies to the inquiry of *Athalie*: "Votre père?"—

"Je suis, dit on, un orphelin,
Entre les bras de Dieu jeté dès ma naissance."

D. BLAIR.

Melbourne.

OUT-SET OR OUT-CEPT.—In reading the "Briefe Directions to learne the French Tongue" appended to Cotgrave's *Dictionarie*, 1611, I stumbled upon a curious illustration of a word used by Ben Jonson (an illustration which, I feel sure, will be thought worth recording in "N. & Q.," if, as I

believe, it has not yet been cited.) "In *Gloucestershire* they likewise say, *out-set that*, for, except that." J. O. HALLIVEL.

GLOSSARY OF SCOTCH WORDS.—I beg to subjoin an extract from one of Lord Brougham's notes to his beautiful installation address which he delivered on the 18th of May, 1860, on his Lordship's appointment of Chancellor of the University of Edinburgh, and may I hope some learned Scotchman will accept, if he has not already, his Lordship's invitation, and give us a "Glossary of approved Scotch words and phrases—the successfully used by the best writers both in prose and verse, with distinct explanations and references to authorities;" and what task is more engaging than that of contributing to enrich and improve the English language?

"Would it not afford means of enriching and improving the English language, if full and accurate glossaries of approved Scotch words and phrases, those successfully used by the best writers, both in prose and verse, were given, with distinct explanation and references to authorities? This has been done in France and other countries, where some dictionaries accompany the English, in some cases with Scotch synonymes, in others with varieties of expression."

FRAS. MEWBURN.

Larchfield, Darlington.

Queries.

ANONYMOUS.—

"The Castle Builders; or, the History of William Stephens, of the Isle of Wight, Esq., lately deceased. A Political Novel, never before published in any Language. London: Printed for the Author. 1759. 8vo."

I believe this work to be a true narration of events. Who was the author?

GEO. W. MARSHALL.

Who is the author of "The City of Temptation," a dramatic poem of very great merit, published in *Fraser's Magazine*, vol. xviii., 1838? Also, of *Godolphin*, a play, 1845; and *Edric the Saxon*, a play in three acts, published in or about 1845? Where was the last-named drama printed?

IOA.

Who were the authors of—

1. "Cabala: sive, *Scrinia Sacra*.—Mysteries of State and Government in the Reigns of King Henry VIII., Queen Elizabeth, King James, and King Charles," folio. London, 1691.

2. "The Land of Promise; or, My Impressions of Australia." London, 1854.

3. "The Friend of Australia; or, a Plan for Exploring the Interior." London, 1830?

D. BLAIR.

Melbourne.

GEORGE BUCHANAN.—

"Tyrannical Government Anatomiz'd, or, a Discourse concerning evil Counsellors: being the Life and Death of

John the Baptist, and presented to the King's Most excellent Majesty, by the Author," 4to, 1641.

This piece which is a translation of G. Buchanan's Latin tragedy, was printed by order of the House of Commons. It was republished, by the Rev. F. Peck, in 1740, as a production of Milton. Is it known who was really the author?
IOTA.

BERKHOLZ AND BANTYSCH-KAMENSKI.—I am anxious to know the exact title, place, date, &c., of *Berkholz's Memoirs*. They are, I believe, in German. Also, the same particulars of a work by Bantysch-Kamenski, *Memoirs of the Ministers of Peter the First*.* I have in vain sought for these titles in Kayser's *Lexikon*, Ettinger's *Bibliographie Biographique*, the *Conversations Lexikon*, and the *Nouvelle Biographie Universelle*.
JAYDEE.

"CAGED SKYLARK."—Some years ago a poem of great strength and beauty was published in *Blackwood's Magazine*, entitled "To a Caged Skylark, Regent Circus, Piccadilly." It ends thus:—

"And thy wild liquid warbling,
Sweet thing, after all,
Leaves thee thus, aching-breasted,
A captive and thrall;
For the thymy dell's freshness and free dewy cloud,
A barr'd nook in this furnace heat and suffocating crowd."

Who is the author; and has he published any other poetical production? WYNNE E. BAXTER.

CANINE SUICIDE.—We are told that considerable astonishment was occasioned one day during the past week on board the floating-bridge, whilst on the Gosport side, by the singular conduct of a well-trained and valuable Newfoundland dog, the property of Mr. Hurst, the railway carrier. It appears the animal had followed a man on to the bridge, and that it was driven off, as the driver did not want the dog to accompany him. It then deliberately walked round to the adjoining Grid-iron, placed its head under the water, and died shortly afterwards without a struggle!

Is this suicidal act by a quadruped worthy a place in "N. & Q.?" Has any reader ever read of similar conduct—suicide by a quadruped caused by disappointment?
J. W. BATCHELOR.
Odiham.

DRYING FLOWERS.—I shall be greatly obliged to any reader of "N. & Q." who can tell me any means of preserving the colours of flowers in drying them.
M. S.

DUNKIRK.—Do any monumental inscriptions still exist at Dunkirk to the numerous English who lived there from 1688 to 1793?
M. P.

ENGLISH COUNTY NEWSPAPERS.—Can any reader of "N. & Q." inform me where I can

[* There is an English translation of this work, entitled *Kamenski's Age of Peter the Great*, with notes and a preface, by Ivan Golovin. Lond. 12mo, 1851.—ED.]

inspect complete sets of the English county newspapers from their commencement to the present time, more particularly those for the counties of Kent and Surrey? I find in *The Universal British Directory* for 1790, mention of a public office for newspapers, kept by a "Mr. William Tayler, at No. 5, Warwick Square, Warwick Lane, London, where files of all Scotch, Irish, London, and English county newspapers are kept complete, and reference could be made to them. Mr. J. Poyntell was file-clerk." I should feel greatly obliged if any reader can inform me who now possesses the above collection, as I find that the collection of county newspapers in the British Museum is very imperfect, particularly for Kent and Surrey.
J. R. D.

PRINCE EUGENE OF SAVOY.—A volume entitled *The Life and Military Actions of Prince Eugene of Savoy, with an Account of his Death and Funeral*, was published in Dublin, in 1737, by subscription, and with a dedication to Lieut.-General Wade. It is a highly creditable specimen of Irish typography. May I ask you to give me the author's name?
ABHBA.

[The first edition was published in London, 8vo, 1735.]

IVAN THE FOURTH.—What became of the brothers and sisters of the unfortunate Ivan IV., Emperor of Russia, murdered in 1764? When, and where did they die? And did any of them marry and leave issue?

CHARLES F. S. WARREN.

LOED HOPTON.—Will you kindly inform me where I can find a life of Sir Ralph Hopton, who was one of the best of King Charles's Generals during the civil war? I want particularly an account of his military career from 1643 to 1645. I have already consulted Clarendon and Lloyd's *Memoirs*, &c., but they do not furnish what I require.
J. E. B.

MIDDLE-PASSING.—

"With that came the eleven kings; and there was Sir Griflet put to the earth, horse and man, and Lucas the Butler, horse and man, by King Grandegors and King Idres, and King Agusance. Then waxed the middle-passing hard on both parties," 1634 ed. of 1485.—*Malory's Arthur*, part II. chap. xii. p. 24.

Does this mean the critical main-tug and tussle of a battle? Can any correspondent furnish another example of the word?

J. D. CAMPBELL.

MORGANATIC.—According to the statement of A. S. A. (3rd S. v. 348), Sophia Dorothea, of Zelle, was not a princess by birth; being merely the issue of a morganatic marriage. If so, how could she be married to Prince George of Hanover, otherwise than morganatically? Was it in her right, or in his own, that in 1705 her husband—at that time Elector—succeeded to the dukedom of Zelle?
MELATES.

following record of a curious old custom that throws some light on the expression :—

"THE MANOR OF ARDEN. — On the 26th ult. Charles Tancred, Esq., the lord of this manor, revived the ancient custom of perambulating the boundaries. Flags and banners were carried, and the bugle was sounded at each landmark. At one point, Arkdale Head, according to the old records and usage, a threepenny hatchet was thrown by one of the tenants, and the boundary there was fixed where it fell. This ceremony had not been before observed for twenty-eight years."

Does this curious free-and-easy custom exist elsewhere ?

G. H. OF S.

DANIEL VOSTER AND JOHN GOUGH.—Some information regarding the biography of these two authors of works on arithmetic, used during the end of the last, and the first quarter of the present century, as school class-books, will be acceptable. Was Gough an Irishman ? The works of both authors, I believe, have been superseded by what is termed shorter and better methods ; but if so, those men certainly laid the foundation-stone upon which the building has been erected. And my want is for an historical purpose—an appeal of this sort is never made in vain in "N. & Q." S. REDMOND.

Liverpool.

UNIVERSITY HOODS. — Will any of your correspondents inform me at what period the scarlet and white hoods, now worn by Masters of Arts of Oxford and Cambridge respectively, came into use, and whether any reason can be assigned for the choice of those particular and distinctive colours ?

E. H. A.

WILLIAM WATSON, LL.D., AND THE AUTHORSHIP OF "THE CLERGYMAN'S LAW." — William Watson, of Pidlington, Oxfordshire, son of the Rev. Joab Watson, after being educated for five years at Oakham school, under Mr. Fryer, was admitted a sizar of St. John's College, Cambridge, June 7, 1655, æt. 18, proceeded B.A. 1658-9, and commenced M.A. 1662. He became rector of Old Romney, Kent, April 6, 1670, was created LL.D. 1673, and died 1689-90, æt. 51. He was also Dean of Battel, but we know not when he was appointed. In 1701 there appeared a folio volume with this title :—

"The Clergy-Man's Law: or the Complete Incumbent, collected from the 39 Articles, Canons, Proclamations, Decrees in Chancery and Exchequer, as also from all Acts of Parliament, and Common-Law Cases, relating to the Church and Clergy of England; digested under proper Heads, for the Benefit of Patrons of Churches and the Parochial Clergy. And will be useful to all Students and Practitioners of the Law. By William Watson, LL.D., late Dean of Battel."

Worrall (*Bibl. Leg. Angliæ*, 65) states that the *Clergyman's Law* was not written by Dr. Watson, but by Mr. Place of York, and this is repeated by Watt, and Lowndes. Worrall cites an observation of Mr. Justice Denison, in Burrow's *Reports*, i. 307 (it should be 315), also Wilson's *Reports*,

ii. 195, where the real author is said to have been Mr. Place of Gray's Inn. We cannot doubt that the work was substantially written by Dr. Watson, although probably Mr. Place revised, corrected, and arranged it for publication. We take it that the object of Mr. Justice Denison was not to depreciate Dr. Watson, but to show that the work had had the sanction of a practising lawyer.

We are desirous of obtaining information respecting Mr. Place. There were other editions of *The Clergyman's Law* revised and amplified from time to time. Our remarks, of course, apply only to the first edition.

C. H. & THOMPSON COOPER.

Cambridge.

Queries with Answers.

THE LORD'S PRAYER.—The trimestral reading of the sixth chapter of Saint Matthew's Gospel, as the second Morning Lesson happening on Sunday last, brought to my mind a custom which I have sometimes in my long life — eighty-seven years—noted, once, I think, in Worcester. When the reader came to the Saviour's liturgic precept, "After this manner, therefore, pray ye :—Our Father," the congregation arose from their seats, and kneeled during its repetition. Solemn as is the *Oratio Dominica* on all occasions and in all places, for the combined sake of its language and of its authorship, the seldomness of this especial occasion gave it a solemnity which none who have not witnessed it can imagine.

Will any correspondents of "N. & Q." mention the churches in which they have seen it ?

E. L. S.

[We do not find that the rubric of the Book of Common Prayer says a word about sitting ; standing and kneeling being the only postures expressly recognised. The clergy still stand to receive the charge of their Bishop or other ecclesiastical superior. However, as sitting during Divine service has been claimed in recent times as an indulgence (not only by invalided and aged persons), but by the greater part of the congregation, it is customary in many churches to rise when the Lord's Prayer comes in the course of the Lessons, though, of course, it is only read, as it were, historically, as a part of a narrative. On our Lord's graciously saying to his disciples, "When ye pray, say Our Father," &c., he was using a bidding prayer, and the disciples listened ; but neither Jesus nor his followers could be said to pray during the repetition of the words of the prayer *at that time*. Hence the custom noticed by our correspondent of kneeling when this prayer is read in the Lessons, is, we conceive, not a correct one.]

JAMES GRAHAM. — About eighty years ago, there was a *soi-disant* physician, one James Graham, who established himself in Pall-Mall, and

explain the meaning and derivation of these words? A. B. Y. Z.

[In the *Etymons of English Words*, by John Thomson, Edinb. 4to, 1826, it is stated that "Tag, Rag, and Bobtail, were three denominations of ignoble dogs." The phrase, as applied colloquially to the common people, is noticed in Todd's *Johnson* and in Nares's *Glossary*. In Ozell's *Rabelais*, iv. 221, it is "Shag, rag, and bobtail."]

ARABELLA FERMOR.—Who were the parents of Mrs. Arabella Fermor, the heroine of Pope's *Rape of the Lock*? M. P.

[Mr. Carruthers (Pope's *Works*, ed. 1858, i. 224) states that Arabella Fermor, Pope's Belinda, was the daughter of James Fermor, Esq., of Tusmore, co. Oxford, who married Mary, daughter of Sir Robert Throckmorton, of Weston Underwood, Bucks. This, however, does not agree with the pedigree of the Fermor family, drawn up by a descendant, and printed in the *Gent.'s Mag.*, vol. xcvi. pt. i. p. 580, where we read that Arabella was the daughter of Henry Fermor, Esq., of Tusmore, who married Ellen, daughter and co-heir of Sir George Browne, K.B.]

Replies.

SIGNET RING FORMERLY ATTRIBUTED TO MARY, QUEEN OF SCOTS.

(3rd S. iv. 396, 418.)

When, on the 14th of November last, I submitted a query concerning the above, I was not aware that it had been noticed before in this work, (for I find that the allusion to it to which I referred had appeared in *The Times*,) or that it had formed a topic of discussion at meetings of the British Archæological Association. Nor, consequently, was I aware that its true origin had been ascertained. Of this I was first apprised by the reply of M. D. herein on Nov. 21. Since that time, I have sought and obtained the advantage of private communications from the correspondent under that signature, from H. Syer Cuming, Esq., to whose discovery of the indicative monogram ("M.-H.") he refers, and from G. Vere Irving, Esq., who also had engaged in the previous investigations; with the perusal of reports of which, in the *Journals of the British Archæological Association* for March 1855, and Sept. 1861, I have been favoured.

Thus furnished with additional intelligence on the subject, and having, moreover, made fresh inquiry among members of the Buchan family, I beg leave to offer a few remarks in rejoinder to the various obliging answers which my question in "N. & Q." has elicited.

With respect to that which is generally acknowledged to have been the original of all the lozenge-shaped signets of this character, (said to be now in the possession of Cardinal Wiseman,) I have

been confirmed in my statement that it was carefully preserved by David Stewart, Earl of Buchan, as having belonged to the Scottish queen, and as having been presented by her majesty to some ancestor of his. Indeed, his lordship showed the trinket to myself as such; together with an old tortoise-shell comb, and other reputed Marian relics, at Dryburgh Abbey, in 1827, about a year before his death. My own ring, too, had been given as its *fac-simile*, and under that description, by the earl to a lady who gave it to me; but whether it was a modern imitation, (its *seal* is somewhat larger,) or a supposed co-original, I have never exactly learnt.

I was correct likewise, I am assured, in my assertion that Lord Buchan's signet had been lost to his representatives for many years, (though not for so many as I intimated,) without having been accounted for by any known gift, bequest, or "sale," authorised by his lordship, or by his immediate successor to the title, into whose hands it never came.

It is singular, indeed, that the founder of the Society of Antiquaries in Scotland should have been mistaken in this instance. Nevertheless, there seems no room for doubt that Mr. Cumming has demonstrated the insignia and lettering of this seal to have been those of Queen Henrietta-Maria, consort of King Charles I.; and in this conclusion Mr. Irving, who had previously ascribed it to Mary of Modena, consort of James II., fully coincides. The hypothesis, which has sometimes been suggested, that "H.-M." may stand for Henry (Darnley) and Mary (Stuart,) even if the adoption of the Irish harp into the royal arms were synchronical, cannot hold good; as, in that case, there would have been two Rs ("R. R.") on the sinister.

The question then arises, as regards its originality, whether there is any likelihood of such a token of her royal favour having been conferred by this queen (who, it is known, had many such "pledges" made, to different set patterns,) upon an ancestor of Lord Buchan. And a not improbable solution of it is to be found in the circumstance that Sir James Erskine, second son of the Lord Treasurer Mar, who became sixth Earl of Buchan through marriage with the heiress of that dignity, was, says Douglas, "highly esteemed by James VI. and Charles I., who appointed him one of the lords of his bedchamber; and, being a great favourite at court, lived most of his time in England." This earl besides had, in his youth, been despatched by King James, with the Duke of Buckingham, in attendance upon Prince Charles on the occasion of his journey into Spain for the purpose of wooing the Infanta; when, Paris having been taken in their way, the foundation of the prince's marriage with the beautiful daughter of France was laid. It appears, therefore, by no

means improbable that an early acquaintance of the queen with the earl (whose grandmother, the Duchess of Lennox, was of a noble French family) resulted from this incident; that her majesty, in consequence, may have afterwards thus personally distinguished him in England; and that her signet ring was transmitted from him, as an heir-loom, down to his collateral descendant David Stewart, eleventh earl.

There have been, I find, various imitations in glass, of different sizes, of the seal of the ring in question: all of which have, I believe, been traced to an impression from Lord Buchan's, which many years ago fell into the hands of an eminent seal engraver in Edinburgh. These, of which I have obtained a sample, are still sold there in boxes, labelled — "The Signet of Mary, Queen of Scots, from a Ring in the possession of the late Earl of Buchan;" which renders it the more desirable that the history of their prototype should be cleared up as far as is now practicable. Possibly some persons of an older generation than those now treating of this subject may yet survive in Scotland who might be able to throw additional light upon it.

Of other, always undoubted and oval-faced seals of Queen Henrietta-Maria, (of which I have received beautiful impressions by the courtesy of my recent correspondents,) it is not my province to make mention farther than to intimate that I am aware of their existence. Of one of these, however, in sapphire and gold, belonging to Miss Hartshorne of Holdenby Rectory, the matrix is about the same diminutive size, and as exquisitely engraved as that of the Buchan signet; and has the same monogram, though but faintly defined, and the "R." on their respective sides.

T. A. H.

PEDIGREE.

(3rd S. v. 459.)

A full answer to the query of K. R. C. would fill many pages of "N. & Q." I will, however, endeavour to answer it as shortly as I can. Lord St. Leonards, in his *Vendors and Purchasers* (10th edit. vol. ii. p. 76), observes, that every link in the chain of the pedigree should be proved: as the marriage of the parents, and the baptism of the son, and the certificate of the burial of the father, or the probate of his will, or letters of administration to him, in order to prove the son's right to an estate by descent from his father; and when she was dowable, proof of the mother's burial and the discharge of her arrears of dower, if recently dead, should be required; and inquiry should be made after any settlement executed by either father or son. The proof of failure of issue of an elder branch, as of a first son, is often slight and

depending upon affidavits; but weight may be given to such evidence, where the possession of the estate has gone with the pedigree produced. The fact of a birth, marriage, or death, which took place in and since the year 1837, may be proved by a certified extract from the General Register at Somerset House, established by statute 6 and 7 William IV. c. 86; and by statutory declarations (which have superseded affidavits) as to the identity of the parties.

I may add, that if the before-mentioned means of evidence should fail, entries in family books by members of the family, monumental inscriptions, coffin plates, old statements of pedigree, and even a pedigree preserved in the family library, or hung up in the mansion, and also statutory declarations by members of the family, are admitted as evidence to prove a pedigree, though such evidence is inadmissible, if it be not made "ante litem motam,"—that is, if it be made during existing, or with a view to anticipated litigation or controversy, involving the point in question. For more minute information on the proof of pedigrees, I refer K. R. C. to that section of Lord St. Leonards's work, which relates to perusing abstracts of title; and also to chapter viii. of the second edition of Dart's *Vendors and Purchasers*.

W. J. TILL.

Croydon.

Your correspondent's query—"What evidence is accepted as proof in a pedigree?"—cannot well be answered without a particular statement of a case in point. However, a general answer will perhaps be found in the following notes from law books:—

The oral, or written declarations of the deceased members of the family, are admissible to prove a pedigree. Old statements of pedigree are held admissible on account of their public exposure to, and recognition by, the family; even although they cannot be distinctly attributed to any particular member of it. Pedigrees hung up in a family mansion, or preserved in the family library, are admissible. A pedigree presented by a third person to a member of the family, and recognised by him, is admissible in proof of the relationship of persons therein described as living, and who might be presumed to be personally known to him; even although the general pedigree is inadmissible by reason of its purporting to be collected from registers, wills, monumental inscriptions, family records, and history. The declarations in a pedigree, so far as they relate to persons presumably known to the party making them, are admitted as evidence; upon the principle, that they are the natural effusions of a party who must know the truth, and who records it upon an occasion when the mind stands in an even position, without any temptation to exceed

or fall short of the truth. Pedigree evidence is generally inadmissible if made during existing, or with a view to anticipated litigation or controversy, involving the point in question.

A pedigree, deduced from the Heralds' Visitation books, and drawn up by a herald, is not evidence: so a written pedigree, purporting to be made by one of the family, and entered in the heralds' books, is not evidence.

EDWARD J. WOOD.

MEANING OF THE WORD "SELAH."

(3rd S. v. 433.)

This is well called by CANON DALTON a "hopeless subject." St. Jerome, with all his knowledge and opportunities, is uncertain and unsatisfactory. He adopts, in the Psalms, the *eis τέλος* of the Septuagint, and renders it "in finem;" but when he comes to the same word, in Habaccuc iii. 3, he follows the *ἀεὶ* of Aquila, and translates it by "semper." He refers it, in the Psalms, to Christ: "In finem, id est, in Christo, *Finis enim legis Christus.*" In Habaccuc, he merely says that the Septuagint translate it by "*διὰ παντός*, et nos posuimus, *semper.*" St. John Chrysostom and St. Gregory of Nyssa suppose the word to indicate some extraordinary emotion of the Psalmist, or inspired writer, at certain passages. Eugubinus understands it to be used something like Amen, meaning *certainly, truly, or always.* Lorinus thinks it directs repetition by a second choir. Eusebius supposes it to direct cessation on the part of one, and commencement by another. Genebrardus and others regard it as a note of exclamation and attention, exciting to more careful consideration of what is sung: and Cornelius à Lapide thus paraphrases the word "Selah" in Habaccuc: "Attendite, expendite, stupete, celebrate jugiter hanc Dei excelsi in nos dignationem et beneficentiam."

Perhaps the occurrence of this word "Selah," in the canticle of Habaccuc, has hardly received due consideration, in attempts to determine its meaning. Yet its introduction there would seem to throw great light upon its appearance in the Psalms. If it were an admonition to increased attention, and elevation of the mind and heart, it would be difficult to account for its never appearing in so many sublime passages in other books of Holy Scripture. The prayer, or canticle of Habaccuc, being intended to be sung like a psalm, the word "Selah" is introduced there likewise; and the legitimate inference will be, that it is some musical direction, the meaning of which is now hopelessly lost.

This solution has been already pointed out in "N. & Q." (1st S. ix. 423, and x. 36), and, as I think, very satisfactorily. The writer at the

second reference mentions that Jackson of Exeter, when composing an anthem for the opening verses of the prayer of Habaccuc, considered the word as an exclamation of praise, and set it to music accordingly; but he assigns strong reasons for the opinion generally adopted, that it was a mere direction to the musicians, having no immediate reference to the sacred text.

F. C. H.

THE MISS HORNECKS.

(3rd S. v. 458.)

The J. M. of this query is, I presume, the same who asks other questions in the second column of the same page. He will find one of these incidentally answered below. As far as my knowledge of his works extends, Sir Joshua painted six portraits of the Horneck family:

1. Captain W. Kane Horneck, Royal Engineers, the father. This is a small picture, and was painted before Sir Joshua went to Italy. It is engraved in little by S. W. Reynolds.

2. Mrs. Hannah Horneck, the mother, sitting; her left hand to her face, leaning on a book; veil from the head over the shoulders; hair to the waist. It was engraved by M^r Ardell, without name of subject, and immediately afterwards pirated by Purcell. The spurious plate shows the whole of the right hand, the genuine, only a small portion of it. Under one of these plates (I am not sure which), the lettering "Plymouth Beauty" was afterwards inserted. The test of the hand will tell J. M. whether his print is engraved by M^r Ardell or Purcell.

3. Miss Katherine Horneck, the elder daughter. She is the "Little Comedy" of Goldsmith, and married Henry Bunbury, the caricaturist. The present Sir Charles Bunbury, Bart., is her grandson. It is beautifully engraved on a large scale by James Watson, 1778. The prints are lettered "Mrs. Bunbury."

4. Miss Mary Horneck, the younger daughter. She is the "Jessamy Bride" of Goldsmith, and married Colonel Gwyn. She died so recently as 1840, at the great age of ninety-two. Sir Joshua painted her, seated in oriental fashion, and retained the painting in his own studio till his death, bequeathing "to Mrs. Gwyn her own picture with a turban." It is most beautifully engraved on a large scale by Dunkarton. The face, in a fine proof, is exquisitely refined and pretty, and sweet in expression; and no fault can be found, except with the right hand, which is ill-drawn and doughy. The prints are lettered "Miss Horneck."

5. The two sisters, in profile, in one chalk drawing. It has been engraved by S. W. Reynolds, on a scale somewhat larger than the rest of

his series. It is not included in the 300 sold by Mr. Bohn.

G. Master Charles Bunbury, eldest son of Katharine Horneck. This picture, like No. 4, was retained by Sir Joshua, and left in his will to the mother. "To Mrs. Bunbury, her son's picture." It is engraved in large, by Howard, in a style of unrivalled brightness and richness of colour. The possessor of fine proofs of numbers 2, 3, 4, and 6, is a man to be envied. The whole of the six paintings are still in the hands of the Bunbury family, and long may they remain unscattered.

I can find no mention of a portrait of their brother, "the Captain in Lace," who, however, seems to have been in every respect worthy of his sisters—those two lovely Devonshire girls, who had the singular fortune to be loved by Burke, painted by Reynolds, and sung by Goldsmith. CHITTELDROOG.

CRANCELIN: ARMS OF PRINCE ALBERT.

(3rd S. v. 457.)

The *Nouveau Traité de Blason* says enough, but reckons on his readers understanding a word which is not to be seen everywhere. I cannot find *crancelin* in Menestrier, for instance, *Méthode du Blason*, 1688. Berry gives an entirely wrong blazon. I gave a short account of the Saxony arms on pp. 384, 385 of the third volume of the present series of "N. & Q.," which I think will answer the larger part of A. A.'s query. The word *crancelin* is explained by Richelet to be—"Terme de blason, on apelle." In Richelet's time they affected to leave out the second of two consonants: "ainsi une portion de couronne, posée en bande à travers d'un ecu, et qui se termine a ses deux extremitéz." He gives no derivation of the word. But Ginanni says:—

"Crancellino. Fran. *Crancelin*; Lat. *Mitella Rutacea*. Egli è una mezza corona posta in banda. La parola Francese *Crancelin* deriva dall' Alemanna *Krenslin*, che significa una piccola corona, o Ghirlanda di fiori."

D. P.

Stuarts Lodge, Malvern Wells.

"Crown of rue. The ancient arms of the Dukedom of Saxony were Barry of eight, or and sable. The bend was added by the Emperor Frederic Barbarossa, when he confirmed the dukedom to Bernard of Anhalt, who, desiring some mark to distinguish him from the dukes of the former house, the emperor took a chaplet of rue which he had upon his head, and threw it across the shield. These are the paternal arms of his R.H. Prince Albert. The bearing is sometimes called a *ducal coronet in bend*, and sometimes, more properly, a *bend arches coronetty*. Its tincture in the arms above-named is vert."—Parker's *Glossary of Terms used in British Heraldry*, p. 108, article "Crown."

The word *crancelin* does not occur in Parker, nor is it to be found in N. Bailey, *Φιλολόγος*.

ΒΡΟΟΚΤΟΡΡΕ.

"He beareth Or, a Bend *Archés Coronetty* on a top side Gules. Some say Having the higher in *Coronett-waves*. *Morgan lib. 8 fo. 89*, termeth this *Coronett in Bend*, but he should then have said (*extended in Bend*) because it reacheth from side to side of the shield.

"Barry of 10 [or], and 7 [sa.], such a Bend [vert] born by *Peter of Savoy, Duke of Saxony*.

"A a Fesse 8 the like O born by *Van Wageningen*."—Randle Holme's *Academy of Armory*, 1, 4, 48, p. 82.

DAVID GAN.

Crancelin is, of course, from the German *Kranzlein*. (*Vide* Spener, "*Prolegomena Insig. Dom. Saxon.*" in his *Pars Specialis Operis Heraldici*.)

The origin of the bearing is briefly this:—When the Emperor Barbarossa conferred the Dukedom of Saxony upon Bernhard, Count of Assan, the newly-created duke desired the emperor to give him also an addition to his arms, by which he might be distinguished from the other members of his family who bore: Barry of ten or and a. Whereupon the emperor, taking off the garland of rue which he wore upon his head, threw it obliquely across the shield of the duke.

The fullest and best accounts of the Saxony arms with which I am acquainted, are those in Spener, to which I referred above; and in Triera, *Einsichtung zu der Wapenkunst* (p. 271), under the head of "Wapen des Königs in Pohlen."

J. WOODWARD.

New Shoreham.

MODEL OF EDINBURGH (3rd S. v. 116.)—In reply to the inquiries of J. R. B., of which a professor in Edinburgh informed me only a few days since, I beg to intimate that the model of Edinburgh which J. R. B. saw some years since has been exhibited with great success in Edinburgh, Glasgow, and Manchester, not fewer than 100,000 persons having viewed it at each place.

It has been considerably enlarged, and is certainly the largest and most accurate that was ever made. It now covers a surface of 500 square feet, thereby including the city within the parliamentary limits, and has all the additions and improvements made to the year 1860 at great cost by a member of my family.

It is in my possession; if J. R. B. wishes to have any further communication, he will please address "Nisi Dominus frustra," Kaye's News Rooms, Brown Street, Manchester.

LADY MARKHAM (3rd S. v. 498.)—This lady was the third daughter of Sir John Harington, of Exton, Knt., by Lucy his wife, daughter of Sir William Sidney of Penshurst. Sir John Harington was created Lord Harington, of Exton, in 1603. He was tutor to the Princess Elizabeth, daughter of James II.; and a great friendship subsisted between Prince Henry and his only son Lord

Harington, who died *s. p.* in 1613. Donne wrote an elegy on this young man. Bridget Harington was born in 1579; married Sir Anthony Markham, of Sedgebrook, Bart., and was Lady of the Bedchamber to Queen Anne of Denmark. Sir Anthony Markham died in 1604, and Lady Markham May 10, 1609. The parish register of Twickenham shows that she was on a visit to her sister, "Lucie, Countess of Bedford."

"The Ladie Bridget Markham, who dyed in the Ladie of Bedford's House in the Park, was interred May 19th, 1609."

A very long epitaph is on her tomb, which I suppose may still be seen on the south wall of Twickenham church, under the gallery.

This Lady Markham was the mother of Sir Robert Markham of Sedgebrook; who was a zealous Royalist, although his younger brother Henry did good service to the Parliamentarians.

M. P.

P.S. Lucie, Countess of Bedford, was a great benefactress of Donne; who seems to have received much pecuniary assistance from her in his troubles.

LADY ELIZABETH SPELMAN (3rd S. v. 482.)—The following pedigree shows the descent from the learned antiquary:—

Sir Henry Spelman, Knt., the famous antiquary, born 1582. High Sheriff of Norfolk, 1605. Burd. in Westminster Abbey, Oct. 24, 1641.

= Eleanor, dau. and coh. of John Le Strange, of Sedgeford, in Norfolk, Esq. Marrd. at Sedgeford, April 18, 1590. Bur. July 25, 1630, at the entrance of St. Benedict's, Westminster Abbey.

Clement Spelman, youngest son, Baron of the Exchequer, bap. Oct. 4, 1598, died 1679. Bur. in St. Dunstan's, Fleet Street.

= Martha, dau. and coh. of Francis Mason, Esq.

Henry Spelman, of Wickmere, ob. Nov. 19, 1698, æt. 88, *s. p.*

James Spelman =

Emma, da. of Sir William Bowles, of Berkshire.

William Spelman, of Wickmere, heir to his uncle Henry. He died 1713.

= Elizabeth, da. of the Lady Martha Carey, 2nd wife of John Earl of Middleton, and da. and h. of Henry Earl of Monmouth.

G. H. D.

QUOTATIONS WANTED (3rd S. v. 495, 496.)—MR. GANTILLON's last passage is the first line of the last stanza of Bishop Berkeley's celebrated and beautiful verses on the "Prospect of Planting Arts and Learning in America." They have often been called almost prophetic; though, just now, the vision is rather clouded over. See his *Works*, ed. 1820, iii. 233.

LYTTELTON.

"For me let hoary Fielding bite the ground,
So nobler Pickle stands superbly bound.

Who ever read 'the Regicide' but swore,
The author wrote as man ne'er wrote before."

See Churchill's "Apology addressed to the Critical Reviewers." Any life of Smollett or Churchill will explain why the lines were written.

P. W. TREFOLPEN.

"He set as sets the morning star, which goes
Not down behind the darkened west, nor hides," &c.

This is from Pollok's *Course of Time*. Not having the book at hand, I cannot give nearer particulars.

S. SHAW.

LOYALTY MEDALS (3rd S. v. 479.)—The quotation from the note to the *Diary of Sir Henry Slingsby* is given so incorrectly that it seems desirable to mention the mistakes. The words "Residvs," "Primmiana," "Belasyze" appear in the query of ANON, instead of *Residvis*, *Pimmiana*, and *Belasyse*, which are the words printed in the *Diary*. The following part of ANON's quotation must have surprised heraldic readers: "And it is remarkable that the baron coat is dimidiated, so that Scriven appears once at top, and once below barwise." Of course this would not be the result of dimidiating a coat of four quarters. But the statement of the note in the *Diary* is: "And it is remarkable that the baron coat is dimidiated, so that Scriven appears once at top, and *Slingsby* once below, barwise."

It is painful to reflect that Sir Henry Slingsby, one of the bravest and most incorruptible servants of the two kings Charles, should have been brought into peril of his life so late in Cromwell's life. That person survived Sir Henry's murder only three months. After his death such a sentence could scarcely have taken effect.

D. P.

Stuarts Lodge, Malvern Wells.

LITERARY PLAGIARISMS, ETC. (3rd S. v. 432.)—Allow me to refer MR. REDMOND to a pamphlet entitled *Literary Piracies, Plagiarisms, and Analogies*, Dublin, 1863. It contains the substance of two lectures delivered about twelve months since, by Stephen N. Elrington, Esq. (known to many as "S. N. E."), before the Booterstown Young Men's Christian Association; and it well deserves an attentive reading. Within the moderate compass of fifty-six pages, a large amount of useful and interesting information may be found. ABHBA.

LASCCELLS (3rd S. v. 400.)—In the pedigree of Ryther given in Whitaker's edition of Thoresby's *Leeds*, it is stated that Susanna, seventh daughter of Robert Ryther, Esq. of Belton, baptised in 1668, and sole executrix of her father's will in 1693, married — Lascells of Crowle, co. Lincoln. Perhaps this may be the lady, whose descent R. C. H. H. wishes to ascertain. Did John Lascells of Horncastle leave any descendants?

CLERICUS.

SIBBER: SIBBER SAUCES (3rd S. v. 460.)—The meaning of sibber sauces as "quieting sauces" would seem to arise from a mistake in the term. In the North Riding of Yorkshire, we have "sipper sauces" as applied to the condiments of the table, and which we understand to be those extra ingredients or compounds which give a t to the food, and are only slightly tasted, as

essences to fish and such like. Further, we often hear it said in the case of an invitation to dinner, "we can give you a plain meal, but no sipper sauces," none of those luxuries found at a "regular spread." Also, in the way of taking physic, the patient here is told to swallow the potion without "sippering" or sipping at it, that is, without tasting it slightly, as people are apt to do while making the effort to bolt it. G.

Whitby.

HERALDIC QUERY (3rd S. v. 478.) — The coats about which MR. W. J. BERNHARD SMITH inquires, are — 1. Hill of Hales, Norfolk. This is figured on p. 410 of Guillim, ed. 1724. 2. The lady's coat is Graham, as borne by the Duke of Montrose, the Grahams of Norton Conyers, and Netherby. Should this reply enable MR. SMITH to identify the date of the match and the persons, a note in "N. & Q." from him would much oblige me. D. F.

Stuarts Lodge, Malvern Wells.

SEPTUAGINT (3rd S. v. 419, 470.) — MR. BUCKTON will much oblige if he will read *An Enquiry into the Present State of the Septuagint Version of the Old Testament*, by the Rev. Dr. Henry Owen, F.R.S., Rector of St. Olave, Hart Street, 1769. It is a duodecimo, 180 pp. Its perusal will prove that he was well qualified to pronounce an opinion. The book is a remarkable one; and I desire to know if his charges of wilful corruption by the Jews were ever attempted to be disproved.

NEWINGTONENSIS.

MARROW-BONES AND CLEAVERS (3rd S. v. 356.) The custom mentioned by your correspondent H. S. was of frequent, if not constant occurrence, in the early part of this century. I was married in London in the year 1815; and, on our return from church, a card was sent in, to the best of my recollection, nearly identical with that quoted by H. S., but this postscript was added: "Having our Books of Presidents to Show." There was also an intimation that the marrow-bones and cleavers were in readiness, and would play if required.

Few persons refused the gratuity (about five shillings) in order to escape what would have been an annoyance to themselves and neighbours. My wife remembers the rough music, as it was called, playing occasionally for two days in a street in her neighbourhood, and causing a great disturbance: this must have been between fifty and sixty years ago.

The marrow bones and cleavers were played, a few years since, in the town where I reside; but I have not heard of another instance, and, as the bridegroom was a butcher, perhaps it was only a professional welcome. H. E. R.

DOCTOR SLOP (3rd S. v. 414, 415.) Your correspondent JAYDEE will find, in Atkinson's *Medical*

Bibliography (p. 304, London, 1834), some remarks upon Dr. Burton; among which, he is commended for "his intimate acquaintance with all the esteemed writers of his day" upon the subjects of which he wrote; and his *Essay on Midwifery*, spoken of as "a most learned and masterly work." The plates which illustrate this work were, it is thought, taken from drawings made by Stubbs, the famous horse-painter.

R. W. F.

MARK OF THOR'S HAMMER (3rd S. v. 458.) — Permit a descendant of Thor or Thora (Hampson's *Medii Ævi Kalendarium*, vol. ii. p. 375) to say that the fylfot or "Son word" will be found figured as an heraldic emblem in Bostell, p. 40, fig. 143. It will also be found in Sabine Baring Gould's *Iceland*, p. 299, where he writes, "We were shown the stone in the tu'n of Thorfathr. The only marks on it were two: the first is certainly (says Mr. Gould) Thor's hammer, the second a magical character." I say it is the Digamma, hence your correspondent calls it the "Gammadion." This Digamma, in the classics, has, as is well known, three forms, and they stand each for the figure six in Greek numeric power. But if we turn to Godfrey Higgins, we find that acute philologue referring the same to its analogous letter in Hebrew, the great conjunction or letter vau. I will not occupy your valuable space further, but if A. A. feels any thirst for further information, I shall only be too happy to show him the power of the Digamma, *alias* Thor's hammer, in more than one way.

LE CHEVALIER AU CIGNE.

87, Hartow Road, W.

SUTTON-COLDFIELD (3rd S. v. 379.) — These words (of Henry VIII.'s charter) have been time immemorial the name of the place. They are taken from the "Coldfield," which, with the "Chase," were royal hunting grounds in the reign of King John, and probably earlier also.

ESTR.

D'ABRICHCOURT FAMILY (3rd S. v. 408.) — A family of this name (spelled *Dabridgecourt*) was famous in Warwickshire (Solihull and Knowle) in the sixteenth century. See Dugdale, *passim*.

ESTR.

"THE DUBLIN UNIVERSITY REVIEW" (3rd S. v. 343, 447.) — For the information of your correspondent, and in reply to his request, I beg to state that the *second* vol. of this Review is in my possession, and is entitled, "*The Dublin University Review*, New Series, Vol. I., January to November, 1834. Dublin: R. Milliken & Son, Grafton Street," pp. 514. After the title-page follows "Contents of No. V.," and then "Contents of No. II., New Series." As there are only these two numbers in the volume, and as on the first page of

each, the Review is styled a "*Quarterly Magazine*." I at first thought they had been respectively published in January and in April, 1834, but on examination I found that this was not the case. No date is attached to these numbers (though the first four were dated in the Table of Contents), but, from dates afforded by the "*University and Literary Intelligencer*" appended to each, I find that No. V. must have been published on the 1st of May or June, and the last number in November; so that these two numbers really covered the year 1834, as the title-page declared. Mr. Cæsar Otway was the editor of this magazine in its quarterly form, and the Rev. Charles S. Stamford was the first editor of the monthly serial which followed. This periodical is interesting, not only from the valuable matter contained in its *earlier* numbers, but from its being the only magazine which has ever succeeded in Ireland.

EIRIONNACH.

CARY FAMILY (3rd S. v. 398, 468.)—If MELETES will refer to my query upon this subject he will observe that the particulars given were derived from a single source, viz. the papers supporting the claim of William Ferdinand Cary to the peerage of Hunsdon. What the precise value of this source may be I cannot at present pretend to say, but the little experience which I have had in genealogical investigations has rendered me very reluctant to accept *any* statement unsupported by evidence.

Perhaps I ought to have mentioned that the above W. F. Cary succeeded his cousin, Robert Cary (seventh Lord Hunsdon), who, till his elevation to the peerage, had followed the trade of a weaver in Holland. He died unmarried in 1702; and I see that Banks (*Baronia Anglica Concentrata*, ii. 197), after mentioning this fact, adds:—

"The heir, who may be now extant, not improbably may be in a situation of life not superior, and equally unaware of the rank to which he has a right."

Your correspondent rightly says, the "question still remains—was Sir Robert the only son of (Sir) Edmund?" If the following extract from Lysons's *Cambridgeshire* be true, it would appear that he was not:—

"In 1632 it was the property of Valentine Cary, Bishop of Exeter, whose *nephew*, Ernestus Cary, sold it in 1646 to the family of Ventris."—Page 250, "Great Shelford."

This Bishop Cary seems to have puzzled Prince, who claims him as a "worthy of Devon," though he admits that he is said to have been born in Northumberland.

C. J. ROBINSON.

ARISTOTLE'S POLITICS (3rd S. v. 475.)—Mr. Lewes needs no defender; but I suspect Mr. BUCKTON is in some confusion. I am not indeed aware from what source Mr. Lewes has derived his statement that Aristotle described 255 constitutions; and I agree that it is inaccurate to

describe the extant Treatise on Politics as a *little* one.

But on the other hand, I do not suppose Mr. Lewes meant literally that Arnold had "committed to memory" that treatise, or any part of it, but only that he was quite familiar with it.

I wish, however, to refer Mr. BUCKTON and your readers to the end of the preface to the third volume of Arnold's *Thucydides* (pp. xx. xxi.), which will show what Mr. Lewes seems to refer to. Aristotle certainly does not *give* 255 "outlines." The words which Mr. BUCKTON quotes show that those outlines were in works now lost. What Arnold says is this:—

"Even in Europe and America it would not be easy to collect such a treasure of experience as the constitutions of '153' commonwealths along the various coasts of the Mediterranean offered to Aristotle So rich was the experience which Aristotle enjoyed, but which to us is only attainable mediately and imperfectly through his other writings: his own record of all these commonwealths having unhappily perished."

LYTTELTON.

SUCCESSION THROUGH THE MOTHER (3rd S. v. 459.)—FIAT JUSTITIA seems ignorant of the provisions of the statute 18 Victoria, chap. xxiii.; for which improvement in the law of Scotland, and others of a valuable kind, the country is indebted to Mr. Dunlop, M.P. for Greenock. I quote the words of sections 4 and 5:—

"4. When an intestate, dying without leaving issue whose father has predeceased him, shall be survived by his mother, she shall have right to one-third of his moveable (i. e. *personal*) estate in preference to his brothers and sisters, or their descendants, or other next of kin of such intestate."

"5. Where an intestate, dying without leaving issue, whose father and mother have both predeceased him, shall not leave any brother or sister, german or consanguinean, nor any descendants of a brother or sister, german or consanguinean, but shall leave brothers and sisters uterine, or a brother or sister uterine, or any descendants of a brother or sister uterine, such brothers and sisters uterine, and such descendants in place of their predeceasing parent shall have right to one half of his moveable estate."

G.

Edinburgh.

MISQUOTATIONS BY GREAT AUTHORITIES (3rd S. v. 454.)—I am afraid that no efforts of "N. & Q." can prevent occasional misquotations by great authorities—occasional noddings of Homers; but cannot something be said to open the eyes of the world to the cruel wrong done, in invariably attributing the parentage of one saying to a lady in this respect at least perfectly innocent?

Why in the name of fortune is it, that the sentiment—"Comparisons are odorous"—is always given to Mrs. Malaprop, as it is by newspaper writers (who are the people fondest of this useful and hardworked quotation) of every degree, and without exception? I met with an amusing instance of this the other day in *The Guardian*—

a paper of which the writers are of very unequal merit certainly, but none of them usually ignorant of common English literature. The contributor of a column of gossip wrote, as it is the habit of such contributors to write: "But 'comparisons are odorous,' as Mrs. Malaprop says." Some correspondent, chivalrous enough to attempt the hopeless enterprise, wrote to call attention to the misquotation; whereupon the writer, in a next week's erratum, attributes the saying to its true author—the sapient Dogberry; and asserted that, what Mrs. Malaprop does say, is—"No comparisons, Miss; comparisons don't become a young woman." In the course of the following week, he apparently discovered that he had not yet done full justice, and had totally missed the point of what Sheridan wrote; and in a still farther erratum he gets right at last, by quoting Mrs. Malaprop correctly, as saying: "No caparisons, Miss; caparisons don't become a young woman." So that, to set the poor lady completely right, even with an author willing to make handsome reparation, was as difficult as driving a joke into a Scotch head is said to be. And after all my mind misgives me, that the next time I see the quotation made use of in a smart article, in what newspaper soever, it will stand as it always has stood: "Comparisons are odorous," as Mrs. Malaprop says." C. A. L.

MARRIAGE BEFORE A JUSTICE OF THE PEACE (3rd S. v. 400, 469.)—The following notice of such marriages is extracted from a *History of the Parochial Church of Burnley*, by T. T. Wilkinson, F.R.A.S., Member of the Literary and Philosophical Society of Manchester, &c., &c., 1856. The Rev. Henry Morris, an "able and orthodox divine," was incumbent of Burnley from A.D. 1640 to A.D. 1653. On September 20, 1653, he was "chosen by the inhabitants and householders of the parish to be their Registrar;" and their selection was approved by "Richard Shuttleworth [of Gawthorpe], and John Starkie [of Huntroyde]," two of the resident magistrates for the district. In the capacity of registrar, Mr. Morris—

"appears as *witness* to several marriages before the 'Justices of the Peace;' and, at the close of the second entry of marriage, it is added in the register that publication of banns 'was first made in Burnley Church, on the Lord's Day, according to Act of Parliament.' Among the earliest of those who availed themselves of these opportunities, we find the names of 'Richard Pollard, of Habergham Eaves, Linen Weaver, and Alice Sagar, daughter of Oates Sagar, of Walshaw, Husbandman,' who were 'married by Richard Shuttleworth, Esq., of Gawthorpe, one of the Justices of the Peace within the County of Lancaster, this sixteenth of December, in the year of our Lord God, 1653.' The next twelve entries supply the names of John Starkie, Esq., of Huntroyde; William Farrar, Esq., of Heywood; Lawrence Rawsthorne, Esq., of New Hall; Randle Sharples, Esq., of Blackburn; as Justices of the Peace officiating at marriages. Nor did the poorer classes alone avail themselves

of the services of the Justices; for about the same time 'George Halstead, of Bank House, and Elizabeth Belsall, of Extwistle,' also, 'Peter Ormerode, of Ormerode, Yeman, and Susan Barcroft, daughter of Thomas Barcroft, Gentleman,' were united by the same means; 'in the presence of me, Henry Morris, Minister.' Throughout the whole of these extracts, it is curious to observe the careful distinction which is preserved between the *Gentlemen* and the *Esquires*. The latter title is exclusively applied to members of the highest families in the neighbourhood, whilst the former is the common designation of those belonging to the inferior gentry."—Pp. 45—46.

W.

SENTENCES CONTAINING BUT ONE VOWEL (3rd S. v. 419.)—I have heard octogenarians say that, in the good old days, when supper was a social and a jovial meal, it was customary among the young people, in addition to composing charades and rebuses, to try to invent sentences containing only one vowel; and then to puzzle each other to decipher them by writing down the vowel only at certain distances, filling up the required number of consonants by so many dots.

I quote from memory a sentence from a manuscript book of charades and puzzles, dated about 1799; and could I at this moment lay my hand on the book, might perhaps find others of a like nature:—

"Persevere ye perfect men,
Ever keep these precepts ten."

Doubtless, at the time the thing was in vogue, there were hundreds of sentences known, containing only one vowel in each; and it would not now be difficult for any one of ordinary ingenuity to string a whole paragraph together for himself. For instance, the following impromptu I have just made during the last ten minutes:—

Tamar Ann Magnall was at a gay ball at Almack's last May Day, and had a hand at cards.

FESTONIA.

An example of the curiosity inquired for by EM FRAGER, is furnished by the old puzzle. Add one vowel to

"P.R.S.V.R.Y.P.R.F.C.T.M.N."
"V.R.K.P.T.H.S.P.R.C.P.T.S.T.N."—

and you will have a sentence, i. e.—

"Persevere ye perfect men,
Ever keep these precepts ten."

As a specimen of composition *without consonants*, I copy a Welsh verse from an article on "St. David's Day," in *London Society* for March, 1864:—

"O'i wiw wy i weu e i a'i weau,
O'i wyau e weua
E' weua ei we aia'
A'i weau yw ieuau ia."

ST. SWITHIN.

THE SERAGLIO LIBRARY (3rd S. v. 415.)—We shall have some opportunity of knowing the contents not only of the Seraglio library, as to which

H. C. inquires, but of the other public libraries of Constantinople: for the catalogues are in progress, and I saw the proof in the hands of Munif Effendi. Although, as H. C. intimates, the Porte is liberally disposed, as was shown in the late search for the Hungarian MSS., yet there is no particular reason to be sanguine of finding European MSS. of value, any more than in the Hungarian case.

HYDE CLARKE.

196, Piccadilly.

COOTE, EARL OF BELLAMONT (3rd S. v. 345.)—The barony of Colloony was conferred in 1660, the earldom of Bellamont in 1689, and the titles became extinct in 1800. The arms were: Arg. a chev. between three coots sa., beaked and membr. gu., in chief a mullet or. *Crest.* A coot, as in the arms; supporters, two wolves erm.

J. WOODWARD.

New Shoreham.

QUOTATION WANTED (3rd S. iv. 499; v. 62, 469.)—

"God and the Doctor we alike adore."

The true version of this epigram is to be found in the *Works* of John Owen of Oxford. My edition is Elzevir, 1647. The book is rather rare.

"Intransit medici facies tres esse videntur
Ægrotanti; hominis, Dæmonis, atque Dei.
Cum primum accessit medicus dixitque salutem,
'En Deus,' aut, 'custos angelus,' æger ait.
Cum morbum medicina fugaverit, 'ecce homo,'
clamat.
Cum poscit medicus præmia, 'Vade Satan!'"

H. H.

QUOTATION FOUND (3rd S. v. 378.)—

"This booke,

When Brasse and Marble faile, shall make thee looke
Fresh to all Ages."

These lines are from the "Commendatory Verses" to the "Memorie of the deceased Author, Maister W. Shakespeare," prefixed to the folio of 1623.

ESTE.

WHITTLED DOWN (3rd S. v. 435.)—I question whether this expression was in common use. I rather think Walpole uses it merely metaphorically. *Whittle*, both in its substantive and verbal forms, has always been used in Scotland and in the North of England. *To white* is very common in Scotland (I can only speak, however, of the West).

In reading the note, it struck me that *whit*, "not a whit" might mean literally "not a whit-ting," "not a chip." The family is a very numerous one in our language, and has many branches. White, Withe, Wither, &c. &c.—the *cant* word too, witcher = silver, *white* metal. Is there any possibility of connecting *wit*, and kin, with the family under notice. *Whit* = a point, that which is whittled to a point; *wight* = quick, sharp; a wit, is a quick, sharp, person; so needs a witch to be sharp and cunning, *kenning*. But I

forbear, lest I draw down the withering wite of professional word-twisters. By the way, there is great confusion in the early uses of *Wite* = blame, *Quile* = to requite, and *Quit*, in its various meanings and compounds.

J. D. CAMPBELL.

HERALDIC QUERY (3rd S. v. 478.)—The names of the arms inquired after by MR. W. J. BERNHARD SMITH of the Temple will be found, upon consultation with Burke's *Armoury*, to correspond with the respective surnames of *Hill* and *Graham*.

H. GWYN.

RICHARDSON (3rd S. v. 72, 123, 165.)—I am greatly obliged to SIR THOMAS WINNINGTON and C. J. R. for their information. I stated that Canon Richardson was Abbot of Pershore on the authority of a MS. in the College of Arms, of the date 1633-4, marked C. 24. 2. It is there stated that "Canon Richardson, sometime Abbot of Parshore in Com. Worcester, and married after the *desolution* the daughter of Mr. Pates of Bredon, co. Vigorn, &c." I find at p. 72 there are three erroneous statements: 1. Henry Richardson was *living*, not *buried*, A.D. 1634; 2. his wife was daughter of Anthony Nicholles, not Nicholls; and 3. the wife of William Richardson was daughter of Robert *Kerrison*, not *Harrison*. The above-named Henry Richardson's signature is on the document I have referred to. Probably a further light could be thrown on the pedigree by a search amongst the wills in the Probate Court and in the District Courts of Worcester, Gloucester, and perhaps Bristol, and very probably additional information could be obtained from the invaluable collection of Sir Thomas Philipps, but for the present I am unable to avail myself of any of those sources of information. Capt., afterwards Major Edward Richardson, died about A.D. 1698. He was the ancestor of the Richardsons of Richhill, co. Armagh.

I find on reference to Foss's *Judges* and to Manning's *Lives of the Speakers*, that Sir Thomas Richardson, Ch. J. C. P., and afterwards of K. B., was son of the Rev. Dr. Thos. Richardson of Mulbarton, Norfolk; was born at Hardwick, July 3, 1559, and died 4 Feb. 1635. His second wife was created Baroness Cramond, with remainder to his children by his first wife. The title became extinct in 1735.

H. LOFTUS TOTTENHAM.

DUCHAYLA (3rd S. v. 477.)—Charles Dominique Marie Blanquet Du Chayla was an early pupil of the Polytechnic School, which he entered in 1795, three years before Poisson. He was afterwards a naval engineer—*officier de génie maritime*—and finally became Inspector-General of the University. I doubt if his name would appear in a biographical dictionary: and, unless there be something of his in the *Correspondance sur l'Ecole Polytechnique*, one of the hardest to get of modern

mathematical works, it is likely that his celebrated proof of the composition of forces is his only memorial. This proof was published, so far as I know for the first time, by Poisson, in the first edition of his work on mechanics. This, and its own ingenuity, has given it European circulation. Poisson has preserved, in the same way, the name of M. Deflers, Professor in the Collège Bourbon, attached to a verification of Fourier's celebrated definite integral. Of M. Deflers I know nothing more.

A. DE MORGAN.

TOMBSTONES AND MEMORIALS.—The note (3rd S. v. 408) is another instance of the frightful way in which the memorials of our forefathers are being obliterated by the so-called "restorers" of our old edifices. Some stand should be made against this wholesale destruction. I heard an architect state that he always first swept away the "Pagan" works, before he took any pains about the restoration of the building. Could not the architect be indicted under some ecclesiastical law? Or, does the bishop's faculty (when obtained) cover all such abuses? W. P.

FUNERAL AND TOMB OF QUEEN ELIZABETH (3rd S. v. 434.)—Part of this statement has already appeared in Walpole's *Anecdotes of Painters, &c.*, Wornum's edition, 1862, p. 195. Maximilian Powtran, Poutraine, also called Colt, or Colte, was master sculptor to the monarchs James I. and Charles I. No doubt, he was the designer of this work; but Walpole adds that John de Critz, "I suppose, gave the design of the tomb." De Critz was a painter and decorator attached to the household of both the above-named monarchs. There is plenty of painting and gilding about the tomb to cost the 100*l.* mentioned.

WYATT PAPWORTH.

HENRY BUDD (3rd S. v. 417.)—From the Records of the Royal Court of Guernsey, I find that this gentleman was living in the island in May, 1755, at which time he bought two fields; and that for many years after this date, he was engaged in commerce, and made other purchases of real property. On the 11th of June, 1766, he was sworn Receiver of the Revenues of the Crown in the island, and held this office until the 29th of October, 1768; shortly after which time he fell into pecuniary difficulties. He was alive in February, 1782; was absent from the island on the 13th of May following, when proceedings were taken against him by his creditors; and must have died before the 9th of December, for on this day proceedings were commenced against his real property in the island, of which his brother William Budd had declared himself heir "sous bénéfice d'inventaire."

It seems to have been his intention to publish a history of Guernsey, for in the list of the claims

of his creditors is to be found the following item:—

"Isaac Dobrée, Ec^r, a déclaré lui être dû une Guinée qu'il avance pour la souscription de l'histoire de l'île de Guernesey."

Can S. Y. R. inform me what became of the collections made by Henry Budd for his proposed history? Berry has mixed up so much extraneous matter with his work, that it is anything but a history of the island; nevertheless, there are indications in it of his having had some valuable materials before him, if he had known how to use them.

EDGAR MAC CULLOCH.

Guernsey.

There was a Henry Budd, Esq., of 35, Russell Square, and Maine Parade, Brighton (1831), and subsequently of Pepper Park, Reading, Berks, who died Jan. 10, 1862; Charlotte, his wife, having died Jan. 30, 1848. Their eldest son, Richard, died Jan. 26, 1830; Emmeline, youngest daughter, April 18, 1851; and Charlotte, the eldest daughter, Sept. 28, 1854. These dates I take from a handsome mausoleum, about twenty feet high, at the extreme north end of the churchyard of St. Matthew, Brixton Road. Inscribed on its north face is,— "Richard Budd, Esq., born in this parish Nov. 26, 1748, and late of Russell Square, London, died July 8, 1824. This Mausoleum was erected as a memorial of affection to a respected parent by his youngest son, Henry Budd, Esq."

T. C. N.

ORIGIN OF PRIOR'S "THIEF AND CORDILIER" (3rd S. v. 475.)—A. A. will find the epigram, beginning "Bardellam monachus," in the first book of Owen's *Epigrams*, 123. A translation is given in Booth's *Epigrams, Ancient and Modern*, p. 52; but without the author's name. But it is not improbable that Prior got some of his ideas from another epigram by Georgius Sabinus, a friend of Luther, which runs as follows:—

"De Sacerdote Furem consolante.

"Quidam sacrificus furem comitatus euntem,
Huc ubi dat soutes carnificina neces,
'Ne sis mœstus,' ait, 'summi conviva Tonantis,
Jam cum cœlitibus (at modo credis) eris.'
Ille gemens, 'Si vera mihi solatia præbes,
Hospes apud superos sis meus oro,' refert.
Sacrificus contra: 'Mihi non convivia fas est
Ducere, jejuna hæc edo luce nihil.'"

J. B. D.

PARADIN'S "DEVISES HEROIQUES" (3rd S. v. 485.)—It may possibly be of some use to mention that I possess a copy of this work, published at Lyons in 1557; and that, from the date appended to the dedication, it would appear to have been the first edition. A copy was sold to a London bookseller by Messrs. Sotheby & Wilkinson for 1*l.* 10*s.*, June 21, 1860.

ABHSA.

HEWITT FAMILY (2nd S. vi. 326, 331, 421, 460, 465.)—Will any reader of "N. & Q.," who is

making extracts from wills in Doctors' Commons, kindly furnish me with genealogical extracts from the wills below mentioned, to enable me to unravel the tangled threads of the descent of the houses named in 2nd S. vi. 465; with the view of assisting in the compilation of my history of the houses, the pedigree of families, and biographical notes of individuals? I shall be happy to reimburse any expenditure involved in the search. And as this is a matter of private, and not public interest, and the information if inserted in "N. & Q." would only needlessly occupy valuable space, I append my address.

Wills.

Wm. Hewett, cloth worker, obiit June 1599; buried at St. Paul's.

John, obiit 1602.

Sallomon, or Solomon, obiit 1603.

Francis, obiit 1587.

J. F. N. H.

Velindor House, Trevine, Haverfordwest.

CURIOUS SIGN MANUAL (3rd S. v. 436.) — In reply to H. C. I may state that, as a Land Commissioner in Turkey, I have seen the thumb dipped in ink, and applied as a signature to a conveyance or land-receipt by low-class Mussulmans, and by the rayah Greek landowners. This is a usual way; but there are few Mussulmans without a signet, such as are sold cheap in the market ready made (Mahomed, Ahmed, Mustafa, &c.); and the Greeks very often sign with a cross. It is only of late that any rayah Greek can write his name in Greek.

HYDE CLARKE.

196 A, Piccadilly.

BURTON FAMILY (3rd S. v. 140.) — May I be allowed to thank MR. SYKES for his information respecting the Burtons of Weston-under-Wood, which was particularly interesting to me, as it tended to confirm and throw light on some points in the genealogy which I was anxious to have cleared up. I should be glad to know whether any mention of the family occurs in the heraldic Visitations for Derbyshire.

E. H. A.

GLASS (3rd S. v. 400.) — The following extract is taken from Strype's edition of Stow's *Survey of London*, fol., 1720, p. 8:—

"These Saxons were likewise (as the Britons were) ignorant of the Architecture or Building with Stone, until the year of Christ DCCLXXX. For there it is affirmed that Benet, Abbot of Wirral, master to the Reverend Bede, first brought Masons and Workmen in Stone into this Island among the Saxons."

This appears to give the date wanted, but the original authority is not stated. A.D. 674 is the date usually given.

W. P.

LORD CLONMELL'S "DIARY" (3rd S. v. 477.) — In answer to your correspondent ABHBA, relative to Lord Clonmel's *Diary*, I beg to say that I have

seen at least four, if not five copies of such a publication. I believe that it never was regularly sold as a publication; but was printed by Lord Clonmel for distribution solely amongst his own private friends. As an Irish judge and politician, his Lordship occupied a foremost, if not a very distinguished place. He was not a man of genius, and hardly of talent; but he acted in stormy and perilous times, and his antagonistic feeling to his great rival Lord Clare (the Irish Chancellor), induced him to put forth all his powers. From a perusal of his *Diary*, I should say that he was a selfish man, whose maxim was "Après moi le déluge." He was a wine-bibber and a gourmand to an extravagant extent; and a great deal of his *Diary* is occupied with abuse of Lord Clare, and in praise or dispraise of the dinner he ate the day before.

Some years ago (1857), Sotheby sold three copies of this unique but not very respectable production. I believe that Cambridge possesses a copy, that the Duke of Devonshire possesses another, and that, more recently, the Dublin University Library (or Dublin Society, I know not which,) has purchased another—at the enormous price of 56*l*. EPHEAUM W. M'MINIMIE.

Sadholt Cottage, Clondalkin.

ERRONEOUS MONUMENTAL INSCRIPTIONS IN BRISTOL (3rd S. v. 289, 368.) — MR. PRYCE seems to doubt the identity of Col. John Porter, the eldest brother of the Misses Porter, with the "unfortunate officer," J. B. Porter, whose death in Castle Rushen prison is mentioned in the volume of the *Gentleman's Magazine* to which I before referred. I was always under the impression that John Porter, originally an officer in the army, having afterwards gone out as a merchant to Antigua, there fell a victim to its dangerous climate. The Bristol inscription, however, asserts that he died in the Isle of Man, though, as I have shown by an extract from one of Miss Porter's letters, the date is given incorrectly. I cannot help coming to the conclusion, that the "merchant in the West Indies," having probably been unfortunate in business, must have returned home, and was the "J. B. Porter" noticed in Mr. Urban's pages. The second initial probably stood for Blenkinsop, which was his mother's maiden name. Dr. Porter of Bristol is described on his first wife's tombstone at Durham, as simply William Porter, M.D., though it appears he also had a second name, viz., Ogilvie. Both John and William were early in life withdrawn from their mother's charge, which may account for the younger portion of the family not being aware perhaps of the embarrassed state of John's affairs. In referring to his decease in the above named letter, Miss Porter goes on to say, "He was not brought up with us like Robert, nevertheless we loved him as a brother, and mourn him as such."

DUNELMENSIS.

JOHN HALL, B.D. (3rd S. v. 496.)—John Hall, B.A., was elected a Fellow of Trinity College, Cambridge, 1658, commenced M.A. in due course, and proceeded B.D. 1666. On July 11, 1664, he was collated to the prebend of Isledon, in the church of St. Paul, as he was, Feb. 20, 1665-6, to the rectory of S. Christopher le Stocks, London. On Oct. 5, 1666, he was collated to the rectory of Finchley, Middlesex. On March 21, 1666-7, he exchanged the prebend of Isledon for that of Holywell, alias Finsbury. He was president of Sion College, 1694, and died towards the close of 1707. Watt thus describes his work:—"Jacob's Ladder, or a Book of Salvations (!), 8vo, London, 1676." Mr. Hall contributed to the rebuilding of St. Paul's, and was also, to a small extent, a benefactor to Sion College, but we do not find his *Jacob's Ladder* in Reading's Catalogue of the library of that institution.

C. H. & THOMPSON COOPER.

Cambridge.

RAINE'S MARRIAGE PORTION OF £100 (3rd S. v. 475.)—This account reminds me of a similar portion which is given by the Quarterly Meeting of the Society of Friends in the south of Ireland, to young women, members of the Society, who have lived for three years either as family servants, or assistants in business to members of the Society, on their marriage with members of said Society. The portion given is also 100*l*.

L. J. F.

RICHARD BENTLEY, D.D. (3rd S. v. 509.)—Your correspondent, who is struck by the little pains ordinary readers take to verify their statements, will not, we hope, be offended at our pointing out that Richard Bentley the critic never was *librarian* of Trinity College, Cambridge. He was *master* of that distinguished society for above forty years. Although for a long period *Archdeacon* of Ely, he was never *Denn* of Ely.

C. H. & THOMPSON COOPER.

Cambridge.

INSCRIPTION AT PORCHESTER (3rd S. v. 479.)—The lines copied from a monument in this church are taken from Dr. Young's *Night Thoughts*, Night v. line 600.

ZETA.

Miscellaneous.

NOTES ON BOOKS, ETC.

Calendar of State Papers. Domestic Series of the Reign of Charles I., 1634-1635, preserved in Her Majesty's Public Record Office. Edited by John Bruce, F.S.A. (Longman.)

"The period comprised within the present volume was," as Mr. Bruce truly observes, "fertile in important changes," which are clearly reflected in the documents here calendared. No wonder, then, that such volume should be one of great importance, for the new materials which it contains for the general history of the time, as it

is scarcely of less importance for the light it throws on the characters of many remarkable men. Future biographers of Sir Robert Naunton—Sir Robert Heath—the facetious Lord Chief Justice of the King's Bench, Sir Thomas Richardson—Sir Edward Coke (whose squabble with his second wife Lady Hatton, and his alleged breach of faith with her, as here detailed, are painful to contemplate)—Selden and Attorney-General Noy—will find in the *Calendar* references to papers which will be of the greatest service to them. While those who are investigating our social progress, will find abundant amusement and instruction among the various records now really first made available by this useful guide. Like all the preceding *Calendars*, for which we have been indebted to Mr. Bruce, the present is set off by a pleasant, instructive, and well-written Preface; and completed by a full and accurate Index.

The Plays of William Shakespeare. Carefully edited by Thomas Keightley. Vols. I. and II. (Bell & Daldy.)

We have here the first two volumes of a Pocket Shakespeare (to be completed in six), which will be welcome to all who love to make a volume of the poet's works their companion in a quiet country stroll, or when taking their ease at their inn. Beautifully printed by Whittingham, this compact yet handsome edition puts forth the additional temptation of being edited by a gentleman who has made our older poets the study of many years. Mr. Keightley's text may not perhaps command universal acceptance, but it will be recognised by all as that of an accomplished scholar.

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Wanted by Mr. Wm. Cunningham, Hillworth, Devon.

Notices to Correspondents.

JAMES II. AT FEVERHAM.—Thanks to the courtesy of Mr. Norton Knatchbull, we shall next week lay before our Readers another contemporary notice of this event, in an extract from the MS. entitled *Diary of Sir John Knatchbull, the then Baronet; and the same number, the first of a new volume, among other papers of interest, will contain*—

DR. JOHNSON, by Mr. Markland.

EXTRACTS FROM EARLY MSS. CONCERNING ANGLING, by Mr. Henry Ellis.

THE ROYAL FAMILY.

WILLIAM GURHALL.

CORNISH PROVERBS.

AN ANCESTOR OF COUNT DE MONTALEMBERT.

THE LEANING TOWER OF PISA.

THE HIGH COMMISSION COURT, &c.

THE INDEX to the Volume now completed will be issued on Saturday, July 16th, and copies of the complete volume will be ready on Monday 18th.

R. C. L. The clock-dial over the leading articles of *The Times* points to the hour of publication.

Q. Q. Alnager or Aulnager, a public sworn officer of the King's, whose duty was to examine into the Assize of Cloths, and to collect the aulnage duty granted to the King on all cloths sold. The name is derived from the French *aulne*, an ell.

*** Cases for binding the volumes of "N. & Q." may be had of the Publisher, and of all Booksellers and Newsmen.

A Reading Case for holding the weekly Nos. of "N. & Q." is now ready, and may be had of all Booksellers and Newsmen, price 1*s*. 6*d*., or, free by post, direct from the publisher, for 1*s*. 6*d*.

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"NOTES & QUERIES" is registered for transmission abroad.

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